

THEODORE SEDGWICK GOLD.

HISTORICAL RECORDS
OF THE
TOWN OF CORNWALL
LITCHFIELD COUNTY
CONNECTICUT

COLLECTED AND ARRANGED BY
THEODORE S. GOLD

SECOND EDITION

Hartford Press
THE CASE, LOCKWOOD & BRAINARD COMPANY
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Preface to the 2d Edition.

THIS contains all the printed matter of the first edition, 1877, and correction of errors found in the same. Part second has been made up on the same plan as the first — largely from papers collected from those best qualified to give facts, especially the Rev. E. C. Starr — rather than fused and colored by the compiler; also an appendix. Some repetition exists in Part 2d, but this has been avoided as much as possible.

In the appendix will be found: Major-General John Sedgwick's funeral sermon, by Rev. Charles Wetherby, May 15, 1864; sermon of Rev. Dwight M. Pratt, in memory of Rev. Samuel Scoville, North Cornwall Church, Aug. 24, 1902.

The good words we have received for the first edition have induced us to make this second effort in recording events of the past and present.

THEODORE SEDGWICK GOLD,

Editor and Publisher.

WEST CORNWALL, March 2, 1904.

PREFACE.

The importance of preserving in permanent form the incidents in the history of every community has induced me to gather the materials for this volume. No one untried in such work is aware of the difficulties encountered in collecting unpublished facts.

My honored father, Dr. Samuel W. Gold, in his advanced years undertook this work, and I shall confine myself mostly to editing his papers, adding such historical discourses as present our life in its home details, omitting in large degree what the sons of Cornwall have done in national affairs, as finding its appropriate place in national history.

Of course this implies some repetition, but it is better to give original records than to trust to reorganizing them, for thus much of their peculiar value will be destroyed. If undue prominence appears to have been given to any events, we must remember that they were not considered as small by the actors in them, and perhaps may thence derive some useful lessons for personal application.

I have solicited full details of family histories, and have waited a year for such documents. Too few have been presented. The leanness of this department is due to the neglect of those who ought to feel most interest.

T. S. GOLD.

WEST CORNWALL, CONN., Sept. 10, 1877.

HISTORICAL RECORD.

CHARTER AND SURVEY OF THE TOWN OF CORNWALL, RECORDED IN THE FIRST BOOK OF PROPRIETORS' RECORDS, PAGES 275-280.

At a General Assembly holden at New Haven, in His Majesties English Colony of Connecticut, in New England, in America, on Thursday, the 13th Day of October, Anno Rⁱ R^a Georgii 2^{di} Magn Britan, &c., 11^{mo} Annoq: Dom. 1737, and continued by several adjournments till the second day of November next ensuing.

An Act for the Ordering and directing the Sale and Settlement of all the Townships on the western Lands.

Be it enacted by the Deputy Governor, Council, and Representatives in General Court Assembled, and by the Authority of the same, that all the Townships in the western Lands on both sides the Ousatunnuck River be disposed of and settled, and that each Town on the east side of said River shall be divided into fifty-three Rights, (exclusive of the Lands granted to the College and all former Grants of this Court that are surveyed and recorded in the public Records of this Colony and are lying in either of said Towns,) of which fifty-three Rights one shall be for the use of the Ministry forever that shall be settled in the Town, according to the Constitution and Order of the Churches established by the Laws of this Government, as is provided in the first Paragraph in the Act entitled an Act relating to ecclesiastical affairs; one for the first Gospel Minister as afores^d, and one other right for the support of the School in such Town, and the same Rule shall be attended in every of said Townships, being five in number; and the remaining fifty Rights in said Towns shall be sold at a public Vendue to the highest bidders, being of His Majesties Subjects Inhabitants of this Colony, that will settle and inhabit at least three years in such Towns, and to no other Persons.

* * * * *

It is further enacted by the authority aforesaid that any person qualified as abovesaid, and being desirous to purchase an Interest in said Lands and proposing to settle the same, and his Agent being esteemed able and likely to do and perform all duties and orders of the Place, shall be allowed so to do; and every purchaser shall be obliged within three years next after their purchase to build and finish an House of eighteen feet square and seven feet studd and to subdue and fence at least six acres of land in such Town, where he is a settler or hath fixed his Agent, and no person shall have any benefit by their purchase, but shall be liable to forfeit the same unless by himself or his Agent he perform all duties, pay Taxes, &c., as shall be enjoined.

* * * * *

Further, that the Middle Town, bounded west on Ousatunnuck River, shall in like manner be Vendued and Sold at the Court House in Fairfield on the first Tuesday of February next, at one of the Clock afternoon, and continued by adjournment as afores^d, till the whole be sold, and that the same be set up at fifty pounds a Right: and that John Burr, Esq., Edmund Lewis, Esq., and Mr. Ebenezer Silliman, or any two of them, are appointed a Courte to sell the Rights, take bonds, give Deeds with Deafeazances in manner and form as hereafter in this Act shall be directed.

* * * * *

And it is further enacted by the Authority afores^d that the several Committees appointed for the sale of the said Townships in the Respective Counties are hereby authorized and fully impowered, in the name of the Governor and Company, to execute Deeds of Conveyance of the several Rights or parcels of Land afores^d to the highest bidders, qualified as afores^d, with conditions to each Deed annexed that if the purchaser do by himself or his Agent enter on the said land within two years next after the purchase of the Right, and do build and finish an House thereon not less than eighteen feet square seven feet studd, and do fence and clear six acres of land, and do continue thereon for the space of three successive years commencing after the two years afores^d, (unless prevented by Death or inevitable Providence,) then the said deed to remain in full force and virtue, but on default or neglect in either or all of the said Articles the same shall be void and of none effect, and the several Committees afores^d shall take Bond obligatory in double the sum for which each right shall be respectively sold, on each respective purchaser to whom the same shall be sold, together with one good surety with him, payable to the Treasurer of this Colony for the time being for the use of the Governor and Company of said Colony, within two years after the purchase of such Right.

SURVEY OF THE TOWN OF CORNWALL.

Vol. IV, pp. 663-665 of Deeds.

The Governor and Company of the English Colony of Connecticut in New England in America to whom these Presents shall come.—GREETING.

WHEREAS, the said Governor and Company assembled at Hartford, May, Anno. 1731. Did Order that the Western County Lands on the east side of the Ousatunnoc River, should be laid out into Townships, and appointed Messrs. Edmond Lewis, William Judd, and John Buel a Committee to lay out the same; and whereas, in Pursuance of said Order, the said Committee laid out the same into Two Townships, one of which in this survey is called the township of B, now called Cornwall, bounded as followeth: Running from the southwest corner bounds of A, now called Goshen, West, ninety-two Degrees, North, five miles and Seventy-two Rods to the Ousatunnoc River, where is marked a white Oak tree, and set the letters, E. L. W. J. J. B., on said tree, and laid many stones to it for a monument, at the Southwest Corner of the Township of B. Then beginning at the White Oak Pole at the Northwest corner of the Township of A, and run west ninety-two Degrees north, four miles and a half to the Ousatunnoc River, and made a monument for the Northwest corner of the Township of B, and the Southwest corner of the Township of C, now called Canaan, it being Three Black Oak trees growing from one root marked, and many stones laid to them with the letters E. L. W. J. J. B., set on them, thus the Town-

ship of B is surveyed and laid out, and the lines thereof are set forth by marked Trees and monuments and is bounded south on the Township of E, now called Kent, north on the town of C, east on the Township of A, and west on the Ousatunnoc River. And—

WHEREAS, Said Governor and Company in General Court Assembled at New Haven in the year of our Lord, 1737, by their act did order that the said Township should be divided into fifty-three rights exclusive of all former Grants of the General Court, that was thus surveyed and recorded in the Publick Records of this Colony and lying in said township, of which fifty-three rights one should be for the use of the ministry that should be settled in said town according to the regulation in said act. Provided, one for the first Gospel minister settled as aforesaid and one other Right for the support of the school in said Town; and ordered that fifty of said rights should be sold and that the other three rights should be for the uses aforesaid, and that the Committee by said Act appointed should sell and in the name of the Governor and company aforesaid execute deeds of conveyance of the said several rights to the purchasers thereof respectively with conditions to each deed answered according to the directions in said contained; and

WHEREAS, in Pursuance of and according to said Act the said Committee have sold and by their several deeds under their hands and seals have granted unto George Holloway, Jonathan Squires, Samuel Robards, Stephen Burrows, John Sherwood, Joseph Allin, James Dennill, Daniel Harris, James Smedley and to the rest of the original purchasers of Rights or fifty-third parts of said Township upon conditions as aforesaid, which Township is now called and known by the name of Cornwall; and whereas Mr. Solomon Palmer is settled in the ministry in said Town according to the direction aforesaid, and the several purchasers aforesaid, their heirs or assigns, having performed the conditions in the said deeds expressed, and now moving for a more full confirmation of the land sold and granted them as aforesaid, Know ye, that the said Governor and Company by virtue of the Power and authority, granted unto them by our Lawful Sovereign King Charles, the Second, of Blessed memory in and by his letters Pattent under the Great Seal of England, bearing date the 23rd day of April, in the 14th year of his Magisties Reign. Have given and granted, and by these Presents for themselves and their successors,

Do give, grant, ratify, and confirm unto them the said George Holloway, Jonathan Squires, Samuel Robards, Stephen Burrows, John Sherwood, Joseph Allin, James Donnill, Daniel Harris, James Smedley, and to the said Mr. Solomon Palmer, who is their settled minister in said Town, and to the rest of the original Purchasers, or their respective Heirs or assigns, or Legal Representatives of such Original Purchasers, to whom such Original Deeds were made and executed, all the aforesaid Township of B. now called Cornwall, within the bounds and limits described by the survey aforesaid to be the bounds of said Township of B., exclusive of former grants surveyed and recorded in the Publick Records aforesaid Forever as College Lands. Together with all and singular the woods, timber, trees, underwoods, Lands, water, Brooks, Ponds, Fishings, Fowlings, Mines, minerals, and Precious Stones within and upon the said Tract of Land and Township aforesaid hereby granted, mentioned, or intended to be granted as aforesaid, and all and singular the rights, Profits, Privileges, and appurtenances whatsoever of and within the said township and every part thereof to have and to hold the above said tract contained in the Township of Cornwall aforesaid with the appurtenances unto them the said George Holloway,

Jonathan Squires, Samuel Robards, Stephen Burrows, John Sherwood, Joseph Allin, James Dennill, Daniel Harris, James Smedley, and to the said Mr. Solomon Palmer, and to the rest of the original purchasers, their heirs and assigns, or Legal representatives of such Original Purchasers to whom such rights do belong, and to their only proper use, benefit, and behoof, Forever, as a good, sure, absolute, and indefeasable estate of inheritances in fee simple without any condition, Limitations, use, or other things to alter and make void the same to be holders of his Majestie, his Heirs or successors, as of his Majesties Manor of East Greenwich in the county of Kent and kingdom of Great Britain in free and common. Socage and not in Capite nor by Knights' service yielding and paying therefor unto our sovereign Lord the King, his Heirs and successors forever, only one fifth Part of all the ores of Gold and Silver which from time to time, and at all times hereafter shall be gotten, had, or obtained, then, or in Lieu of all services, duties, and demands whatsoever. In witness whereof we, the said Governor and Company have caused the seal of said Colony to be hereunto affixed the 25th day of May, in the 21st year of the Reign of our Sovereign Lord George the Second by the Grace of God of Great Britain, &c., King, Anno Dom, 1748.

JONATHAN LAW, *Governor.*

By order of the Governor and Company of the English Colony of Connecticut in New England in America, assembled in General Court,
May, 1748. Signed,

GEORGE WYLLYS, *Secretary.*

Received, May, 1748, and then recorded.

Test,—

The township of Cornwall, containing about thirty thousand acres, lies in Litchfield county, near the northwestern corner of the State.

The township was sold at public auction by a committee of the General Assembly; said committee were John Burr, Edmund Lewis, and Ebenezer Silliman, Esqrs., at Fairfield, February 8, 1738. The State had previously given three hundred acres, lying in the southeastern part of the town, to Yale College. There were fifty rights or equal shares sold, and three other shares were reserved, one for the first minister; one for the support of the gospel ministry, as a perpetual fund; and one for the support of schools.

The length of the town is nearly ten miles, and the average breadth short of six miles. Its length on the Housatonic is greater than at the Goshen boundary. No right was sold for less than \$99, or for more than \$112. The average price per acre was not over twenty cents.

On the 14th of November, 1738, at a meeting of the proprietors held at Litchfield, Samuel Messenger was appointed surveyor of the lands of Cornwall.

Previous to the year 1738, there is no evidence that Cornwall contained any white inhabitant. The entire surface of the town at that period was covered with dense woods, composed of large trees and a thick growth of underbrush. The first inhabitant of the town, named in the records, was Peter Eastman ; where his house was, the record does not state. But it was at his house that the first proprietors' meeting was held in the town.

One of the conditions required by the proprietors of Cornwall was, that the owner of each right should erect a house sixteen feet square and seven feet in the clear, and occupy the same for three years, except in case of death of the owner. These were built of logs.

The first meeting of the proprietors of Cornwall was held at Hartford, in the state house, on the 6th day of September, A.D. 1738. Mr. John Hall of Fairfield was chosen moderator, and Timothy Collins of Litchfield, clerk of said meeting. He was sworn into office as proprietors' clerk, before Capt. Samuel Chapman, a justice of the peace. The meeting was adjourned to the house of Mr. Ebenezer Williamson for a quarter of an hour, where the proprietors met according to adjournment.

At that meeting they voted to lay out fifty acres of land to each proprietor. Messrs. Benajah Douglass, Joseph Waller, Joseph Kilborn, Joseph Allen, and Samuel Roberts were appointed a committee to lay out said lots, also to lay out the highways in Cornwall. Each proprietor was to be at the cost of the survey of his piece of land, and in making the survey bill.

At the same meeting, it was voted to divide off another fifty acres to each proprietor by the same committee.

Ten shillings per day was voted to each of said committee from the time they set out from Litchfield, they boarding themselves. At this meeting, it was voted to give to Mr. Benajah Douglass £12 10 shillings for warning the same. The privilege was granted to Mr. Timothy Collins, and such partners as he should take with him, of the exclusive right to any streams on undivided lands for mill or mills, provided that he shall set up a saw-mill by the 1st of November, 1739, and he was to have the privilege so long as he kept a saw-mill upon the stream in good repair.

This first meeting was adjourned to the house of Ensign Ebenezer Marsh, in Litchfield, on the second Tuesday of the following November, at 9 A. M.

At this adjourned meeting, a tax of 26 shillings was levied on

each proprietor, to defray expenses of laying out; for the collection of which tax, Joseph Allen was appointed. The lots were laid out and numbered; they were then divided by drawing for them in the way of a lottery. Permission was granted that such as were dissatisfied with their lots, could change them before the next meeting of the proprietors, by paying the expense of the survey. Messrs. Osborn, Joseph Kilborn, and Daniel Allen were appointed a committee to make out the rate bill on the proprietors for the tax of 26 shillings, before named.

The highways were to be six rods wide (many of which, although they may be as long in our day as our fathers made them, have shrunk wonderfully in breadth).

At this meeting, it was voted to lay out a highway from Litchfield to Cornwall, also from Kent to Cornwall. Mr. Messenger was empowered to expend £25 in surveying and opening said highways, and Messrs. Waller, John Dibble, John Hall, Samuel Messenger, Daniel Allen, and Joseph Allen, were appointed a committee to lay out and clear up highways from Litchfield and Kent, as far as they could for the £25. One half of said sum to be expended on each highway.

This meeting was adjourned to the third Wednesday of Sept., 1739, at 12 o'clock, at the house of Peter Eastman in Cornwall.

These meetings of the Proprietors were adjourned from time to time and a division to the amount of three hundred acres set to each. The one who drew by lot the first choice was required to take the last in the following division; this plan was adopted to equalize the division of property in which all were equally interested.

The names of those who drew in the first and second divisions were

Nathan Lyon,	Joseph Frost,
Stephen Burr,	Andrus Truby,
Jonathan Squires,	Gideon Allen,
J. Sherwood,	Stephen Boroughs,
James Smedley,	John Dibble,
James Dennie,*	Wm. Gaylord,
Reuben Dibble,	Samuel Roberts,
Nathaniel Spaulding,	Tim. Pierce,
Samuel Bryant,	Ebenezer Seely,

* Spelled in different records Dennil, Dennis, Donnil.

Benajah Douglass,	Jacob Patchen,
Samuel Hall,	Elizur Seely,
Peter Eastman,	Benjamin Osborn,
Thomas Harris,	Isaac Bissel,
Joseph Kilborn,	Samuel Smedly,
Samuel Kilborn,	Ephraim Smedly,
Timothy Collins,	Joseph Waller,
Joseph Allen,	Ebenezer Whitlesey,
Daniel Allen,	Samuel Butler,
Eliphalet Seely,	Thomas Ballard.

Ten of the above had two rights each, and one three.

Previous to the allotment of any of these proprietors' rights, a division of three hundred acres was set apart and located for each of the three important objects, viz. : first, for a parsonage, second, for the support of a minister, third, for the establishment and maintenance of schools.

If we had no other evidence that these our fathers who were the early settlers of Cornwall were of Puritan origin than the adoption of such measures for the promotion of education and religion, the proof is well established.

These three divisions set apart for such important objects were called "public rights." How expressive the term, embracing all the great interests of society? Even civil liberty so highly prized has a secure basis only in the maintenance of education and religion. These measures were adopted even before the town had been incorporated.

At a Proprietors Meeting held on the 8th day of May, 1740, Mr. Joseph Allen was chosen Moderator. This meeting *Voted* To petition the Assembly for town privileges and liberty to settle an orthodox Gospel Minister, also to grant a tax of four pence per acre on each of the three hundred Acres laid out to each proprietor to defray the charge of settling and maintaining a minister and building a meeting house in the town, and that said tax continue for the space of three years, the first of said tax to be paid upon the 1st of August following. Also *voted* To pray the General Assembly to extend the time for the payment of the several rights; lawful interest to be paid for the same. Mr. George Holloway was chosen agent on the part of the township to attend the Assembly to obtain the object of their petition and everything else which Mr. Fitch, who had been appointed at a previous meeting as a

member of a committee, for various duties, shall think proper to pray for.

• It was also *voted* at this meeting empowering the Committee previously chosen to lay out the Mill Brook land, to lay out at the mouth of the Pond at the foot of Cream Hill what they shall judge proper for draining and damming said pond as a further encouragement of building mills upon the stream that comes out of said Pond. *Voted*, To sequester 30 acres of land on Mill Brook to encourage building a Mill or mills on said stream to be laid out by the Committee formerly appointed to lay out the Mill land.

This privilege of the Cream Hill Mill stream together with the sequestered land was given to Mr. Mathew Millard with liberty of damming and draining the pond and stream flowing out of it, he to build and maintain a good Corn Mill upon said stream by the 1st of August, 1741, also a good saw-mill by the same time.

Mr. George Holloway was chosen Clerk in the place of Timothy Collins.

According to their requests immediately an act of incorporation with town privileges was granted by the General Assembly. This was done in May, 1740. Mr. George Holloway was appointed to call the first town meeting.

Up to the year 1740, there probably were no other than log houses in this town. About forty of these rude tenements were erected, usually upon the owner's land, and of course scattered very widely over the different parts of the town. The occupants of the dwellings we are enabled to learn, to a general extent, from tradition. Samuel Abbott, who was from Danbury (1792), lived near the place formerly owned and occupied by Mr. Birdsey, now owned by Rogers White. (William Stratman, 1877.) Daniel and Joseph Allen, from Litchfield (1740); one lived opposite the house of Col. Anson Rogers, and the other on the Joel Catlin farm. (Harvey Baldwin, 1877.) Eleazer Barritt, from Plainfield, lived near Pangmans by Housatonic River. David Baldwin, from Litchfield, lived on Great Hill. John Blinn lived south of the Cotter place, near the Housatonic River. Thomas Ballard, from Plainfield, lived opposite Noah Rogers. John Clothier lived near Cotters (Shepard, 1877), at West Cornwall. John Dibble, from Stamford, lived a little west of the Capt. Miles place, now Edward Kellogg's. (A. Bennett, 1877.) James Douglass, from Plainfield, settled on Cream Hill. His log-house was located a few rods north-

easterly from the late residence of Capt. Hezekiah Gold, which house he afterwards built about the year 1750, making this probably the oldest house in town now standing and still occupied. Reuben Dean was a celebrated hunter and doctor. He lived near Chandler Swifts. (Ira Frink, 1877.) He was from Norwalk. Woodruff Emmons came from Litchfield. He lived where Dr. Joseph North lately resided—north of the residence of the late Carrington Todd. Nathaniel Green lived near the orchard of Capt. Miles, north of the ancient burying ground. He was from Stamford. Thomas Griffis, from Litchfield. He lived on Dudley Town Hill, near the residence of the late Caleb Jones. John and George Halloway, were from Middlebury, or Pembroke, Mass. They lived where Mrs. Ithamer Baldwin now resides. George died in 1750. He built the house used as a tavern in 1776, kept by Woodruff Emmons. Benjamin Hough, from New Milford, settled in the northwest part of the town. Thomas Harris was from Plainfield. He lived where the late Capt. Elias Hart resided. (Geo. Potter, 1877.) Moses Harris, from Plainfield, lived near the late Capt. Clarke's. (William Bennett, 1877.) Nathaniel Jewell, from Plainfield. He lived near the present residence of Mr. Fowler Bradford. Joshua Jewell, from the same place, lived on the present Maj. Pierce's farm. David Jewell, also from Plainfield, lived near the present residence of Wm. Hindman, Esq. (Tyler Miner, 1877.) Stephen Lee, from Litchfield, lived on Great Hill. Matthew Millard, from East Haddam, lived opposite the residence of the late Oliver Burnham, Esq. Samuel Messenger, from Harwinton, lived near the center of town, now Mr. Johnson's. James Packett, from Danbury, lived in Great Hollow. Timothy Pangborn, from Stamford, lived a little north of Mr. Luther Emmons' place. Benoni Palmeter lived near the Baptist meeting house. (Elias Scoville, 1877.) Thomas Tanner, from Litchfield, lived on the hill east of the late residence of the Hon. O. Burnham. He was grandfather of Tryal Tanner. Ebenezer Tyler lived in Cornwall Hollow, on the Samuel Johnson place. Jonathan Squires, from Plainfield, lived south of the residence of the late Riley M. Rexford. Reuben Squires, also from Plainfield, lived near the late Capt. Joel Wright's. (T. Wilson, 1877.) Phineas Waller lived near the late residence of Deacon Samuel Adams (Judson Adams, 1877).

These are all the residences of the first settlers of Cornwall, on the list of 1740, that are well authenticated.

In 1744, we find additional settlers.

Samuel Benedict, from Danbury, lived opposite K. Birdseys'.

Benjamin Dibble, from Stamford, near Seth Dibble's farm.

William Joyner, near R. M. Rexford's on Cream Hill.

Amos Johnson, from Branford, near the late residence of Earl Johnson.

Thomas Orton, from Litchfield, lived near the Sedgwick farm.

Joseph Pangborn, from Stamford, lived near Hart's Bridge, south of the mill, West Cornwall.

Samuel Robards, from Colchester, lived thirty rods east of Benjamin Catlin's. (Niles Scoville, 1877.)

Patrick Hindman, a foreigner, settled near John Hindman's. (Tyler Miner, 1877.)

Abraham Raymond, from Norwalk.

Joseph Peck lived where Stiles Peck last lived.

In 1748, Jonathan Hurlburt, east of Sedgwick's.

Jacob Bronson, from Norwalk, near the late Wm. Stoddard's. (Peter Fritz, 1877.)

Israel Moss lived where Ezra Taylor lives: was a merchant.

The list for 1742 is the oldest extant, and a complete copy is here given. It is written on a single sheet of foolscap paper—having on one page C, I, K, E, F, D, R, in water lines, and on the other, a large shield, the design on which is not very plain. Whole No. of Polls, 52; horses, 43; cows, 52; oxen, 41; young cattle, 9; swine, 21.

A General List made on Polls and other Rateable Estate in Cornwall, in the year of our Lord 1742.

A.—Sam^l Abbott, one head, 18; two cows, 6; 2 3-year olds, 6; one mare, 3; one swine, 1.—34.

Dan^l Allen, one head, 18; two oxen, 8; two cows, two horses, 12; one 2-years old steer, 2; one yearling heifer, 1; five swine, 5.—46.

Joseph Allen, one head, 18; two oxen, 8; two cows, two horses, 12; one swine, 1.—39.

B.—Elea^r Barrett, one head, 18; one mare, two cows, 9.—27.

Benjⁿ Bissell, one head, 18; one cow, 3.—21.

David Baldwin, one head, 18; one cow, one horse, 6.—24.

John Blinn, one head.—18.

Tho^s Ballard, one head, one horse, one cow.—24.

C.—John Clothier, one head, 18; two oxen, 8; two horses, 6; two cows, 6.—38.

W^m. Chittester, one head, 18; two horses, one cow, 9.—27.

D.—John Dibbell, one head, 18; two oxen, 8; two cows, one horse, 9; one yearling, one swine, 2.—37.

Benjⁿ Dibbell, one head, 18; a house lot, 3; one cow, one horse, 6; one yearling colt, 1; one swine, 2.—30.

James Douglass, one head, 18; two oxen, 8; two cows, 6; one horse, 3.—35.

Reuben Dean, two heads, 36; two oxen, 8; three cows, 9; three horses, 9.—62.

E.—Woodruff Emmons, one head, 18.

F.—David Frisbie, one head, 18.

G.—Nath^l Green, two polls, 36; one ox, 4; one horse, 3.—43.

Thos. Griffis, two heads, 36; two oxen, 8; two cows, two horses, 12.—56.

H.—George Holloway, one head, 18; five oxen, 20; two cows, 6; one horse, 3.—47.

John Holloway, one head, 18.

Benjaⁿ Hough, one head, 18; two horses, one cow, 9; one swine, 1.—28.

Thom. Harris, two heads, 36; two cows, 6; one horse, 3.—45.

Moses Harris, one head, 18; two oxen, 8; one cow, three swine, 6.—32.

Samuell Horsford, one head, 18.

J.—Nath^l. Jewell, one head, 16; one mare, one cow, 6.—24.

Joshua Jewell, two heads, 36; two oxen, 8; three cows, 9; two horses, 6; one swine, 1.—60.

David Jewell, one head, 18; two oxen, 8; one cow, one horse, 6.—32.

L.—Rich^d Lovejoy, one head, 18; two oxen, 8; two cows, 6; one horse, 3.—35.

Stephen Lee, one head, 18; one horse, 3.—21=557.

M.—Math^w Millard, one head, 18; two oxen, 8; three cows, 9; horse, 3.—38.

Sam^l Messinger, one head, 18; two oxen, 8; two cows, 6; one one horse, 3; one 2-years old, 2; three swine, 3.—40.

Peter Mallory, one head, 18; two oxen, 8; one cow, two horses, 9; one swine, 1.—36.

N.

O.

P.—James Pickett, one head, 18; two horses, one cow, 9.—27.

Tim^r Pangborn, one head, 18; one horse, 3; one cow, 3; two yearlings, 2.—26.

Benoni Palmeter, one head, 18.

Q.

R.—Sam^l Robards, one head, 18; one cow, 3; one mare, 3.—24.

T.—Tho^s Tanner, one head, 18; a yolk of oxen, 8; two cows, 3; one horse, 3.—42.

Wm. Tanner, one head, 18.

Eben^r Tyler, one head, 18.

U.

S.—Jonathⁿ Squier, three heads, 54; two oxen, 8; two horses, 6; one cow, 3; one swine, 1.—72.

Reuben Squier, one head, 18; two oxen, 8; one horse, 3.—29.

William Smiley, one head, 18=406.

W.—Phin^s Walker, one head, 18; one ox, 4; one horse, 3.—25.

John Young, one head, 18; one cow, 3.—21.

The sum of the several footings, - - - 46

406

557

424

1433

The sum totall of this list made by us,

JONATHAN SQUIER,	} <i>Listers.</i>
NATH ^{LL} GREEN,	
SAM ^L MESSINGER,	

In 1745 there were in the list two less than in 1742, and three less than in 1744.

In 1748 there were seventy persons in the list, and the property amounted to £3,054 18s. Jonathan Squire had the largest list of any one in town, being £109 18s. Matthew Millard stood next, being £99 2s. John Dibble was next, £93. Next was Thomas Orton, £79 14s. Next was Joshua Jewell, £77. The next was James Douglass, £68. Several were as low as five pounds.

SURFACE OF THE TOWNSHIP, HILLS, VALLEYS, LAKES, AND STREAMS.

In the northwest part of the town is a high hill called *Hough Mountain*, from Mr. Hough, who settled in that vicinity. Following the Housatonic River south, a valley is crossed, through which runs a small trout brook, when we come to another hill, called

Rugg Hill, named after a man by the name of Daniel Rugg, who built a house there, and occupied it for a few months.

Going south from Rugg Hill across a small stream, we find *Waller Hill*, at the foot of which lived Deacon Waller, near the place of Mr. Judson Adams. About half a mile south from his house we find another large hill, properly called *Tower Dale*. This noble name, thus written by the early settlers, has degenerated, in common speech, into the insignificant title of Tarrydiddle. Its north and western side is precipitous and mostly wooded, while its eastern and southern slope is nice farming land. Going in the same direction, but a little farther removed from the river, we find *Buck Mountain*, so called from the great number of deer that used to be found there. The northeastern part of this elevation is terminated by a conical and steep hill known by the name of *The Cobble*.

The first hill below West Cornwall, and nearer the river, was called Green Mountain before it became denuded of its pines and hemlocks, which in early times covered it densely. Then next south and easterly lies a long and high hill called *Mine Mountain*, from the minerals it was supposed to contain. *Cream Hill*, lying in the north-middle part of the town, received this appellation from the superiority of its soil and beauty of scenery. A pretty lake lies at its foot, and in fair view from its southern aspect, called Cream Hill Lake. North from this lake is a high range called *Pond Hill*. East of this is the *Great Hollow* extending over four miles, nearly north and south, called, in the northern part, *Sedgwick Hollow*, and *Johnson Hollow* in the southern. A high and steep mountain range lies at the northwest of Sedgwick Hollow, called *Titus Mountain*, and was so named from a young man of that name who, with others, was amusing himself in rolling rocks down the steep side of the mountain, and who had the misfortune to break his thigh.

South of Cream Hill rises an isolated hill of no great height, but rough and uncomely, to which is given the name of *Rattlesnake Hill*. I set down here the tradition of fifty rattlesnakes killed at one time on this hill, lest the story grow larger and tax our credulity too much as to the origin of the name. This raid was too much for the snakes, as none have been found there in the period of authentic history.

That such vermin were not unknown to the early settlers, the

following resolution adopted at a town meeting held Dec. 17, 1745, will show:

Voted, That two shillings should be given for each rattlesnake tail that shall be killed within the bounds of this town, by any of the inhabitants of it, from this time to the fifth of June, to such persons as shall bring said tails and rattles to either of the selectmen of this town

The hill up which the road from Cornwall to Goshen winds is named *Bunker Hill*, from the residence on it of Rufus Bunker, an Indian of the Schaticoke tribe; an old and honest man whose name is associated with a more enduring monument than the pyramids of Egypt. North and easterly of this hill is situated *Red Mountain*, so named from the color of the oak-leaves in the autumn when touched by the frosts. Southerly is *Clark Hill*, so called from a family of that name who removed nearly one hundred years since from Hartford to that locality. Southeasterly from Clark Hill is the most elevated land in the State, lying mostly in Goshen, from the apex of which is a view of Long Island Sound. This elevation is called *Mohawk Mountain*. Southeast of Cornwall Plain, forming a part of the same range as Clark Hill and Mohawk Mountain, lies *Great Hill*. Three hundred acres of land given by the General Assembly to Yale College, is located here, and goes by the name of *College land*. *Bloody Mountain*, so named from a bloody tragedy not enacted there, lies north of the Old Goshen and Sharon turnpike, northwest from the center of the town.

In the southeast part of Cornwall is a high range called *Woodbury Mountain*. West of this, and separated from it by a deep gorge, is *Dudley Town Hill*, so called from a family of that name among its early settlers, late the residence of Caleb Jones. North of this elevated neighborhood is *Colt's-foot Mountain*, which rises boldly from the beautiful valley, formerly called *Pine street*, then the *Plain*, where is the pleasant village of Cornwall.

From the summits of many of these hills extensive and magnificent views are presented, extending west of the Hudson River and over a large share of Berkshire County, in Massachusetts. There are many other minor hills the beauty and picturesque appearance of which, to be fully appreciated, must be seen.

Cream Hill Lake, in the north part of the town, and Mohawk Pond in the southeast, and the Housatonic River—River of the Mountains—forming the western boundary, give life and character to the scenery, which is never perfect without water views. Small streams are numerous, the most important of which are the *North*

Mill Brook, having its source in Cream Hill Lake, and flowing southwesterly three miles to the Housatonic, with a descent of several hundred feet; the *South Mill Brook*, rising in the hills about Cornwall Plain, and flowing southwest into the Housatonic; the *Hallenbeck*, rising in the Great Hollow and flowing northwesterly through Canaan to the Housatonic. These are good mill streams, furnishing permanent water-power, but the Housatonic, in its whole course by the side of the town, flows rapidly, and might form the basis of active industry. But a very small part of the power of this river is yet utilized in any part of its course. These streams are all fed by abundant, never-failing springs, so that the name of "the sweet water country" may most aptly be applied to this township.

NATURAL CONDITION OF CORNWALL.

Cornwall, as a township, is irregularly hilly and mountainous. Thick forests covered its whole area. When the question of a county seat was early agitated, and Cornwall put in her claim for the honor, "Yes," it was said, "go to Cornwall and you will have no need of a jail, for whoever gets in can never get out again." The old divine who, passing through Cornwall, delivered himself of the following couplet, gave more truth with his poetry than is considered essential:

"The Almighty, from his boundless store,
Piled rocks on rocks, and did no more."

Another authority attributes it to Dr. Dwight, President of Yale College, who came up to look after the college lands and thus expressed himself:

"The God of Nature, from his boundless store,
Threw Cornwall into heaps, and did no more."

While the surface is so much broken, there is but little waste land, for even the steepest sides of the mountains furnish wood and timber. None have proved inaccessible to the collier, and but few bits of original forest remain as samples of the timber that clothed these hills and darkened the valleys.

Most of the timber was oak, chestnut, hickory, and other hard woods, which sprout readily when cut over, thus renewing the forest growth unless the fields are subdued by cultivation. The great Hollow abounded in the white pine, but this was especially the prevailing tree on the Plain, hence called *Pine Street*. Some

noble specimens of this forest remain; one grove adjoining on the southeast of the village of Cornwall. No other village in the State has such a treasure in the way of a natural park. Such a dense growth of lofty pines is rarely seen in any part of our country.

Though the surface is rough and encumbered with rocks and stones, yet it is very fertile, yielding fruit, grain, and grass in abundance to the hand of culture. Only forty years ago the notion of using a mowing machine on these hills would only have excited laughter, for not one single acre was cleared so that it could operate. Now they are a necessity upon every principal farm.

For many years after the settlement of the town, markets were so remote that it was for the interest of the farmer to raise everything he needed for his family on the farm and to sell but little. A generous but stubborn soil thus yielded an abundance for the necessities of its inhabitants; but in the current of events other towns found more easy access to market and this was left in the background. The Housatonic Railroad, opened in 1840, again gave an impulse to our industry, and the dairy, to which the soil is well adapted, took precedence as a farm industry. Though the experience of thirty years has greatly improved our dairy products, yet it is safe to say, that more knowledge and skill, which already exists, if generally applied on our farms producing butter and cheese, would add at least twenty-five per cent. to their net returns.

MINERALS AND MINING.

The rocky surface of Cornwall gave large indications to the early settlers of mineral wealth, and the township was named after the rich mining region in the old country.

Mine Mountain, near the Housatonic, south of West Cornwall, presented rich promise of plumbago or black lead, and a considerable excavation was made in the rock for it, even before the time of the Revolution. The principal vein runs downward and grows narrower, so that although the plumbago is of excellent quality it cannot be obtained in paying quantities, and after repeated trials at subsequent periods the search has been abandoned.

On Cream Hill, James Douglas dug two mines, one for gold and the other for silver. The gold mine was one hundred and twenty feet deep, and drained by four sets of pumps and a deep ditch. Tradition is that the assayists returned a small button of gold as

obtained from the ore, which appears to have been iron pyrites, and may have been gold bearing. The mine was abandoned temporarily, not because their hopes were gone but means were exhausted. The labor of excavating one hundred and twenty feet in solid rock, with necessary drainage, if applied to the surface would have gone far towards its amelioration.

The silver mine, of sixty feet, was in the hill near the school house. Large quantities of magnetic iron ore were thrown out, which were afterwards carried away and worked up in the old forge near the present residence of Chauncey Baldwin.

This work was all done in the last century; but in my boyhood I remember Captain Holmes, an old English miner, who had worked in the mine, and was still full of faith in its value, and was anxious to have it reopened. He had seen a vein of silver ore, but the warnings of those who had buried their fortunes in these enterprises prevented any farther explorations.*

About 1860, at the urgency of a friend, we opened this mine to a depth of forty feet, but found nothing of interest but a wheelbarrow made entirely of wood and a pump of the same material; with new valves the latter did excellent service in removing the water.

About the same date a company from New York purchased the adjoining field, and by blasting obtained samples of nickel ore, but have prosecuted their enterprise no farther.

Search has been made in various places for iron ore, but no workable deposits have been found.

About 1860 a deposit of porcelain clay was found in the south part of the town, and extensive buildings were erected for preparing it for market. The supply soon failed and the works were abandoned.

Granite of excellent quality abounds, but it is only near the South Cornwall cemetery that it has been wrought for monumental uses. Large blocks are there obtained of fine grain and free from blemish.

Quarries of limestone, suitable for use in smelting iron, have

* Captain Holmes having been disappointed in his search for mineral wealth, became a hermit, building himself a cabin near the spring by the side of the road on the Blakeslee Hill. Here he lived many years by himself, cultivating a garden and working out among the farmers to obtain the necessities of life. Too sensitive and too proud to return to his friends or to ask assistance of them, he died about fifty years since in the poor-house in Salisbury, in which town he had gained a residence.

been opened near Cornwall Bridge, but have only been used for this purpose.

BRIDGES, ROADS, FERRY.

The Housatonic is now crossed by three bridges, maintained jointly with Sharon, two of wood and one of iron: one at West Cornwall, formerly Hart's Bridge; one at Cornwall Bridge; and one in the southwest part of the town, called Swift's Bridge. This latter was rebuilt in 1875 of iron, at a cost of \$2,500, a single span, as it was difficult to maintain a pier from the ice.

CHICHESTER'S FERRY.

The river is fordable at low water in certain places; yet before bridges could be built a ferry was established and maintained for many years near Cornwall Bridge. Originally the rates for ferriage were,—for man, horse, and load, one penny; footman, one-half penny; led horse, three farthings; ox or other neat kine, one penny; sheep, swine, or goats, one farthing.

The rates of ferriage afterwards were (*Conn. Statutes, 1808*)—man, horse, and load, one cent four mills; footman, seven mills; led horse, one cent; ox or other neat kine, one cent four mills; sheep, swine, or goats, four mills. We are not informed how they made change, or as to the market value of the stock.

Roads were laid out of a liberal width, usually six rods, but in other respects the layout fails to command our respect. To get to the top of the highest hill by the shortest route and thence to the top of the next, seems to have been the chief object in view, and though many of these old roads have been discarded, yet the traveler, if he has any taste for engineering, still has an opportunity to exercise his propensity. The old Sharon and Goshen turnpike crossed the town from west to east near the middle, and though relinquished as a turnpike and its gates removed in 1850, still it remains one of the chief avenues of travel. The Warren and the Washington turnpikes are still maintained as town roads, yet have lost their importance for travel. The town now maintains between eighty and ninety miles of road, at an annual cost of about \$3,000. Natural difficulties, aggravated by bad location of our highways, impose a heavy tax to keep the roads passable; yet there is decided improvement in the majority. Fewer roads and better ones, at less total expense, should be our aim.

DRESS ONE HUNDRED YEARS AGO.

The men and women of one hundred years ago might, to those of the present age, well appear strange, for their style of dress was very different from ours.

Gentlemen wore the cocked hat, leather breeches, long-skirted coat, a doublet with large metal buttons, broad round-toed shoes with massive buckles, in winter leggins and in summer the leg bare from the knee down. On Sundays the hair was crimped and powdered. A scarlet colored coat was not unfrequent, especially among the young men.

The ladies were distinguished by long waisted dresses, hoopskirts, high-heeled shoes, the hair crimped and powdered, when in full dress wearing a rich pink damask silk with a profusion of rich lace and other ornaments.

The manners of that day were as distinctly marked as the dress. The usual way of riding was on horseback; the gentlemen on the saddle, the lady on a pillion behind him. Wagons and carry-alls were unknown. Hospitality was held in high estimation by them, and a good degree of that same choice quality in character still holds a place among their descendants, and may it never be less. Their habits of living were plain and simple, but few luxuries were theirs. They were a temperate, industrious, bold, and hardy people. We may well be proud of such an ancestry, and should be careful not to disgrace them by our degeneracy.

INDIANS.

The Mohawks seem to have possessed this part of the state. We do not learn that they had any permanent settlement within our borders, yet the numerous arrow-heads and other relics turned up by the plowshare, show these to have been favorite hunting grounds. Occasionally the Indians from Bantam (Litchfield), Schaticoke (Kent), and Weatogue (Salisbury), hunted on the hills, and in fishing followed the Housatonic. From Bantam to Weatogue they maintained a trail or path which was well known to the first settlers. It crossed the great valley called the Hollow from south east to northwest about one hundred rods north of the residence of the late Samuel Johnson, and passed near a living spring where they were accustomed to encamp, and where occasionally have been found the remains of their domestic utensils. As a protection against them, and a place of refuge in case of attack, a palisade fort was early

erected near the residence of the late Judge Burnham. The alarm signal was three guns fired in rapid succession. An occasional lurking Indian kept them on the alert, but happily we have no outrages to record.

One evening as James Douglass was on his way to the fort, from Cream Hill, having remained at work later than usual, his family having gone before, as he was passing through the low land, Pratt's meadow, then covered with a dense growth of timber, in a narrow foot-path, he discovered two Indians, one on either side of the path awaiting his approach. As Mr. Douglass had advanced too near to retreat before he saw them, he assumed a bold and daring manner and walked coolly between the two savages, who remained without motion, being overawed by his fearless manner or out of respect to the courage he displayed, and offered him no molestation.

They kept constant guard when at work in the fields, and when James Douglass and his sons were at work his daughters, [one my great grandmother—T. S. G.] often sat by the loaded guns to give the alarm.

As a race they have passed away. The older inhabitants still remember several families of them, and the bravery of one gains him a place elsewhere in these records. (See William Coggsweil.)

We are indebted to Gen. Chas. Sedgwick for the following sketch of the Indian

TOM WARRUPS.

This noble old Indian Warrior died in Cornwall early in the present century, and was well known throughout the township. In his old age his hair became perfectly white, and his visits to all parts of the town were frequent and acceptable, while his witty pleasantries were long remembered. He was of the *Schaticoke* tribe but he became a resident of Cornwall in his early life. In the Revolutionary war he enlisted into a company commanded by Edward Rogers, Esq., as Captain, of which Loyal Tanner was Lieutenant; this company was in the battle of Long Island and shared in all the disastrous results of that conflict, and in the perils attending the retreat of the army from New York, Tom was always spoken of by his surviving comrades as a brave and daring soldier, ready for every duty and danger required by the service.

The following anecdote used to be told as illustrating his *Indian* character. After the retreat from New York the company was stationed on the shore of the East River, and one morning a party of

British went up the River in boats on a foraging expedition, and landed not far from the Cornwall company. Captain Rogers proposed that the company should attempt their capture, as the party was small and could probably be easily taken prisoners, and submitting the proposal to the company, some favored and others disapproved of it. When the question was asked Tom he said, *I guess we had better kill what prisoners we now have before we try to get any more.* He was celebrated for his ready wit, and stories of it were often related in the early years of this century.

Like the generality of his race he was addicted to intoxication, and even in the army, he was sentenced for that offence to a ride on the wooden horse in front of the regiment. While being thus transported on the shoulders of his comrades Lieut. Tanner asked him if he did not feel ashamed to be presented to the Regiment in that way. "Yes," said Tom, "I am ashamed to think that our Lieutenant must go on foot, while a poor old Indian can ride."

Here is another anecdote: Capt. Jeffers once meeting him said, "Why, Tom, I was in hopes you were dead." "Why," said Tom, "do you want the widow?"

Very few among the living can remember him, but his revolutionary services and the universal kindness with which he was regarded renders it proper that his memory should be preserved.

FARMING AND FARMERS.

Farming has ever been the general occupation of the citizens of this town. A thick and unbroken forest covered the whole township. The first explorers found it difficult to select the most desirable locations, hence we view with surprise the choice made by many for their homes. We can hardly conceive of the labors and trials which they endured in clearing and subduing to culture these wild hills. The possession of capital gave little advantage or very slight exemption from toil and hardship. House-building, road-building, clearing of land, culture of crops, planting of orchards, destruction of noxious animals, protection from the Indians, the erection of mills, the establishment of schools and churches, and of town government, gave abundant employment for all. Population increased rapidly, both by immigration and natural growth—all supported by home-grown products. The few supplies brought with the settlers from earlier settlements were soon exhausted, and the difficulty of transportation rendered them dependent upon their own resources. The native forest, consisting largely of white

oak, chestnut, and hickory, indicated a strong and productive soil, adapted to the growth of Indian corn, wheat, rye, oats, grass, fruit; in fact, all the great staples of northern agriculture. Potatoes were then unknown as an article of food. Though a native of America, they were only known as a tropical product. The memory of the generation just passing away reaches the date of their introduction, and for some time a store of two or three bushels was considered a full family supply. Turnips, beans, green corn, and pumpkins were the principal vegetables, while dry corn in the shape of samp or hominy, coarsely pounded in the old samp mortars, formed the main reliance. These mortars were made of a pepperidge log, about one foot in diameter and two feet long. The ends were cut off square, so that it stood on end, and the upper hollowed to receive the grain. The pestle was of hard wood, two feet or more in length, with a handle inserted in the side like a common hammer. These mortars are still to be found around old homesteads, having been in use even in this century for pounding corn, salt, etc.



Samp Mortar and Pestle.

As soon as mills could be erected, wheat and rye were raised in considerable quantity. The virgin soil yielded a rich return even to their rude culture. No soil exhaustion troubled them. The Canada thistle, and other noxious weeds, were unknown. The hardhack (*Potentilla fruticosa*) had not invaded their pastures. The apple-worm, the borer, pear-blight, peach-tree yellows, curculio, and plum-knot, were evils of which they never heard. So that they had some happy compensations to make up for their privations, and, to balance the supposed necessities of the present day, when our farmers feed upon wheat grown beyond the Missouri, the cattle of Illinois and our own cattle are fattened upon the corn of the far west.

The rich grass springing everywhere where the forest was cleared, indicated the dairy as a leading branch of their husbandry. As soon as their family wants were supplied, the dairy furnished a product which would allow of transportation, and which, with beef and pork, has continued to be the main reliance

of our farmers for supplying their outside wants. The distance of markets for the sale of produce and purchase of supplies, made a self-reliant system of mixed husbandry a necessity. Not only was the food supply homegrown, but clothing, in its material and manufacture, was all *homespun*. The farmer and his family were clad in linen spun and woven in the house from flax grown and dressed on the farm, or woolen from his own sheep, colored with native dyestuffs, as butternut or oak, when the black sheep were too few to give the due proportion of colored wool. Shoes were from the hides of his own animals, tanned by himself, or, later, at some neighboring tannery, and made up by the traveling shoemaker, who, "whipping the cat," carried his own tools and wax, but worked up the homegrown leather with shoe-thread and pegs all grown on the farm. A wooden standard at one end of his bench provided for two candles, an extravagance otherwise not allowed—but these were of home material, tallow with a tow wick—their slender proportions revealing more clearly than any other single thing the leanness of their housekeeping.

Stoves were unknown. Fifty years count back to the time when they were as rare as open fireplaces now are. Most ample fireplaces received wood as large as could be handled, the object being to consume it as rapidly as possible. The huge chimney was a perfect ventilator; and in spite of their fatigues and toil, and lack of now called comforts, they enjoyed life with a zest surpassing the present. Four families in one school-district, with twelve children each (West District), made lively times—and all earned their own bread.

Acute disease often carried them off suddenly, and the feeble had little chance of life; yet their very hardships gave them strength and long lives, and strong vitality marked our ancestors. But this has no connection with farming, except as showing how farmers lived.

For stock, their cattle were small and rough, of various colors, brindle and brown being favorites; yet many of the cows were good milkers. The sheep were a long-legged, scraggy race, with thin and coarse wool, but hardy and good nurses. The swine were especially coarse and thick-skinned, often large.

Tools of all kinds were of the rudest description. The plow was of wood, the point being of steel or iron fashioned by the blacksmith, whose shop was located in every neighborhood for the convenience of sharpening the plow-irons; the harrow home-made, with

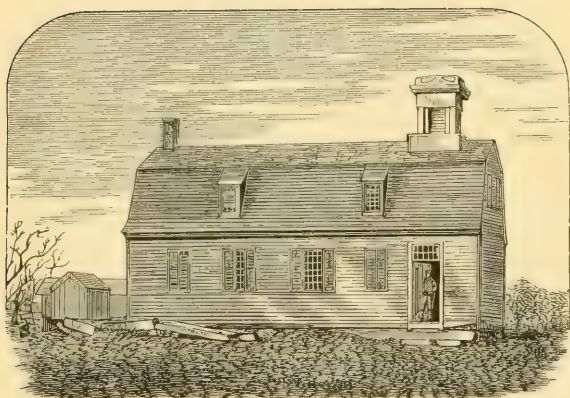
wooden teeth; the hay and manure forks of iron, so heavy that no man now would use them; in fact, the change in farming tools has been almost as great as the change in the aspect of the township from the primeval forest to the cultivated field of the present. Yet we should make as poor work farming with the stock of a hundred years ago as with their tools. Because we have no specimens left of the former, we do not notice the change.

THE FARMERS' CLUB.

This institution, which has effected much good in this community, socially, morally, and physically, originated in the year 1846. One evening in the month of November of that year, six men, by previous agreement, met at the house of T. L. Hart, Esq., and organized this club. Meetings were held in several neighborhoods once in two weeks during the winter. The numbers increased; some addresses were delivered, and the public mind became informed and interested in the objects aimed at; which were the gathering and diffusion of agricultural and horticultural knowledge among the people.

The peculiarly social features of this club, the farmers and their wives and children meeting for social intercourse, as well as instruction, have given it a permanence and practical value that otherwise could not have been attained. The enthusiasm of numbers has given strength to the institution. Meetings have been continued with more or less regularity every winter since its formation.

It is entirely beyond the reach of human calculation to estimate all the good which the organization and continuance of the Farmers' Club has produced. In a pecuniary point of view it has well paid, while in intellectual, social, and moral benefits it has accomplished still greater good. It has multiplied knowledge, improved manners by increasing social intercourse, eradicating those petty jealousies and bickerings which are too common a source of trouble in neighborhoods. Who, that has been well acquainted with this community for the last twenty-five years, is not aware of its benefits? Cherish this institution, and, while you labor for its success, you will share its blessings. Beautiful homes will more and more adorn your hills and valleys. A broader and kinder spirit of good feeling will mark this people in all their social relations; and to have a residence here will be no common blessing.



FOREIGN MISSION SCHOOL.

SCHOOLS.

Foreign Mission School.—The Board of Foreign Missions, in 1816, resolved to establish a school in this country for the education of foreign youth, designing to fit them to become “missionaries, schoolmasters, interpreters, and physicians among heathen nations: and to communicate such information in agriculture and the arts as should tend to promote Christianity and civilization.” For this object a farm was purchased in Cornwall, and suitable buildings erected, and a school commenced May 1, 1817, with twelve pupils.

Mr. Edwin W. Dwight, of Stockbridge, Mass., took charge of the school for one year, till Rev. Herman Dagget, of New Canaan, could be at liberty to take the post, which he held acceptably for about six years. He was succeeded in 1824 by Rev. Amos Basset, D. D., who continued in charge till the school was disbanded, in 1827. Rev. Herman L. Vaill was, for a time, an assistant teacher. The school was a decided success as far as its original plan was concerned, and was closed because the opportunities of educating the heathen on their own ground were opened, thus rendering it unnecessary and from the local opposition produced by the marriage of two Cherokee Indians with respectable white girls residing in the town.

The number of pupils in 1822 had risen to 34, representing the leading then known Indian tribes, and many of the Pacific Islands. Henry Obookiah, a Sandwich Islander, was a devoted Christian, and gave great promise of usefulness, but he died while a member of the school, Feb. 17, 1818, aged 26. A tablet erected to his memory in the cemetery at Cornwall bears this inscription:

In
memory of
HENRY OBOOKIAH,
a native of
OWYHEE.

His arrival in this country gave rise to the Foreign Mission School, of which he was a worthy member. He was once an Idolater, and was designed for a Pagan Priest; but by the grace of God, and by the prayers and instructions of pious friends, he became a Christian.

He was eminent for piety and missionary zeal. When almost prepared to return to his native Isle, to preach the Gospel, God took him to himself. In his last sickness he wept and prayed for Owyhee, but was submissive. He died without fear, with a heavenly smile on his countenance and glory in his soul,

Feb. 17, 1818,
Aged 26.

A sketch of his life, by Rev. E. W. Dwight, the first instructor of the school, has been published by the American Tract Society, and forms a most interesting and valuable volume for Sabbath schools. His memory is cherished by all who knew him, and the cause of missions has a stronger hold upon christians in Litchfield county, that he was permitted to bear his testimony before them to the power of the cross.

Thomas H. Patoe, another converted heathen, is interred beside him. His monument bears this inscription:

In
memory of
THOMAS HAMMATAH PATOE,
a native of the Marquesas Islands, and a member of the Foreign Mission School, who died June 19, 1823, aged about 19 years.

He was hopelessly pious, and had a great desire to be qualified to become a missionary to his ignorant countrymen. But he died in hope of a better country.

This stone is erected by the liberality of his Christian friends in N. Coventry, Conn., among whom he first found the Saviour of sinners.

The annual commencements of the school drew together a large concourse of christian ministers and other citizens. These exercises of song and rehearsal in their various languages, then so little known, were of great interest. At this school was educated John Boudinot, the Cherokee who reduced that language to a written form. The influence of this school may be seen to-day in the advanced civilization of the Cherokees, and other Indian tribes, among whom the institutions of religion and education are most dearly cherished, and their refining effects most clearly shown.

Cornwall was selected as the location for this school from the freedom from temptation in its seclusion, the healthfulness of its climate, and its kindly soil, and the sound moral and christian influences which pervaded the community. The same reasons have made it a favorite location for various select or private schools. The school building of the Foreign Mission School was for many years used for a select school, under the charge of various teachers, then for a public school, till it was removed, in 1873, to give place to the chapel of the First Congregational Church, erected on the same ground.

LIST OF MEMBERS OF THE FOREIGN MISSION SCHOOL, CORNWALL, CONN.,
JULY 22, 1823, by CALEB JONES.

Names.	Native Names.	Country.
George D. Weed,		Anglo-American, Catskill, N. Y.
Horatio N. Hubbell,		" " Trumbull, Conn.
Bennet Roberts,		" " Tompkins, N. Y.
Joseph Potang Snow,	Sár-duk,	Malay.
John C. Trepoah,	I-re-pó-ah,	Owyhee.
Robert Whyhee,	Why-hee,	Mowhee.
Henry Taheete,	Ta-hée-te,	Owyhee.
David Brainerd,	Mak-oo-wi-hé-na,	"
Charles Arohekaah,	A-ro-he-kà-ah,	"
John E. Phelps,	Kal-la-ah-ou-lún-nah,	"
Charles Backus,	Na-muk-ka-há-loo,	"
Samuel J. Mills,	Páu-loo,	Woahoo.
John Newcom,	Wau-ne-mauk-theet,	Stockbridge Indian.
John N. Chicks,	Pau-poon-haut,	" "
Solomon Sabattis,	Sol-lo-loh,	Mohegan.
Peter Augustine,	Ta-kon-o-tas,	Oneida.
Guy Chew,		Tuscarora.
William L. Gray,		Iroquois.
David Gray,		"
Jacob P. Tarbel,		"
Thomas Zealand,	Ka-lá-la,	New Zealand.
James Lewis,		Narragansett.
William Botelho,	Lieaon Ásee,	Chinese.
Henry Martyn Alan,	Á-lan,	"
William Alum,	A-lum,	"
Jonas I. Abrahams,		Jew.
John Joseph Loy,		Portuguese.
Photius Kavasales,		Greek.
Anastasius Karavelles,		"
George Fox,	A-tó-Koh,	Seneca.
John Saunders,		Cherokee.
David C. Carter,		"
Miles Mackey,		Choctaw.
James Terrell,		"
Isaac Fisk,		"
George Tyler,		Owyhee.

There were not only Chinese, Japanese, and Portuguese, but the Cherokee tribe of Indians was there represented. Two members of this tribe became enamored with two of the young ladies of the village, offered marriage and were accepted. This created a good deal of feeling, and finally ended in breaking up the school. The famous John Ridge was one of the Indian lovers, and during the excitement the poet wrote the following song:

TO THE INDIANS OF CORNWALL.

O, come with me, white girl fair,
O, come where Mobile's sources flow ;
With me my Indian blanket share,
And share with me my bark canoe :
We'll build our cabin in the wild,
Beneath the forest's lofty shade,
With logs on logs transversely piled,
And barks on barks obliquely laid.

O, come with me, my white girl fair,
 Come, seek with me the southern clime,
 And dwell with me securely there,
 For there my arms shall round thee twine;
 The olive is thy favorite hue,
 But sweet to me thy lily face;
 O, sweet to both, when both shall view
 These colors mingled in our race.

Then come with me, my white girl fair,
 And thou a hunter's bride shalt be;
 For thee I'll chase the roebuck there,
 And thou shalt dress the feast for me:
 O, wild and sweet our feast shall be,
 The feast of love and joy is ours;
 Then come, my white girl fair, with me,
 O come and bless my sylvan bowers.

BY SILAS HURLBUT MCALPINE.

[The following metrical essay is part history and part romance. Though it graces no volume of "Connecticut Poets," it nevertheless once had a considerable local fame, and there are many among our aged readers who will remember having read it more than forty years ago.]

THE INDIAN SONG, SARAH AND JOHN.

[Composed by EMILY FOX of Cornwall.]

Behold, there came into our town,
 A man of fame and great renown;
 He had thought to live in splendor here,
 And brought with him a daughter dear.

She was blest with beauty bright and fair,
 There were few with her could compare.
 O, 'tis hard for to relate the truth,
 She fell in love with an Indian youth!

He was a bright young man, we know,
 And with him she resolved to go.
 He flatter'd her to be his young dove,
 Till her young heart was filled with love.

Then to her mother he did go,
 To see whether he might have her or no.
 She was well pleas'd at the words of John,
 And consented that he should be her son.

They kept it a secret, and did not tell,
 How Sarah loved an Indian well;
 Nor was the secret thing made known,
 Till from his country he did return.

Her father then being out of town,
 And when he heard that John had come,
 He sighed, and for his child did mourn,
 Saying, O that my Sarah had not been born.

And when this Indian he had come,
She thought her daughter was undone ;
She made as though her heart would break,
And it was for her daughter's sake.

She being then borne down with grief,
Went to her neighbor for relief,
Saying, my sorrows, friend, are hard to tell ;
Our Sarah loves this Indian well.

What shall I do, what can I say ;
Can I bear my child should go away ?
For she is young and in her bloom,—
We'll fasten her tight in a room.

O fasten her, I think to say ;
She with the Indian shall not stay ;
Then in distraction this fair maid did run,
It was for the love of an Indian man.

Declaring if she was not his wife,
Most suddenly she would end her life.
Sickness on her then did fall,
And for the doctor they did call.

He gave them soon to understand,
'Twas for the love of an Indian man.
Unto her parents he did tell,
Let her have him and she will be well.

The Reverend Vaill we would not blame ;
On Sabbath next he published them,
But Reverend Smith feared not the law,
He married this lady to be a squaw.

Highly promoted were Sarah and John,
Col. Gold did them wait upon,
He waited on them most genteel too,
And seated them in his own pew.

Upon her side it does look dark,
To think how she used her neighbor Clark—
Has left behind for to make sport,
To think she did with an Indian court.

He went with her both night and day,
While her dear John was gone away.
And unto him she did not tell
How that she loved an Indian well.

He being absent from his friends,
A letter unto her he did send,
And unto it she would not hear,
But married John her only dear.

Her parents with her a piece did go,
To bid their lovely child adieu—
Now with her mother she must part,
Which was enough to break her heart.

She hung upon her mother's breast,
 With sighs and tears did her embrace,
 I cannot bear, I am sure, said she,
 My tender mother, to leave thee.

He snatch'd her from the mother's breast,
 And his tawny arms did her embrace,
 Sarah, said he, you are mine you know,
 And with me you have got to go.

Now Sarah is gone and seen no more—
 She has gone and left her native shore—
 Ah ! yes, she has gone but proved unkind,
 And left her whole disgrace behind.

She thinks great splendor she shall see,
 When she arrives at Cherokee—
 She thinks great splendor there is seen,
 And she be crowned for a queen.

She would be disappointed of her home,
 To find a little, small wigwam.
 And nothing allowed her for a bed,
 But a dirty blanket, it is said.

And this be hard for Sarah fair,
 Who long did live in splendor here,
 To lay aside her laces and fine gowns,
 Her Indian blanket to put on.

'Twould sink her pride—'twould raise her shame,
 To follow him and carry game,
 And with her John must march along,
 Amidst a savage whooping throng.

Come all young maids I pray take care
 How Indians draw you into a snare,
 For if they do I fear it will be
 As it is with our fair Sarah.

And what a dreadful, doleful sound
 Is often heard from town to town,
 Reflecting words from every friend,
 How our ladies marry Indian men.

Now Sarah is gone—her we ne'er shall view—
 She's gone, and to her love proves true,
 O yes, she's gone, and her Indian too—
 Now Sarah we will bid adieu.

*A Fragment of the Funeral Sermon of Rev. Herman Daggett, by Rev.
 Timothy Stone.*

He had already, by an early discipline, formed his mind for systematical study ; and had learned the necessity of order and close application to obtain science. Having little or no patrimony to aid him, and being infirm in health, it was a great effort for him to go through a course of collegiate study. No education society then existed, to cherish the hopes of indigent and promising youth who sought knowledge. By strict

economy, and some aid from friends, he went through the regular course of four years study, in Brown's University, in Providence, R. I. His standing in college as a scholar was so respectable that an honorable appointment was allotted him in the exercises of commencement, when he graduated, Sept. 1788. Among his fellow students in college he was much esteemed.

Mr. Daggett entered college without vital piety. But in an early period of his residence there, his heart and affections were changed by the grace of the Holy Spirit.

This revolution in the character of Mr. Daggett was the commencement of a course of uncommon devotedness to God. He no more regarded himself as his own, but as consecrated to the service of Jesus Christ. In prosecuting study, he was now incited by motives elevated above the desire of being a distinguished scholar, or of gratifying his taste for literature, or of enjoying the pleasures of science: it is true, that he did not lose his relish for these innocent enjoyments. He loved knowledge, and delighted in the cultivation of letters: but he had found the pearl of great price, and to obtain it, he could cheerfully sell all. Like Paul, he "counted all things loss for the excellency of the knowledge of Christ Jesus his Lord."

It is known that Mr. Daggett wrote to a considerable extent a regular journal; but a small part, however, of such manuscripts, has been seen since his decease; he no doubt destroyed many of them.

No one appeared more opposed to egotism and vanity than he, and to speak of himself.

The following lines were written by him in college, not long after he was of the age of nineteen. They express his firm confidence in the Saviour, and in the belief of his being united to Him by faith; and that he was resolved to be wholly devoted to his service.

"Come my beloved, let us go forth into the fields."—Solomon's Song, Chap. vii, 11.

This world's a wide uncultivated field,
Through which like weary travelers we pass,
Unskilled in all the dangers of the way.
Deceitful prospects open to our view
To lead the simple on to vain pursuits.
Happy the man, that finds a faithful friend,
A kind, compassionate, experienced guide,
With whom to travel through this wilderness,
Who knows where danger is, and who can point
The way to true felicity and rest.
O Jesus! kind redeemer, thou art He—
Thou wast in all points tempted like as me,
Thou shalt conduct me—I am wholly thine,
And thou hast shown that thou art wholly mine.

No writings are found, which give any particular account of his conversion. But a moral change of such vast moment, as a transition from the darkness and bondage of sin, into the light and liberty of those who are regenerated, is an event which cannot but excite a strong desire to know how such a moral revolution is effected. But "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth:" to this declaration our Divine Teacher adds—"so is every one that is born of the Spirit."

Everyone possessing genuine piety is born of God, having been renewed by the Holy Ghost. But to ascertain and point out the mode

of operation by which this divine agent effects such a moral change in the hearts of sinful men, is a matter greatly overvalued: and to judge of the reality of this spiritual renovation, by the circumstances which precede and accompany it, and with positiveness as some do, is both preposterous and antisciptural. Such not only assume a wisdom above "what is written," but oppose the bible, by their traditions. That this last proposition is not unfounded, let it be considered that the bible gives us scarcely any account of the manner how the ancient saints were converted. While their holy characters are represented in a manner most striking, and in colors the most vivid; and while faith, the fear of God, holiness, and all the virtues and graces of the christian character, are not only clearly defined in precepts, but illustrated in the examples of holy men of old; where do we find one specimen in the bible of what is called the work of conviction, unless very briefly stated, and without any particulars?

Saul of Tarsus, the Philippian jailor, Lydia, and the numerous converts to christianity in Jerusalem on the day of Pentecost, are almost all, if not the whole number, of the instances of the operation of the Holy Spirit on the conscience, usually termed conviction, which are recorded in sacred history. These cases are stated in the briefest and most general terms, and without any recital of circumstances.

Such silence on this subject furnishes conclusive proof that the spirit of infinite wisdom regarded the holy example of good men, and the illustration of holiness by their conduct, and the emotions of their hearts expressed in their prayers and praises, as inexpressibly more instructive to us than any representation of the mode by which their souls were turned from the death of sin to spiritual life. Life and activity are unquestional proof of a man's birth.

So the fruits of the Spirit; "love, joy, peace, long-suffering, gentleness, goodness, temperance, faith, meekness," give the most conclusive evidence that all who possess these moral qualities are born of God. According to this rule of judgment, but very few of the professed disciples of Jesus Christ have given more decided evidence that they were the subjects of the new birth, than was seen in Mr. Daggett.

Having completed his studies in college, Mr. Daggett commenced reading theology, under the direction of that distinguished divine, the Rev. Dr. Nathaniel Emmons of Franklin, Mass. The peculiar sentiments of Dr. Emmons, in connection with his uncommon clearness of intellect, and very perspicuous mode of writing, have made him a divine of great celebrity. His amiableness as a christian and his talents were held in high estimation by Mr. Daggett. But, however much he venerated the man, it is not to be understood that he, as a necessary consequence, adopted all the peculiarities of his instructor's doctrinal tenets. If Mr. Daggett did imbibe them, his preaching in the latter part of his life never indicated it. In his communications from the desk, and in his more private religious instructions, he was remarkable for an entire freedom from any thing of polemical divinity.

Dr. Emmons ever held Mr. Daggett in high esteem; and this affection and friendship met in return with the cordial respect and gratitude of his pupil.

In October 1789 he was licensed to preach, as we learn in the following extract of a letter to an intimate female friend. He writes: "Wednesday 7 inst. I attended the Association at North Bridge; was examined, received recommendation, and last Sabbath I spent at Franklin.

"I feel in some measure the importance of that work upon which I have entered; at the same time my insufficiency and unworthiness, and can say with the prophet—Ah! Lord I cannot speak, for I am a child."

Yet necessity is laid upon me, and I must go forward, and with the apostle I know that through Christ strengthening me I can do all things. I do not wish to go back, but thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.—My dearest Sister—will you give me your prayers?”

Mr. Daggett was ever remarkable, as all his acquaintance will bear testimony, for simplicity and sincerity in what he said or wrote. Never would he use words without meaning, as some do. What he expressed, he believed and felt. Very deeply did he feel the vast responsibility of a minister of Christ—of an ambassador of the King of Kings, whose duty is to urge sinners to become reconciled to God. Were all, who enter upon this most solemn service of God's altar, to feel their responsibility to their final judge, as we believe this young candidate for the ministry did; and be regardless of mercenary and personal considerations as he appears to have been,—relying entirely on the Lord Jesus for righteousness, spiritual strength, and success in their work; what a glorious accession of energy would be seen in the church. How beautiful, and how strong, yea, how impregnable would be the walls of Zion!—Then the church would “look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

May thousands of such ministers be brought forward, speedily, by the exalted head of the church.

During all his life, Mr. Daggett suffered much bodily infirmity. His lucid and sound mind was united to a corporeal system so frail that it was wonderful that he was so useful to society for so many years.

For about twenty years or more, he was able to preach for the most part, and also to instruct youth. For two years and a half he preached as a candidate very acceptably in various places; but chiefly on Long Island. He went there, soon after he was licensed to preach, and with hope of receiving benefit to his health, by inhaling the mild and salubrious air of that island; and his health was improved. He spent a year at Southhold, a town on the north shore, where he received from the Presbyterian church and society a unanimous invitation to be their pastor. But for reasons, not now known, he did not accept it.

Col. Benjamin Gold and wife visited their daughter Harriet, who married the Cherokee, Boudinot, at her home in the Cherokee nation in Georgia, making the trip in a one-horse wagon, and writes thence to his brother Hezekiah his impressions. To get a correct view, we must look on all sides.

NEW ECHOTA, CHEROKEE NATION, 8th Dec., 1829.

DEAR BROTHER: We arrived here on the 27th day of October, 47 days on our journey—we might have performed the journey sooner—but we chose not to be in haste, and to give ourselves time to view the country and get acquainted with the people by the way, and moderately drive our horse, as a thousand miles is a pretty serious journey for a horse, and to carry as much of a load as we had. But by a merciful Providence we were upheld and wonderfully supported all the way—in good health and good spirits. We are now in good health, and can say with truth that now—nearly three months since we left home—has been as pleasant and interesting as any part of our lives. We traveled through a very pleasant part of the country—from Newburgh through Orange county into New Jersey; then into Pennsylvania, through Easton, Lancaster, Reading, Bethlehem, and many other large and beautiful

villages in Pennsylvania; then through a small part of Maryland, and over the Potomac, about 30 miles north of Baltimore; then into the great State of Virginia, four hundred miles; then into Tennessee about 200 miles; then crossed the Highwassey River at a place called Calhoon into the Cherokee Nation, where an agent of the United States resides to manage the Indian concerns of the Cherokee Nation. We put up at the house of Mr. Lewis Ross, one of the principal chiefs of the Cherokee Nation; being a very rainy day, we tarried there two nights. His house is an elegant white house near the bank of the river, neatly furnished as almost any in Litchfield county; his family of four pretty children, the eldest a daughter of about 12 years, attending a high school in Tennessee, appears well as any girl of her age. Mr. Ross, a brother of the principal chief, has two or three large stores, no doubt independent; has negroes enough to wait on us; made us very welcome; said he would take nothing of any one who had connections in the Nation. He is part Cherokee—his wife a white woman of the Meigs family, but you would not suspect him or his children to be any part Indian. We then traveled about 20 miles, and came to a Mr. McVann's, a white man who married a Cherokee woman, sister of Mr. Joseph Vann, another Cherokee chief. He has a beautiful white house, and about six or seven hundred acres of the best land you ever saw, and negroes enough to manage it and clear as much more as he pleases; raised this year about five thousand bushels of corn; and it would make you feel small to see his situation. Mr. McVann lives in a large elegant brick house, and elegantly furnished. We staid there over night, and he would take nothing of us. We have considerable acquaintance with most of the principal men of the Nation. We were here two or three weeks while the Council were in session, and were introduced to all of them, and became familiar with most of them. We have traveled about 100 miles in the Nation, visited three mission stations, and are much pleased with the missionaries; have seen most of them and become acquainted. Mr. Boudinott has much good company, and is as much respected as any man of his age. His paper is respectable all over the United States, and known in Europe; has about 100 newspapers sent him from the different parts of the United States by way of exchange; so that you may perceive we have an interesting stand, where we have the news from all quarters of the globe. We are in good health, and likewise Mr. Boudinott and his family. They have two beautiful and interesting children; would pass in company for full-blooded Yankees. My wife says she thinks they are rather handsomer than any she has seen at the north; am uncertain when we shall return to Conn. Harriet says she well remembers the conversation with Dr. Gold, and he labored with her to dissuade her from her purpose, he supposing she was going to place herself in an unhappy situation; but she wishes you to present her regards to the Doctor, and tell him that she has never yet seen the time that she regretted coming here in the manner she did, but has ever rejoiced that she placed herself here; that she envies the situation of no one in Conn. She has a large and convenient framed house, two stories, 30 by 40 feet on the ground, well done off, and well furnished with the comforts of life; they get their supplies of clothes and groceries—they have their year's store of teas, cloths, paper, ink, &c., from Boston, and their sugars, molasses, &c., from Augusta; they have two or three barrels of flour on hand at once. This neighborhood is truly an interesting and pleasant place; the ground is level and smooth as a house-floor; the center of the Nation—a new place, laid out in city form—100 lots one acre each—a spring called the public spring, about

twice as large as our saw-mill brook, near the center, with other springs on the plat; six new framed houses in sight, besides a Council House, Court House, printing office, and four stores, all in sight of Mr. B.'s house; but the stores are continued only during the session of the Council, and then removed to other parts of the Nation—except one, steadily continued. The stores in the Nation are as large as the best in our towns in Litchfield county—their large wagons of six horses go to Augusta and bring a great load; and you will see a number of them together. There is much travel through this place. I have seen eleven of those large wagons pass by Mr. Boudinot's house in company. John Ridge* was clerk of the Cherokee Council, and is now clerk of a Creek Delegation to Congress for the winter, and likely will get his five or ten thousand dollars, as he did before. The Cherokee delegation has gone on to Congress again this winter. I could tell you many pleasant things about the country, but for fear you may not be able to read, or get tired, I must close by telling you that you must give our love to your family and friends, and accept the kind regards of your affectionate

Brother,

B. GOLD.

CREAM HILL AGRICULTURAL SCHOOL,

was established in May, 1845, by Dr. S. W. & T. S. Gold, at their farm on Cream Hill, and continued till April, 1869, twenty-four years.

At the beginning there were but four pupils, afterwards increased to twenty, the limit of the school. The object was to unite, with classical and scientific education, theoretical and practical instruction in agriculture: to encourage a taste for the pursuits of rural life, to develop and strengthen the body as well as the mind. The results of the plan were eminently satisfactory, and we look with pleasure upon our pupils, scattered everywhere, in positions of honor and usefulness, but especially in the record of those who, in the opening of their manhood, took up arms in defense of their country, is our especial delight and pride, while with tender hearts we recall those who were permitted to offer their lives a sacrifice that the nation might live.

THE ADELPHIC INSTITUTE.

Mr. Ambrose Rogers, a native of Cornwall, and a graduate of Union College, opened a family boarding school, with the above title, at North Cornwall in 1847, and continued there until 1860, when he removed his school to New Milford, where he taught till Sept., 1876, a total of thirty-nine years. His house was always full.

* The other Indian who married a Cornwall girl, Sarah Northrup.

SCHOOL OF W. C. AND MISS L. ROGERS.

In 1852, Mr. Wm. C. Rogers, succeeded by his sister, Miss Lydia Rogers, opened a school for young ladies, with good prospects, at the residence of their father, near the church in North Cornwall. They had about one dozen pupils, but closed after two years.

NOAH AND BURTON HART'S SCHOOL.

In the spring of 1853, Noah R. Hart, assisted by his brother, E. Burton Hart, established a private boarding school for boys, on the place now owned and occupied by the latter, in West Cornwall. Both had previous experience in the instruction of youth in the district schools of the town. Their efforts in the boarding school were crowned with success, being sustained by a choice and generous patronage from New York city, while from Maine to Texas and California nearly all sections of the Union were represented by pupils.

In the spring of 1857, Noah R. Hart left the school to engage in the mercantile business with his brother, Julius L. Hart, in West Goshen, Conn. E. Burton Hart, then twenty-three years of age, continued the school with unabated prosperity, and soon through the kindness of his friend and patron, Horace Webster, LL.D., Principal of the New York Free Academy, received the honorary degree of Bachelor and Master of Arts, from the University of Vermont.

In the spring of 1863, he discontinued the school and gave his personal attention to the produce business, in New York City, in which he was engaged some five years in company with his youngest brother, George S. Hart. This enterprise has also proved very successful. The firm now, George S. Hart & Howell, with warehouses 33, 35, and 38 Pearl street, and 22 and 24 Bridge street, New York City, is second to no house in this country, in the magnitude and success of its business.

THE YOUNG LADIES' INSTITUTE (BIRDS' NEST).

Mr. Hopkins T. S. Johnson, an influential member of the fourth school district, feeling aggrieved at the action of the district in school matters, withdrew from all support of the public school, erected a commodious school building near his dwelling, in Johnson Hollow, employed teachers and opened a school in 1852, mostly for young ladies.

The first term began in May with twenty pupils, under the charge of Misses L. S. Kellogg and F. O. Sanford, with Miss M. J. Everest, teacher of music.

Mr. Johnson died December 22, 1852, aged thirty years, but the school was continued by his widow, Mrs. Sarah A. Johnson, till 1859, when her failing health compelled her to relinquish the charge. Mrs. Johnson died February 6, 1861, aged thirty-seven years.

Miss Mary J. Murdock, a graduate of Mt. Holyoke, afterwards wife of George R. Gold, Miss Sarah C. Bliss, Miss Caroline Wentworth, Miss Josephine H. Barton, Miss Clara Vaill, Miss Mary C. Cleveland, and Prof. G. D. Wilson, were valuable teachers employed by Mrs. Johnson, and under their charge the enterprise enjoyed merited success.

The memories of "Our Birds' Nest," are cherished by many scattered here and there in our land, as among the brightest and happiest associations of their lives.

THE ALGER INSTITUTE,

located at Cornwall, was commenced November, 1847, and completed May 1, 1848, was built by subscription by Joshua Peirce, John Miles, Seth Peirce, Charles Alger, Frederick Kellogg, E. W. Andrews, B. B. North, D. W. Pierce, and E. F. Gold at a cost of about \$5,000.00.

It was named the Alger Institute after Charles Alger, Hudson, N. Y., but with small endowment from him for its name.

The building was used for a boarding school by E. W. Andrews as principal, James Sedgwick of Great Barrington, Mass., and Oliver St. John of Easton, Pa., as assistants. It was a very successful school for several years, when it was sold by E. W. Andrews to Wait Griswold of Wethersfield, Conn., under whose administration it drooped. It was sold again to Rev. Ira Pettibone of Winchester, Conn., who kept a flourishing school for four years. It was then sold to L. F. Dudley, who started a school, and after about one year it was given up, since which time it has been used as a boarding house for summer boarding.

HISTORICAL SKETCHES OF THE CHURCHES OF
CORNWALL, CONN.

BY REV. TIMOTHY STONE.

Sketches of the Ecclesiastical history of Cornwall, commencing at the settlement of the town, and continued to 1849, are presented to the reader of the following pages. A continuous narrative of events will be necessarily and not unfrequently interrupted after the town was divided into two religious societies, so that it will be requisite at one time to advert to one of them and then to another.

Congregationalists have ever formed the mass of the population of Cornwall and of Connecticut; they therefore will be chiefly brought to view. The Episcopal, Methodist, and Baptist denominations are also to be exhibited, so far as information has been received; much effort having been made to obtain it, but not so successfully as the writer desired. Of them but little is known.

Connecticut Congregationalists, who are not so democratic in their church government as those of Massachusetts, have been termed by many, Presbyterians. Some of the first ministers of this State, as the Rev. Samuel Stone of Hartford, the colleague of Rev. Mr. Hooker, were partial to Presbyterian church government; and the church of Hartford, the oldest in Connecticut, was regulated by ruling Elders, as some others were. But soon, all the churches adopted more democratic principles, and the majority of the brotherhood in a church, decided every thing in its internal concerns without such rulers. Still the churches generally (for there were some exceptions) were united in consociations, by which adjacent christian communities were so far amenable to each other as to be liable to public censure, in case of heresy, scandalous and unchristian conduct, and schisms. But no censure could extend farther than the declaration of non-communion with the offending church. Such are the principles of the Saybrook platform so often spoken of, which was formed 1708. The Massachusetts churches, according to the Cambridge platform established in 1648, are not at all consociated, but each individual church is regarded as entirely independent. Thus, the Congregational churches of this State in some measure approximate to Presbyterianism. The Presbyterians are governed by ruling Elders, and are united in Presbyteries, and Synods, and are subject to the decisions of the General Assembly that meets annually, to whom

appeals may be made from all inferior church judicatories, in all cases of duty and conscience, and whose decisions are final; excepting, that a case may be referred to all the Presbyteries, the majority of whom may reverse any act of the General Assembly.

Without any attempt to show whether the Congregational or the Presbyterian church discipline is the most accordant with the word of God, it is obvious, that Connecticut Congregationalism is somewhat of a medium between these two forms of ecclesiastical polity. The Evangelical Congregationalists of New England, forming a large majority of the denomination, are united with the Presbyterian church in doctrinal sentiments, the Westminster catechism being, next to the Bible, the standard of their faith. Hence, Congregationalists have been often termed, though incorrectly, Presbyterians, while in church government they are essentially different.

There is a class in our community, too large in number for the credit, and it is feared the safety of Connecticut, who ridicule the character and sneer at the opinions and conduct of the puritanical fathers of New England. Such are corrupt in principle, betraying great ignorance of facts, while they are chargeable with base ingratitude toward their ancestors. Very unnatural is such a disposition. Little do they consider their obligations to their ancient benefactors whom they vilify, to whom they are indebted for that peace, good order, and general prosperity which they enjoy. "But wisdom will be justified of her children." Notwithstanding some acknowledged defects, our fathers of Connecticut and of New England, were generally a noble, and even a superior race. They hated and ever frowned on vice. Their laws against every species of immorality were very strict, and they were enforced too. Demagogues had far less influence than in more modern days. A man who ardently desired office, and strove to gratify ambition was not often successful. The aged were honored, and magistrates duly respected, far more than now. They believed the Bible. They were not sceptical in regard to the fundamental principles of christian doctrines and morals. This was eminently their character. Like our great and immortal Father of the American republic, and the late excellent President Harrison, they were firm in their convictions that christianity was the only basis of sound morals. Hence, our puritanical fathers laid the foundation of all that respect to law, good order, and regularity and peace in society, for which Massachusetts, Con-

necticut, and the New England states have been distinguished. Their personal character, as for the virtues of fortitude, heroic constancy in duty, public spirit, and love to their country, was highly commendable, and has never been surpassed in any human community. In comparison with them, their descendants in these respects are, with few exceptions, no more than *pigmies*. In olden times, the laws of Connecticut and Massachusetts required that if the inhabitants of a new plantation, containing a certain number of people, did not support public worship, a gospel minister, and schools, the authority of the State would interpose, and enforce on them such institutions at their expense. But it is not known that such cases were ever brought to an extremity; they were at least very rare; the inhabitants of new settlements were like those of Cornwall, ready to anticipate the desires of their rulers. No person was obliged to make a public profession of religion; but every one was required to attend the public worship of God on the Sabbath, unless a reasonable excuse could be rendered. These laws were formed and executed by rulers chosen by the majority of freemen, who were led and guided by leaders of their own choice. The magistrates and religious teachers did *not*, as unprincipled demagogues ever do, attempt to blindfold the people by artifice; but on the contrary, they endeavored to open as wide as possible the avenues to knowledge, that all might learn and fully know what was the direct and straight road to their highest happiness. These leaders regarded schools of learning, the Sabbath public worship, and christian instruction, of infinite value. It is true that our forefathers had less correct ideas of religious toleration than we have. At the same time, they were far less intolerant, and far less of a persecuting spirit than their enemies have represented them to be. They were much more tolerant than almost all the civilized nations of that period of time. There were those among our forefathers, who upon pretence of religious liberty, went through the streets naked, both men and women, who broke into public worship on the Sabbath, and were guilty of outrage. Ought not such to have been punished? Should not such be severely punished now? Such were whipped, as they surely should have been. They were banished from the Commonwealth on penalty of death if they returned.

Our fathers were not perfect men; but they were beyond expression superior in moral character to their slanderers and very malignant revilers.

The first settlers of this town were possessed of the general traits of the New England Puritans. They were bold, daring, and resolute men. It required no small share of courage and heroic fortitude to establish a permanent settlement among these mountains and deep valleys, all densely covered with heavy timber and thick underbrush.

There is not evidence of any permanent inhabitants in Cornwall until 1739, in the summer of which year several families came that remained through the succeeding winter. This winter was severe almost without a parallel. Throughout New England the earth was for many months covered with many feet of snow, and the cold was intense. This was called the hard winter. These new settlers had a few months before left comfortable habitations in the older towns, and entered the dense forest little anticipating so tremendous a winter. Their stores of provision were scanty, as they could not have produced much food the summer preceding, on their lands. They expected aid from their former homes, and from their friends there. But the huge snow-banks shut them in their log cabins for many weeks. It was impossible to travel to the towns adjacent but on snow-shoes. Several of the people were located far apart from each other. The exact number of families that continued through the winter of 1739-40, is not known. Probably there were not far from twenty or twenty-five. Had not deer been abounding, that could be easily caught by hunters on their snow-shoes while the animals were helpless and wallowing in the deep snow-banks, many of these settlers would, in all probability, have perished by hunger and privation. One small child died from want of the necessaries of life. In addition to the privations unavoidably incident to the pioneers of a new settlement in the forests, our fathers were near the habitations of the savage dwellers of the wilderness, whose friendship could be, for the most, confided in no further than the Indians feared the superiority of their white neighbors. It is true that the aborigines at Kent, Sharon, and Salisbury, had been instructed by a few pious missionaries, which tended no doubt to furnish greater security to the first settlers here and in the vicinity. A few rods northeast of the mansion of the late Oliver Burnham, Esq., a palisaded fort was erected for a public storehouse of provisions, and a place of defense in case of a sudden attack, and where ammunition was deposited. But Cornwall was never assaulted by enemies.

No sooner was that hard winter gone, and the vernal sun began

to shine on the few openings in the wilderness of these high mountains and deep valleys, than the people, having been sustained in their hardships by the kind hand of God, resolved to prepare immediately for the public worship, and to enjoy the blessings of the preaching of the word of the God of their fathers. They employed a Mr. Harrison, who seems to have been taught and graduated about 1737, at Yale College, to preach to them. From whence he came, and whither he went when he left Cornwall, it is not known. He was the first who exhibited on these mountains the good news of salvation.

At the May session of the Legislature at Hartford, 1740, the town was incorporated.

On the 1st of July following, the inhabitants met, and according to law constituted themselves a legal community. Whether they assembled in a log cabin, or under a wide-spreading tree, is not known. Probably they met near the house of Darius Miner. Having chosen George Holloway, Esq., to be their clerk, and the other town officers having been appointed, they commenced their public business.

Now what was the first public conduct of the fathers of this town? Surely, it was such as will surprise many, and all such as despise religious institutions, who disregard the Sabbath, and consider the support of the gospel ministry as a great burden. But these fathers of Cornwall were trained up to believe that the Most High God was to be publicly honored,—that his protecting providence and favor were of infinite importance; therefore, the first vote of the first town meeting was in these words: "*Voted*, That the whole charge of Mr. Harrison's preaching amongst us, together with the charge of bringing him here and boarding him, we will pay out of the first tax that shall be assessed."

The next vote in this meeting was: "*Voted*, We will send Mr. Millard to agree with a minister, and bring him to preach amongst us." And also, "*Voted*, That said Millard do advise the ministers what sort of a man to bring to preach amongst us." At this meeting it was also "*Voted*, That we think it necessary and convenient to build a meeting-house;" which vote was unanimous to a man.

Mr. Millard not being successful in obtaining a preacher, seven weeks after that first town meeting the inhabitants again assembled, 18th of August, and renewed their efforts for a minister, appointing a committee of George Holloway, Joseph Allen, and Nathaniel Jewell, to secure, as soon as possible, a preacher to con-

tinue to them until the first of April, 1741, that is, for seven or eight months. And this committee was directed to take the advice of neighboring ministers in the choice of such a preacher. At the same meeting, it was "*Voted*, That we will build a meeting-house for public worship, 48 feet in length and 38 in breadth, and 24 feet between joints." Also, "*Voted*, That George Holloway shall be an agent to address the General Assembly at New Haven, October next, to appoint a committee to state the place where the meeting-house shall stand." Also, "*Voted*, That David Rugg should be the chorister till we agree otherwise." Also, "*Voted*, That George Holloway shall read the Psalm." Also, "*Voted*, That we will meet for public worship at Mr. Samuel Messenger's house, till the town order otherwise."

This place was where Darius Miner resides. The people maintained public worship of God at their settlement at the very first, and when they had no preacher. Psalm-books were few; therefore Mr. Holloway, no doubt, gave out the psalm by reading to the singers line by line.

When and by whom the church, the articles of faith, and church covenant were formed, are now entirely unknown. Nor is it known who were the members comprising the church. Whether such organization was previous or subsequent to their first minister's preaching to them, cannot be ascertained. It is evident that the "half-way covenant," so termed, which admitted persons of good moral character who publicly assented to the doctrinal tenets of the church, and still did not profess to believe that they were the subjects of regenerating grace, to the privilege of presenting their children in baptism, was a practice of this infant church of Cornwall.

Whether any preacher was employed during the winter of 1740-41 is uncertain, but the people did not "forget the assembling of themselves together" in the worship of God, and David Rugg continued their stated leader in singing.

The Rev. Solomon Palmer, of Branford, Conn., educated at Yale College, who graduated there 1729, was in the town in the spring of 1741 as a preacher.

On the first Thursday of March, 1741, the people met according to an adjournment of a meeting three months before, and voted to hire Mr. Palmer to preach to them until the first of June as a candidate for settlement.

Ten weeks after, May 24th, the town met at the house of

Samuel Messenger, and passed the following vote: "That with the advice and consent of the neighboring ministers, we will call the Rev. Mr. Solomon Palmer to a settlement with us in the gospel ministry in this place." Such was their deference to the opinion of the ministers of the vicinity on a subject of high moment: certainly the union of the ministers of Christ is essential to their mutual usefulness. They added to this call, "That we will give Mr. Palmer the following salary, to be paid in money equal in silver at twenty-eight shillings per ounce, for the first year, which is to begin at the day of his ordination; £200—the half of which shall be paid at said ordination; the second year, £100; the third, £110; and so rise £10 pounds a year till it comes at £160, to be paid annually, so long as he continues in the work of the ministry in this place." Soon after, the town granted Mr. Palmer £50 additional to his settlement of £200. In addition to his salary and settlement, Mr. Palmer was entitled to a whole right of land, or what was one fifty-third share of the town, the amount of which in land was not far from six hundred acres. His ministerial support was, according to his circumstances and the state of society as it then was, far superior to the salaries of ministers and their subsistence at the present time. Also the supporters of Mr. Palmer were many a fold more liberal in maintaining religious institutions than any societies of this period of time in any section of our country. Some will no doubt be surprised at this statement; but facts, amply supported, and figures cannot falsify.

Mr. Palmer was ordained on the second Wednesday of August, 1741; this was the time appointed by a freemen's town meeting, but no records remain confirming this fact, nor anything relating to the ordination. Who composed the ordaining council is unknown. The pastors of the churches of Litchfield County at that period were the Rev. Messrs. Jonathan Marsh, of New Hartford, Timothy Collins, Litchfield, Daniel Boardman, New Milford, Anthony Stoddard, Woodbury, Andrew Bartholomew, Harwinton, Elijah Webster, Canaan, Stephen Heaton, Goshen, Joseph Bellamy, Bethlehem, Peter Pratt, Sharon, and Cyrus Marsh, Kent.

The first deacons of Cornwall church were Jonathan Harris, who came from Derby and settled on Clark Hill near Goshen; and Phineas Waller, who emigrated from New Milford, and whose residence was half a mile northwest from Deacon Nathan Hart's on Waller Hill.

For twelve years and seven months Mr. Palmer remained peace-

fully with his flock, during which time the town increased in population very considerably. No records of the church of those years are extant, and no list of church communicants.

Tradition gives Mr. Palmer the character of a gentleman, affable and pleasant in manners, unimpeachable in his morals, and that he was united with his ministerial brethren in doctrinal sentiments until he became an Episcopalian. That he was a good English scholar, the town records of twelve years, during which he was town clerk, are evidence, as his handwriting and orthography are good specimens throughout.

At his settlement there had been a very uncommon religious revival in all New England, in which Connecticut enjoyed a large share. But the pastor of Cornwall did not favor that religious excitement. It was so with many Connecticut ministers. Before Wesley and Whitefield in England were known in our land, there had been at Northampton, Mass., under the ministry of Mr. Edwards, and in several other places, a deep sense among multitudes of the infinite importance of the salvation of the soul. For many years before this revival, pastors and churches were, with several happy exceptions, cold and lifeless and almost entirely formal in devotion; a dead and worldly morality was inculcated by many in the sacred desk; dangerous errors became prevalent; and as a necessary consequence immorality increased. Pious ministers and many devout Christians feared that the power of godliness would perish in the land of the Puritans. But God interposed. He heard the prayers of those who trembled for the prosperity of the churches. He raised up the pious father of Jonathan Edwards. This father, the minister of East Windsor, was greatly blessed in his labors, especially those of his son at Northampton. Also Tennant in New Jersey, Moody of the district of Maine, and Bellamy of Connecticut. Whitefield came into our country, whose piety, holy zeal, accompanied with an eloquence that was scarcely ever before equaled, drew the attention of many thousands who followed his preaching from town to town. Multitudes became truly religious. But although this excitement undoubtedly originated from the force of divine truth and the influence of the Spirit of God, yet there was soon a great degree of wild-fire, disorder, enthusiasm, confusion, and false religion which marred this revival. Religion was counterfeited. There were dreams and visions and hypocritical imposters. And even some pious people and ministers, too, were sadly deluded

into great errors of conduct. They were led into great extravagance. Not a little of the zeal of that day was a fire never kindled on God's altar.

As natural consequences, two terrific evils were immediately manifest. The first was, the enemies of vital religion rejoiced and openly exulted in the confusion produced by enthusiasts. They strengthened each other in their opposition to the doctrines and practice of godliness. On the other hand, some persons of cool temperament, and whose fears of evil were bordering on extreme caution, and who still were the friends of religion, were prejudiced against this extraordinary excitement. They were astonished at the extravagances of the enthusiasts, who thus injured the cause of truth. They did not with candor discriminate the truth from the errors and disorders of the times.

Mr. Palmer was not favorable to this religious revival; and it is believed that his church and congregation were with him in his views on this subject.

The spiritual rain and dews of heaven, which descended so copiously on many towns in New England, and especially in Connecticut, were not enjoyed here. These mountains were like those of Gilboa, having had neither rain nor dew. The new settlements of Litchfield County were not, unless the society of Bethlehem under the ministry of Mr. Bellamy is excepted, much blessed by the spirit of this revival.

The church of Litchfield did not at all favor the ministers that zealously advocated this revival. It is not improbable that the feelings of Mr. Palmer toward this subject, and the irregularities and enthusiasm accompanying these scenes of religious excitement, had influence on him to become an Episcopalian.

In March, 1754, Mr. Palmer declared on the Sabbath, and to the great surprise of all his people, that his ordination had no validity, that he was an Episcopalian, and that he now renounced his ministry among them.

He preached from Joshua 24: 15—"And if it seem unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods your Fathers served, that were on the other side of the flood, or the gods of the Amorites, in which land ye dwell; but as for me and my house we will serve the Lord."

There were but few Episcopalians in Connecticut; a church of that denomination had been existing in Stratford, and in 1722 the

Rev. Mr. Cutler, rector of Yale College, became an Episcopalian. After this there were a few more added to the number.

It is believed that several of Mr. Palmer's parishioners were at first inclined to think favorably of his change of opinion. But very few only continued so, for he claimed his land which was granted to the first minister, but the people resented the claim as unjust, for he had deserted his charge. A lawsuit was commencing; but the matter was compromised, he giving us a part of his demand.

This controversy it is probable prevented the establishment of an Episcopal church in this town; for the people had held their pastor in high estimation.

Mr. Palmer went to England, was there ordained as a priest, and sent back as a missionary of the church of England. He had an offer of a permanent settlement at Amboy, N. J., with an ample salary, but from the reluctance of his wife to go thither, he remained in Connecticut. He preached at Goshen, at New Milford, and itinerated in various parts of the western section of the state.

Mr. Palmer derived no pecuniary benefit from leaving his parochial charge at Cornwall, but experienced the contrary.

For seventeen months after this defection of the first pastor, the town had no settled minister.

The disappointment of the people in the conduct of their spiritual guide was sensibly felt and the effect was quite unhappy, tending to discourage them, when their efforts to enjoy the benefits of the stated gospel ministry had been almost unparalleled in such an infant state, and when no man was wealthy.

Whether Mr. Palmer took away or destroyed the records of this infant church, or they were lost by the careless neglect of others is unknown; not a scrap of such history is extant. It is not known whether any one preached in Cornwall except Mr. Gold until his installment. This was on the 27th of August, 1755. Rev. Dr. David Bellamy of Bethlehem preached on the occasion from Jeremiah iii, 15—"And I will give you pastors according to my heart, which shall feed you with knowledge and understanding." The Rev. John Graham, minister of Southbury, gave the charge to the pastor, and Rev. Daniel Brinsmade, of Judea Society of Woodbury, now Washington, presented the right hand of fellowship. Who were the other members of this ordaining council are not on record.

The Rev. Hezekiah Gold was a native of Stratford, a descendant

from a family highly honorable, being a grandson of the Hon. Lieut. Governor Nathan Gold, and a son of the Rev. Hezekiah Gold of Stratford. His father, who was an evangelical pastor of the First Congregational church of Stratford, advocated the cause of the revival of religion first referred to, and was a friend to Mr. Whitefield and to his associates. His son, who became the minister of this town, was educated at Yale College, where he graduated 1751. He possessed a superior mind, having talents comprehensive and penetrating, by which he easily obtained a thorough knowledge of human nature, and of course able to acquire much influence with whom he associated. Until unhappy dissensions took place in the latter part of his ministry, Mr. Gold's influence among the people and families of his charge was almost unbounded. In every concern, private and public, civil, military, and domestic, the advice and opinion of Mr. Gold was esteemed as highly important. During the former and greater part of his ministerial labors a very large assembly gathered at the house of God on the Sabbath, which stood nearly opposite to the house of George Holloway, Esq.,—the house now owned by Ithamar Baldwin.

No dissenting society existed; and the people on the borders of Kent, Warren, and in the northwest corner of the society of Milton, all came to the meeting-house of Mr. Gold. These inhabitants of our lofty hills and deep valleys came regularly to the worship of the God of their fathers, both in the winter and summer, and on roads far worse than they are now; and when there were no warm stoves to cheer them when they arrived half frozen at the house of worship. They were ready to endure hardships to attend public worship, which their descendants of this day would regard intolerable. Not a few came from six miles distance. From well founded tradition it is certain, that at that time the people of Cornwall were more disposed to honor the sanctuary of God by their constant attendance there, than most other country towns. It is true, that regular attendance on external ordinances of religion does not prove the extent of vital piety—but can people be the lovers of God, when they express no public honor to his Sabbath, and to religious institutions? From the time of Mr. Gold's settlement till his death, a period of thirty-five years, religious revivals in our country were far less frequent than in almost any other course of time of the same space since our pilgrim fathers came hither.

The last French war, previous to the American revolution, till

the reduction of Quebec and of Canada, in 1759, was a season of great military excitement throughout all the British colonies. War and Christianity cannot coincide. The spirit of religious revivals witnessed in former years was now little known, while the effects of the disorder and enthusiasm of that day were sensibly felt. Soon after Britain had reduced Canada, our colonies were crowded on by the mother country, by striving to take away our chartered rights. Hence commenced the contest with Britain, terminating in the independence of our nation. During this period of great public disturbance, religion was unusually disregarded, as a natural result. In the ministry of Mr. Gold, revivals of religion were very little known in Cornwall, or in the country at large.

Mr. Gold was a sound divine, being evangelical in his views of divine truth. The antisciptural and very preposterous practice of allowing persons who did not profess to be sincere believers in Christ to have their children baptized had been very prevalent in the churches. By the influence of Mr. Gold this practice was done away in his church.

In the book of church records, in the handwriting of Mr. Gold, we find a list of baptisms, apparently accurate and complete, continued thirty-two years, from 1755 to 1787. There are the records of several acts of the church, but those of church meetings and transactions are not many. The list of marriages and of deaths is quite imperfect; and there is no copy in this record book of the creed and covenant of the church; nor is there anything of the kind now extant. It is evident that in the most prosperous part of his ministry Mr. Gold's church was large.*

In a few years after his ordination, and till the close of the revolutionary war, there were many of Mr. Gold's parishioners and church communicants who removed to various places out of Connecticut. This emigration was for several successive years such that the population of Cornwall decreased considerably.

It is requisite to bring to view the unpleasant scenes witnessed

* I copy from an old record a list of male members of Mr. Gold's church in April 3, 1783. (The total calls for another name.) T. S. G.

Joshua Pierce, Caleb Jones, Woodruff Emmons, Amos Jones, Edward May, James Beirce, Joseph Pangman, Jacob Brownson, John Pierce, John Wright, Jacob Brownson, Jr., Nath'l Swift, Zechariah H. Jones, Seth Pierce, Nehemiah Beardsley, Ralph Grimes, Timothy Brownson, Dea. J. Kellogg, Ketchel Bell, Lem'l Jennings, Dar. Everest, Ebenezer Symonds, Thom. Tanner, John Benedict, Austin Bierce, John Jones, Josiah Stephens, Seymour Morse, Elias Birdsey, Joel Wood, Amos Camp. Mr. Gold, the pastor, makes 33.

in the town in the latter part of Mr. Gold's life, and which produced the division of the society and church into two distinct religious communities. It is painful to exhibit the long conflict which subsisted between the majority of the town on one part, and the major part of the church and the pastor on the other. Impartiality demands that the truth be exhibited.

Were the writer to assert that one of the contending parties was wholly right, and the other entirely wrong, no person possessed of common understanding would credit the declaration. After more than twenty years of external prosperity, having possessed a very uncommon influence among his people, the days of darkness came, and Mr. Gold met with no small trials. Few, however, would bear them with more fortitude. While one of the parties claimed that equity was on its side, and the other defended itself on the strength of the law of the State, they both viewed themselves much injured by their respective antagonists.

What first excited dissatisfaction toward the pastor, who had been so much respected for his abilities and hospitality, it is difficult to ascertain. Many maintained that the origin of the controversy was that Mr. Gold used his influence in favoring a friend and relative in his military promotion, to the prejudice of a very respectable gentleman of the town who had a prior claim from his merit or seniority as an officer in the French war in Canada. How far the opposers of Mr. Gold would concede this to be a fact, is unknown. But Mr. Gold ever denied the charge alleged against him. He became more wealthy than most of his ministerial brethren, and his capacity was greater than most of them to acquire property without any dishonorable means. Though remarkable for hospitality, he was a superior economist. His salary was in value greater than the support of any minister of Cornwall since his day. The nominal salary of Mr. Gold was £65 and ten cords of fire wood; being at least as much as 218 dollars in silver in real value, in addition to fuel. He had a noble farm.

Such independency gave him advantages to maintain his ground. Several things were alleged to the injury of his character; that, notwithstanding his great hospitality, acknowledged by all, he was covetous; that he was exceedingly subtle in his designs. It was doubtless true that Mr. Gold possessed uncommon sagacity. It was not easy to ensnare him. His opposers, too, were no inferior men; they had a large share of discernment, as their management proved in their opposition. These things commenced about the

time of the beginning of the American Revolution. Embarrassment of business, the confusion of the public mind, and the privations resulting from the condition of the country, made it more difficult to pay a minister's salary.

All ministers, settled as pastors, according to the laws of the State, were exempted from all taxes. Mr. Gold was an ardent friend to the revolutionary movements of the country. And he offered to deduct from his annual salary so much as his property would demand and the exigencies of the times required. How far this proposal was accepted is not now known. After a long season of increasing dissatisfaction, the town voted, July 26, 1779, to call a council for the purpose to obtain a dismissal of the pastor.

It is not recorded how large a majority of the town voted for such a council; but it was a fact that a majority of Cornwall were dissatisfied with the minister.

In about six weeks after, the church met to act upon the vote of the ecclesiastical society. Dr. Bellamy, of Bethlehem, presided as the moderator of the meeting. According to the record of that meeting the result was that the church voted by a large majority not to concur with the town in calling such a council.

It was the advice of Dr. Bellamy to the church, not to concur with the vote of the town. His influence with the churches of this country was great, and his ministerial brethren regarded him with much deference. Mr. Gold ever enjoyed the confidence of Dr. Bellamy, and therefore felt strong.

Afterwards, a council of nine ministers was convened in Cornwall, to advise the people in regard to their unhappy situation; Dr. Bellamy was present. Mr. Gold was not dismissed. One of the most distinguished citizens of the town, who had become unfriendly to the ministry of Mr. Gold, wrote and published a statement of what he regarded as "the extraordinary conduct of nine ministers in a meeting in Cornwall." Mr. Gold replied by the press. This Cornwall controversy became, therefore, a subject of public notoriety. Its influence on the religious feelings of the people of this town, and on their domestic enjoyments and moral character, was pernicious. Jealousies and calumnies and unchristian temper were the natural result.

A majority of the town were unwilling to support their religious instructor, believing that they and their children could receive no religious benefit from his ministry; and the church, on the other

hand, determined not to separate from their pastor ; and in this determination they were supported by the ministers and sister churches of the vicinity.

Had the pastor been in a regular manner impeached for immoralities, there would have been, no doubt, a very different state of things—but it was not so. Unchristian conduct was indeed charged on Mr. Gold by his accusers, but was not proved before the council. A minister of both Sharon and of Kent had been deposed for immorality.

Had the Cornwall minister been accused of conduct injurious to his reputation as a christian minister, so as to destroy his public character, there would have been no just reasons in his refusing to be dismissed.

Apprehending that they could obtain no redress by councils and from the sister churches, and feeling themselves exceedingly aggrieved, while, as they thought, equity was on their side, and the law of the state supported the pastor and the majority of the church, the major part of the town was exasperated greatly. There were, in this majority, very many of worthy christian character, as well as quite respectable in community at large.

They were resolved that Mr. Gold should not have his salary, and that by a public town vote, so that Mr. Gold was obliged to commence a suit at law. A compromise, however, was effected. This majority claimed the right of holding the house of worship, and with force attempted to shut out Mr. Gold from the pulpit on a Thanksgiving day. Those who did this were prosecuted by the state's attorney, and by a court of law fined to a considerable sum. Having no other legal remedy to redress their wrongs, which they regarded as great, the majority of the town, in the year 1780, twenty-five years after Mr. Gold's ordination, formally, and as the law of the State allowed, separated from the society to which they had been united, and styled themselves, "Strict Congregationalists." Those of them who had belonged to the church of Mr. Gold, formed themselves a new church with the name that the new society had assumed. The articles of faith by them adopted were entirely evangelical and conformable to the Calvinistic creed of Connecticut Congregationalists. By this act they were entirely separated from all connection with the Saybrook platform of church discipline and of consociations.

The old church connected with Mr. Gold regarded this separation as censurable conduct ; but they did not undertake to deal

with their separating brethren in way of discipline. That there was real piety in both of these churches, is unquestionable, and that an unchristian spirit, manifested in various ways, was chargeable on them both, is also evident. Which of them was the most aggressive to each other and the most guilty, is not to be decided by us, but is left to an impartial judge. Peace to the memory of those imperfect men. Paul and Barnabas separated from each other, having had "a sharp contention,"—but they are now united in the most glorious and happy union.

As a large proportion of these dissenters resided in the northern section of the town, this society has been denominated the north society.

In the course of a few months, the north society engaged the Rev. Mr. Bird to be their preacher, and who for a few years had been the pastor of a church in New Haven. He was a very respectable minister, of piety and fair talents. How long he continued their preacher is now unknown. Afterward the Rev. John Cornwall was their stated minister, officiating as a pastor for several years, though he was not installed as such. He had not a liberal education, but possessed a vigorous mind; not much cultivated in general knowledge, but was well versed in the holy scriptures, and was sound in the faith and of devoted piety. He was of eccentric manners in the pulpit, and in his mode of exhibiting and illustrating divine truth, which singularity was not pleasing to a refined audience; yet from his simplicity, fervency of feeling, and love to the cause of religion, he would command the attention of an audience much more than many well educated men.

The ministry of Mr. Cornwall was blessed to the religious benefit of several of his hearers, notwithstanding the unhappy controversy between the two contending parties. He resided in the house now occupied by Carrington Todd, and in which he generally preached. In 1785, the north society, by subscription, erected a house for public worship; it was nearly on the site of the present school-house, on the north of the mansion built by George Wheaton, Esq. It was small and never completely finished, and was taken down in 1826, when the present commodious congregational church was built. Although these societies were separated, and Mr. Gold and Mr. Cornwall officiated to their respective people, party spirit still remained, to the detriment of vital piety, and of the enjoyment of friendship and social intercourse. Each of the societies felt the evil of separation. Frequently the

thought and desire of reunion was intimated, until it was at length attempted, but without success. It was requisite that both the ministers should be dismissed. Mr. Cornwall did resign his charge; and Mr. Gold offered to relinquish his salary and pastoral charge, so soon as the two societies and churches should unite in settling a sound, learned, and suitable minister.

Before Mr. Cornwall left the town, all past disagreement that had subsisted between him and Mr. Gold was most happily settled on Christian principles, as they cordially forgave each other. In the autumnal session of the Connecticut Legislature, 1787, both Mr. Gold and Mr. Cornwall were the representatives of this town, and in the ensuing spring Mr. Cornwall was again elected and sent to the Assembly. The confidence of the opposers of Mr. Gold was again so reposed in him that they respectfully invited him to preach in the new house of worship of the dissenters. As about that time, the people seriously, and with many then sincerely, contemplated the reunion of the two societies, the Rev. Medad Rogers, a very respectable minister well adapted to harmonize the town, was engaged to preach for a year. Mr. Cornwall, after he left this town, was for a number of years a zealous and faithful preacher of evangelical truth to a church and society of Congregationalists in Amenia, in New York State, bordering on Connecticut, in Dutchess County. He died there in a good old age, May 12, 1812.

The efforts to unite the two societies proved abortive; Mr. Rogers, with all his prudence and wisdom, could not prevent jealousies and suspicions, and therefore left the place. He went to New Fairfield, where for several years he was a very worthy pastor.

One cause preventing the proposed union in Cornwall was in respect to the payment of Mr. Rogers' preaching; one party charged the other with the neglect of paying its due proportion, which the accused entirely denied.

All the first agents and principal actors of the Cornwall controversy have for several years gone to the grave. Peace be to their memory. They had their imperfections—and their virtues too. Several of them, of both parties, were undoubtedly persons of real piety, notwithstanding their contentions on earth.

Several families of the southwestern part of the town were annexed to the religious society of Kent, by the act of the Legislature; the boundary of the Cornwall Society on the south was about half a mile below Gen. Swift's, taking a mile or more of this

town into the parish of Kent. A few families were in the same manner added to the ecclesiastical society of Warren, and many more were united to the society of Milton, including the Great Hill and the College Farms. This curtailment of territory on the south of the town lessened the south society of Cornwall and enlarged the north; the new dissenters and unlocated society, which formed the majority of the inhabitants of Cornwall, readily assented to these alterations, while the people that adhered to the old pastor were not a little dissatisfied, and complained much of the doings of their northern townsmen. Thus the two parties were not easily harmonized.

In the spring of 1790 the house of God built in the days of Mr. Palmer was taken down, and rebuilt with considerable enlargement, having a little steeple added to it, and was situated in the east part of Cornwall valley. It had no bell until 1825, when the steeple was rebuilt.

The south society had a committee appointed by the General Assembly to place the spot of the church of the south society. But the north people took no part in the matter, determining not to move any further south to favor any union of the societies.

Mr. Gold relinquished his salary and his pastoral charge in an agreement with his church and people, but was not formally dismissed. He died on the 29th of May, 1790.

The Rev. Mr. Smith of Sharon, with whom he had ever been intimate as a ministerial brother, preached his funeral sermon. The following is inscribed on Mr. Gold's monument in the cemetery:

"In whom a sound knowledge of the Scripture, extensive charity to the poor, unshaken fortitude in adversity, were united with uncommon discerning of the human heart, and shone conspicuously thro. an active and useful life."

During the thirty-five years of Mr. Gold's ministry, religion decayed in the country, through the baleful influence of political and military conflicts. The effects of the great revival of a few years before were not gone indeed, but the spirit of fervent piety was dying away. The French war, at the commencement of Mr. Gold's ministry, that closed in 1759, was soon succeeded by the quarrel between Britain and her American colonies that prepared the way for the revolutionary contest, produced a perpetual tumult in the country at large, while this town was involved in its own controversy respecting the minister. Religion, when externally

persecuted with violence, lives and flourishes, if the church is pure and sound in doctrine, and retains in her bosom ardent love; but when those who should be "the light of the world" are contentious and feuds and animosities prevail, woe be to Zion.

Still in this dark period Cornwall church had some worthy Christian characters whose examples deserved imitation. The Rev. Mr. Gold's talents would have made him conspicuous in any situation. As a preacher he was not popular in speaking, though capable of writing good discourses. He had such sagacity, firmness of purpose, and fortitude, that had he been a warrior he would have been no inferior military officer.

When Deacon John Harris and his associate, Deacon Phineas Waller, the first deacons here, died, is not known. The latter was one of those who became dissenters from Mr. Gold. Deacon Benjamin Sedgwick and Deacon Samuel Abbott were elected, officiated, and deceased during Mr. Gold's ministry. They sustained a worthy reputation. It is not known when they were elected. Not a church in the State was more favored with a worthy and judicious deacon than Cornwall was in Thomas Porter, Esq., who was elected deacon October 8, 1767, and continued in office till 1779, when he removed to Tinmouth, Vt. In June 24, 1773, Elijah Steele was chosen deacon. In a short time he became a Quaker in sentiment. Whether the church did anything in attempting to reclaim him, or in disciplining him, we now know not. Upon this defection of Deacon Steele, Judah Kellogg, Esq., was, in 1776, June 20th, elected deacon. It appears that after the removal of Deacon Porter no one was elected to this office during Mr. Gold's life, and Judah Kellogg, Esq., was the sole deacon of this church for a course of years.

Before Mr. Gold's decease, the Rev. Hercules Weston of Middlebury, Mass., who was an alumnus of Dartmouth College, came here as a licensed preacher. He was patronized by Mr. Gold; and in 1792, June 20, was ordained pastor of Cornwall South Church, after having repeatedly preached to this society in two or three years preceding. He was installed by the north consociation of this county: formerly the churches of the county were united in one association and consociation; but now the body had been divided. The Rev. Mr. Smith of Sharon, preached the ordination sermon from Acts xxviii, 15. "Whom when Paul saw, he thanked God and took courage." The charge to the pastor elect was given by the Rev. Mr. Mills of Torrington, and the right

hand of fellowship was presented by the Rev. Mr. Starr of Warren.

The prospect of this people was not very promising at this time: the church was reduced more than one-half within ten years, by death, removals, and by the desertion of not a few. In 1782 there were in Mr. Gold's church, thirty-three male members, and a larger number than this of female professors. Now, no more than thirty members composing the church, and of which sixteen were male members, and fourteen females; a very singular fact, as in almost all Congregational and Presbyterian churches, female members are most numerous.

The sisters in the church, though they do not vote, are no inconsiderable part of the spiritual strength of a christian community.

Their prayers, private and domestic influence is immensely important: therefore, when females in a church are few, its prospects cannot but be gloomy and portentous.

Mr. Weston commenced his pastoral duty in very inauspicious circumstances. His health was very infirm when he first came to Cornwall.

The society was forming itself anew, and had continual altercations with their dissenting brethren at the north. Mr. Weston was an ardent partizan for his people's cause. One of the most respectable citizens, Judah Kellogg, Esq., who was the only deacon of the church, considered the infirm health of Mr. Weston to be such that he ought not to be settled. After the ordination, Deacon Kellogg left the communion table, for which he was disciplined and excommunicated as an offender for a very high crime, and without the discrimination which the apostle Paul required in his directions.

Mr. Weston's health was such that, many times, and for weeks in succession, he was entirely unable to perform any pastoral duties. And during his eleven years' ministry the sacrament was not administered in more than three or four instances. Cases of discipline relating to persons who had not united with the dissenting society, and had been members of the South church, and had deserted it, occasioned trouble. At this time the feelings of the two parties in Cornwall were to each other exceedingly unpleasant. And thus were the religious circumstances of Mr. Weston's church and people, until 1799, a period of uncommon interest in the county of Hartford and that of Litchfield for the revival of piety. In 1798 a very uncommon religious excitement, and greater than

had been known in Connecticut for many years, took place in the town of Mansfield, Windham county. Soon after a revival was witnessed at Hartford, which spread through the county and in that of Litchfield, and of Berkshire, Mass. No religious revivals had been known since those of half a century before of so great extent as were seen now in the northwestern part of the State. Many towns were deeply interested in the subject of salvation. Now, for the first time, was Cornwall visited with a revival that excited public notice. Both the north and south societies were to some considerable degree blessed with the influences of the Holy Spirit. There were between twenty and thirty hopefully the subjects of regenerating grace in the society of Mr. Weston; several of whom were eventually united to his church, and became consistent professors. About the same number were added to the church of the other society. Never before had Cornwall witnessed a similar event. This interesting time was at the close of the last century and the first years of the present one. These religious excitements were remarkably free from those disorders and that wild enthusiasm which so much disfigured the revivals of fifty and sixty years before. Many thousands in Western Connecticut made a good confession before the world, and lived answerably to their christian views. Most of them have fallen asleep, but a few of them still remain, proving the sincerity of their profession.

The influences of the Divine Spirit were at the same time enjoyed in several other places in Connecticut and Massachusetts, accompanied with the most happy results. Also in Kentucky, about the same time and a little after, a religious excitement was widely spread, which was much more remarkable for bodily operations, produced by the impressions on the mind, than were witnessed in New England. Many were entirely deprived of the use of their limbs, or were convulsed with spasms; they were instantly cast down and sunk into a trance. In repeated instances persons were very strangely and involuntarily agitated in their limbs. But in New England such cases were very rarely known. This is an unquestionable fact, that those who had been most acquainted with the sacred writings, and had the best means of knowing divine truths, were far the least subjected to such singular phenomena. But to return from this digression. The society and church of Mr. Weston received from this revival an impulse of religious activity unknown before; at the same time the pastor's health decayed, and when the people needed the increased labors

of a pastor's duty, Mr. Weston was very incapable of doing what he wished to perform and the circumstances of the people required. The venerable Mr. Mills of Tarringford, with his associates in the work of God, Messrs. Gillett of Torrington, Starr of Warren, Hallock of Canton, and the excellent Mr. Hooker of Goshen, and other zealous ministers, were ready so far as they could to aid Mr. Weston in his infirmities, to promote the religious welfare of South Cornwall.

After continuing eleven years and one-half in his pastoral office, Mr. Weston was dismissed on account of his increasing ill health. Both pulmonary and nervous diseases afflicted him. He was a good economist. His wife, who was Miss Abigail Mills, of Kent, an excellent lady of good health, proved a helper in all respects, and having no children to provide for, he acquired a comfortable share of property, and retired to Kent, where he died, November, 1811, being supported in death by the promises of the Gospel. Had he been blessed with a firm constitution of body, he would have been an active and, no doubt, energetic minister. His mind was naturally vigorous. He was distinguished for a keenness of wit and a talent of sarcasm, so that those who knew him were not very ready to attack him with the shafts of satire, well knowing that they would be losers in such a conflict. In the course of his ministry, the subject of the standing of baptized children was seriously discussed by the church, and an opinion was stated in a written document, in Mr. Weston's handwriting, in which the church concurred with the pastor. This paper is still extant, expressing the belief that baptized children are to be regarded as in a covenant relation to God, but not to be allowed to be communicants at the Lord's Supper, or to offer their children in baptism, without faith and repentance.

Some time previous to Mr. Weston's dismissal, several candidates preached to the people.

In March, 1803, the writer of these historical sketches came here to preach as a candidate for settlement, while he anticipated a residence not longer than four or six weeks. "But it is not in man to direct his steps." His first preaching, on the 15th of March, was from the text, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Within ten weeks, he was invited by an unanimous vote of both the church and society to be their pastor. The salary offered was \$420 only. Having been sought for, some time before he came to Cornwall, to preach

as a candidate at Sunderland, on Connecticut river, Massachusetts, and receiving another and special request from that town, he went thither in June, and in six weeks was invited to settle there, with a salary equal to that offered at Cornwall. After hesitating for many weeks, he accepted the invitation of Cornwall. South Cornwall had, with much effort, raised a fund for the support of a minister, the interest of which amounted toward \$300. The people here were unanimous in their call, while those of Sunderland were not so perfectly united. Four church members objected—doubting whether the candidate possessed vital piety, as they found, after examining him, that his experience at his regeneration did not agree with theirs. He engaged to stay at Sunderland, provided those four dissenters would not oppose. They did not consent so to do, therefore he returned to Cornwall, and, on the 20th of November, 1803, was ordained. He was previously examined by the association held in Torrington, before which body he preached, and he was approved to be allowed to accept the Cornwall call. This rule is an excellent one, and prevents improper candidates from intruding themselves into the consociation of the churches. At that period, the north consociation of Litchfield County had the following pastors, viz.: the Rev. Messrs. Bordwell of Kent, Starr of Warren, Smith of Sharon (the father of Gov. Smith), Parker of Ellsworth, Crossman of Salisbury, Morgan of North Canaan, Hooker of Goshen, Gillett of Torrington, Robbins of Norfolk, Mills of Torrington, Lee of Colebrook, Hallock of Canton, Miller of Burlington, and Jerome of New Hartford.

Rarely has there been a more worthy association of pastors than those who have been now enumerated. They were closely united in christian and ministerial friendship, and of one accord in their views of divine truth. Every one of them had been more or less blessed with religious revivals; one of them, indeed, who preached sound doctrine, and had witnessed a revival among his people, was, in 1817, deposed from the ministry, after he had left his flock, for dishonesty. Every one of them is in the grave, and the writer of this statement is the only surviving associate of that body with which he had the honor of being once connected.

At the ordination of the writer, the Rev. Bezaleel Pinneo of Milford, the brother-in-law of the pastor-elect, preached from 2d of Timothy, ii, 15: "Study to shew yourself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It was an excellent discourse. Rev. Mr. Rob-

bins, of Norfolk, who was moderator of the consociation, offered the consecrating prayer, the candidate, according to his own request, received consecration on his bended knees, on a platform stage prepared before the pulpit. Rev. Mr. Starr, of Warren, gave the charge to the pastor, and Rev. Mr. Hooker, of Goshen, presented him the right hand of fellowship. It had not then become customary to give a charge to the church and people. The whole number of the church then, including several that had removed from the town and were not dismissed, was fifty-five—twenty-one males and thirty-four females. The confession of faith of this church was essentially defective, as the divinity of Christ, His atonement for sin by vicarious suffering, and other important principles of the Christian faith, were omitted. Therefore the pastor, in a few months, proposed to the church the articles of faith and the church covenant, the same that are now in use, and are published in the church manual prepared by the Rev. Mr. Urmston, in 1838. In May 4th, 1804, the church unanimously adopted it. Both Mr. Gold and Mr. Weston were sound in their doctrinal opinions; it was, therefore, a matter of surprise that such a lax creed was in use for so long a period.

It is now requisite to advert to the North Church and society. While the South Church had a creed exceedingly lax and such as Unitarians would readily admit, the other church at the north had adopted a creed very explicit and sound, declaring in language very copious, without the least reserve or ambiguity, all the tenets of that Saybrook platform, the church government of which they had formally rejected.

Thus, while the old church strenuously maintained the discipline and consociational polity of the Saybrook platform, and at the same time did not insert in her creed the doctrinal sentiments of that platform, the dissenting church received cordially those doctrines, but had rejected that which was less important, to wit, the church discipline and consociational principles. Each party in Cornwall was willing and even desirous to form a union. But the removal of the old meeting-house to Cornwall Valley, a mile beyond its former site, proved an insuperable obstacle to such a compromise. This obstacle became afterwards still more insuperable by the ecclesiastical fund of the south society, as the validity and existence of it depended upon the continuance of the meeting-house being in Cornwall Valley.

The north society had no incorporation, and no local bounds.

For about five years, in the period of Mr. Weston's ministry, the Rev. Mr. Israel Holley, who had been a minister in the Society of Salmon Brook in Granby, Hartford county, was their stated preacher and officiated as pastor, though not installed. He was a pious man and of sound theology. His ministry was blessed, for the spirit of revival that had been spreading in the county, and had reached South Cornwall, was soon enjoyed in the north part of the town. This revival was not an event that could be ordinarily expected, when there were such discordant feelings between professed friends of Christ here. Still it was so. The two ministers of the town had scarcely any intercourse with each other. They did not associate at all in religious meetings, and yet both of them were the sincere friends of Christ and of His cause!

The claims of conscience, and a religion that is established by civil government, cannot well coalesce anywhere, but above all, not in a free government like ours. The people that had separated from the society of Mr. Gold some years before, believing that they and their families could not be edified by the instruction of the pastor, formed the majority of the legal voters of Cornwall. But the statutes of Connecticut bound them to the decision of the minority, by means of the union between church and the ecclesiastical society.

At this time Mr. Gold was disconnected from his people by his resignation of office as pastor, and also by death.

Those dissenters, respectable in character and for number, being in their religious opinion united with the churches and societies of the vicinity, were very desirous to have christian intercourse and fellowship with the adjacent churches. But the south church and society opposed them, unless they would come down to Cornwall Valley to worship there, which the northern people regarded as a mile beyond the center of the town. They were regarded by the south as schismatics and disorganizers, and the neighboring ministers and churches countenanced the conduct of the south church by refusing to associate with them as a regular body of Christians.

Therefore the north church and people applied to the Morris-town Presbytery (a body of churches and pastors that had from some reasons separated from the Presbyterian Church of the United States), to be united with them as a regular church. They were so far received as such that for eighteen months they had their patronage and were in a sort of connection with that presbytery.

The Rev. Mr. Somers, afterwards the pastor of a church in Spencertown, in Columbia County, N. Y., preached to them for some time. They applied to the legislature for incorporation with local bounds, but unsuccessfully, as the society bounds they petitioned for took in several families that had uniformly belonged to the south society.

A few months after the ordination of the writer at South Cornwall, the people of the north made another attempt to become an incorporated society, and to obtain an equal part of the property that belonged to the Ecclesiastical Society of Cornwall which was appropriated in a right of the town for that purpose at the surveying of the township. This property was not granted, as it was designed for the first society, and these petitioners were dissenters from it. But an act of the legislature in 1804, at the October session held in New Haven, gave them an incorporation, but without any local boundaries: allowing any one to join the society, if done within a specified time prescribed in the act.

More than a year before this incorporation, at a meeting of the north association of this county, held at the Rev. Mr. Starr's of Warren, a delegation from the north church met them, requesting that the pastors of the vicinity would visit the north society and church and open a friendly and christian intercourse with them, and thereby acknowledge their christian character. They having been connected with the Morristown Presbytery, the association appointed a committee of their body to unite with a committee of that Presbytery, to investigate into the state of North Cornwall Church. This proposal was much opposed by Mr. Weston, who was present; and no doubt the opposition was agreeable to some of the leading persons of the south church, but not to all of them. Those who with Mr. Weston opposed such compromising measures, thought that all the northern people ought to come down to the meeting-house in Cornwall Valley, and quitting their old prejudices, unite and form one large church and society. The joint committees of this association and of the Morristown Presbytery met at North Cornwall in the summer of 1803, and recommended such a course, or rather did such things, as tended to a reconciliation of the two contending parties.

Having been incorporated as an ecclesiastical society, as has been already stated, Rev. Josiah Hawes, a native of the adjacent town of Warren, was invited to preach to the north society, and he commenced preaching in the latter part of 1803, and continued his

labors in the succeeding winter. He had studied and graduated at Williams College, and was a pupil of Dr. Backus of Somers, of this State. Having been invited by the church and people with much unanimity to the pastoral office, he was ordained on the 14th of March, 1805.

The ordaining council consisted of the pastors and delegates of the North Consociation, although the church of North Cornwall was not yet consociated. The church and pastor of South Cornwall were invited to the council. Some of the worthy members of this church were not very ready to acknowledge the North Church as a sister church,—they had not sufficiently forgotten former troubles. But the venerable General Heman Swift was then retaining his ample powers of mind, and he wished to see the peace of Cornwall. The pastor, too, earnestly desired the same, and, in opposition to the feelings of his friends, his church, by a majority, voted to comply with the request of North Cornwall, and appointed Gen'l Swift delegate. Previous to the ordination of Mr. Hawes the South Cornwall minister determined, so far as he could do it, to break down the separating walls between the two churches, and therefore exchanged labors in the pulpit with Mr. Hawes. The Rev. Mr. Stowe, the pastor of Mr. Hawes, preached the ordination sermon. The venerable and reverend Mr. Cornwall, the former spiritual guide of the people of North Cornwall, was appointed by the council (he being one of the body) to give the charge to the pastor elect. This he did with great propriety and solemnity. He presented to Mr. Hawes the holy Bible, and, putting it into his hands, charged him to regulate his own conduct and all his ministry according to the orders of this sacred directory.

The right hand of fellowship was allotted to the writer of this account. With great pleasure was the right hand of his presented to that most worthy and very amiable ministerial brother. This event was interesting, highly so, to the religious prosperity of this town.

During the ministry of Mr. Hawes, which was more than eight years, his ministerial connection with the pastor of South Cornwall was unusually cordial; and when their respective flocks were not on the most friendly terms, the two pastors never indulged a suspicion of the friendship of each other. There was, indeed, much more harmonious feeling between the two churches and societies than had been before known. In more instances than one the two churches, with their pastors, met for prayer and Christian

conference. These meetings were delightful. The North society had never been accustomed to pay taxes for the support of the ministry, as the South society had been, and which had now an ecclesiastical fund of nearly three hundred dollars a year; and the people of Mr. Hawes, who were less in number than the South parish, and supported their minister by subscription and donations, found it somewhat hard to raise the salary of about three hundred and thirty-three dollars for Mr. Hawes.

Therefore they were desirous that the South society should consent and propose to give up some families that belonged to them to be united with the North. For this purpose the North Church requested that the sister church should, in a meeting with them, favor such a concession, and that some important members of the South society, living in the north part of the town, should be allowed and recommended by the South Church to join the North society. This was, indeed, a delicate matter to handle. Fearing that such a meeting of the two churches for such a purpose would tend to lessen friendly feelings which had been enjoyed already, the influential members of the South Church, with the pastor's advice, opposed such a meeting, and it did not take place. This was in the summer of 1810. This rejection produced unpleasant feelings among many of the North society toward the pastor of the South Church, charging him with too much influence on the minds of his people and church. In the summer of 1811, proposals were made by the North society, in a meeting for a union of the town in one society, and for the accomplishment of which the two ministers would be necessarily dismissed.

The South society met on this subject, and about or nearly one half of the voters approved, in general terms, this project. But as it excited much agitation, and was strongly opposed by some of the most important members of the church and society of the South, the plan was soon given over by those who at first had strongly advocated it. Some time before this, in the spring of 1809, Mr. Hawes proposed to be dismissed on account of his inadequate support, and the consociation was convened. It should be stated that soon after the connection of Mr. Hawes with his church it was formally united to the North Consociation of the county. At that consociational meeting in North Cornwall, in the spring of 1809, it was not thought proper to dismiss Mr. Hawes, as his people did not wish it, and they made a compromise with him. He did not leave his charge till he was dismissed by a

special meeting of consociation, convened at Ellsworth for a case of an appeal from Ellsworth Church. Mr. Hawes and his church and society, being united, then requested the separation, and it took place.

The eight years of Mr. Hawes' ministry at North Cornwall was a very great blessing, as will be shown in the following pages, and in the statement of the condition of the South society, to which we are now to advert.

There were several cases of discipline, demanding the immediate attention of the church of South Cornwall, on the commencement of the pastor's duty. The adoption of a sound and sufficiently explicit creed has been brought to view already. Such was the ill health of Mr. Weston that it had been impossible for him to attend to pastoral visits among the families of his flock. This being known, the new pastor was under the necessity of paying special attention to service, and immediately entered upon it. He soon saw the benefit of communicating religious instruction in the family and at the fireside; where a friendly familiarity inspires confidence and friendship. But little did he at first apprehend that, maintaining the advantages resulting from it, required a continuance of such a practice, and at the expense of the time essential to faithful study for the all-important services of the pulpit. Little did he think that to prepare "well beaten oil" for the light of the sanctuary demanded much time. He, indeed, at first intended to be more of a studious minister than many times he was. Cases of discipline were attended to, and with apparent success, as the delinquents gave satisfaction to the church.

Early in 1806 the church appointed a committee to visit with the pastor the families of the society, and especially members of the church, and to converse on religion, and urge on baptized children their duty. This plan had been recommended by the Association to the churches a few months before. In a few instances this course was prosecuted, but not so effectually as the importance of it demanded; still it was not unsuccessful. In the course of the summer of 1806 a revival of religion, almost imperceptible, commenced. Here and there in different and various sections of South Cornwall there were cases of religious impressions. The excitement was still and solemn; it gradually increased more and more for several months. Youth, the middle aged, and many younger heads of families now felt the infinite importance of salvation. Some had very deep convictions of the truths that

had been urged before in the pulpit. The entire depravity of mankind, the spirituality and strictness of the law of God, the necessity of renewal of heart and affections by the Holy Spirit, the inability of sinners to come to Christ on account of their alienation from God, and the endless destruction of the finally impenitent sinner, were the doctrines which had been plainly exhibited. Nor was the doctrine of divine sovereignty in the predestination of the elect at all disguised. At this time, when religion was the absorbing subject of attention, these doctrines were deeply reflected upon, and had very great influence. For it is not to be forgotten that in connection with the preaching of those truths, the moral agency of sinners and their accountability to God, were strenuously maintained. In all the religious conferences, and meetings on the Sabbath, there was solemnity, and nothing like outcries, but not a few tears. Cases of great opposition to certain truths were manifest, when conscience felt the truth, which the heart perfectly abhorred, which opposition terminated in a peaceful and joyous submission. Some saw that the heart was so opposed to the spirituality of the Divine law, that it was apprehended by them that the Holy Spirit had nothing to do with the production of such a conviction of the truth, but that they were given up to their native wickedness. They could not believe that God's Holy Spirit could have any connection with such hearts as theirs. Some that lived within a few rods of the house of worship, and had scarcely ever attended it, were alarmed at their situation—were enlightened, and became decidedly pious members of the church that they formerly detested. In short, this was a most interesting event to South Cornwall. Before, the youth had been quite lawless; had their midnight balls, and violated the rules of propriety with very little restraint. But now there was a surprising change among the youth. Most of the influential of them turned their course entirely, and were sober-minded and truly pious. For twenty years, until about the time the pastor of those youth was dismissed, in 1827, there was scarcely an instance of a midnight dance or party of the youth known in South Cornwall. Then, when their pastor was to be dismissed, parties were again renewed, to the alarm of their more sober parents, who, for their own credit and for the reputation of the society, determined to break up such disorder. More than seventy, most of them youth and younger heads of families, were the subjects of religious hope at that period, and about that number united with the church in a few months. Al-

though this revival commenced in South Cornwall, the North society soon shared in this effusion of God's regenerating and sanctifying spirit. The same solemn scenes of religious anxiety for the salvation of the soul were witnessed among the people of Mr. Hawes. The same doctrinal preaching was heard from both of the pulpits, and the confessions of faith of the two churches were essentially the same; and the operations of the divine Spirit, in awakening, convincing, and converting sinners, were similar in both parts of the town. A considerable number of heads of families of North Cornwall, and of the most respectable class, became publicly the disciples of the Lord Jesus.

In this season of revival much ministerial labor was demanded; religious meetings and evening conferences were multiplied far more than in a former period. Neighboring pastors and other ministers were not unfrequently here, rendering their benevolent aid, in both of the societies. The venerable fathers of the consociation, the Rev. Messrs. Mills, Starr, Gillett, and that eminently pious servant of Christ, Jeremiah Hallock, were here in Cornwall, to bear their witness to the great truths of the gospel. None were here oftener in this precious season, than Messrs. Gillett and Hallock. Opposition to this work of God was very little known.

It ought not to be forgotten that previous to the commencement of the solemn scenes in South Cornwall, there had been, within a year or two, religious camp-meetings of the Methodists in adjacent towns. Although those meetings were accompanied with irregularities and confusion, yet, no doubt there were in those meetings real conversions to God. And those scenes, in all probability, had their influence in leading some persons who had been entirely thoughtless of their souls, to think seriously on their situation.

Religious conversation was more common in Cornwall. The youth were unusually sober-minded throughout the town. At that time the religious youth in South Cornwall maintained, at stated times, meetings of their own for prayer and familiar conversation on religious subjects.

The plan of uniting the two societies in the summer of 1811, already mentioned, was fraught with danger to the peace of the South church. The fund of the South society was so managed as to give great dissatisfaction to many; it was indeed conducted in a manner that could not bear a legal trial at law. A fund for a

society is obviously intended (unless otherwise specified in its constitution) to be an equal benefit to each individual. Therefore, if the fund is not sufficient to pay the annual support of the minister, the deficiency must be made good by subscriptions, or by a tax laid on all equally. But some individuals had given for the fund more than their property would have required had there been no fund. Such were resolved not to pay more by a tax over and above their fund subscription. But this was not legal proceeding, and it produced a continual dissatisfaction in South Cornwall. By the proposed union of the two societies, the entire abolition of this fund was intended. But the goodness of Divine Providence interposed by a very great and most interesting revival of religion in the South church and society not long after the project of union, and which commenced in the beginning of October, 1811. This solemn excitement silenced all present agitations of union and of the fund.

The youth had maintained their stated religious meetings, and the church also had not neglected to attend their meetings in a somewhat regular manner. But in the summer of 1811, both the meetings of the youth and of the church had become less regarded. The zeal of christians among us in the midst of the agitations of union of societies and of the fund, was dying away apace. Thomas Ruggles Gold, a most excellent character, and Victorianus Clark, Esq., afterwards a deacon of the church, made efforts to revive the spirit of zeal in the youth's religious meetings. God manifestly smiled on these efforts. The youth were the first fruits of this revival of 1811 and 1812. Very many of them, and many children, turned to the Saviour. Gradually, and with solemn silence, this interesting state of mind concerning the unseen realities of a future world, increased from October to the succeeding spring. The charge of the Rev. Mr. Hawes, in North Cornwall, shared not a little in these things. One after another of the youth, and several children of the age of twelve and somewhat older, were solicitous to find their Saviour. The Center School of South Cornwall, taught by a young man who had been one of the first to hope in God, was in a very singular situation. Often in the intermission of the school hours, the children would resort to their pastor's house, a few rods distant, to receive his instructions, and to unite in his prayers for them. Deeply interesting were these interviews. To behold a group of children, forsaking their accustomed pastimes, and from the number of six or ten to double

of that sum, asking with the utmost simplicity, and with tearful eyes, "What shall we do to be saved," would affect the stern heart of any stoical and proud pharisee that opposed the effusions of the Holy Spirit. Many in that season were most solemnly impressed with the belief of the reality of vital religion, who never gave evidence that they knew it experimentally. Yet a very considerable number of both societies eventually united themselves with the visible church, whose deportment as christians honored their holy profession. A large accession there was to the church of South Cornwall, not only of youth, but of those of respectable standing in middle life. The two pastors beheld with great delight, a happy change in the religious state of their respective charges.

On a very pleasant Sabbath morning in May, 1812, the minister of the South society had the great satisfaction of beholding from his pulpit about forty seated in the galleries of the house of God, most of them youthful singers, who with two or three exceptions were young converts, and had united with the church, or expected to do it soon. Few pastors had more reason to rejoice than he, in seeing so large a number of the youth of his flock apparently walking in the truth, conducting soberly and amiably as young christians, and honoring the great Saviour by a public profession of faith in Him.

One extraordinary case of conversion in a man of more than eighty-one years of age is demanding peculiar notice. Samuel Abbott, eldest son of the ancient Deacon Abbott, was at his commencement of active life amply furnished with patrimonial property, which he entirely lost, by a peculiar providence, not long after he began to take care of himself and family. His loss made him almost a misanthropist. He for a long course of years was scarcely ever seen in the house of worship, though within half a mile of his residence. He indulged strong prejudices against professed christians, and felt and expressed bitter feelings to the minister of South Cornwall. In the summer of 1811 he was sick, and apparently near death. He was often visited by his minister in his sickness, and was solemnly and yet tenderly urged to repentance, being told that he was a ruined sinner. But the agonizing sufferer felt himself insulted, and indignantly turned a deaf ear. When requested by his wife, who was a professor of religion, to ask Mr. S. to pray for him, he sullenly assented to the request, turning on his side, intending to hear nothing. He com-

plained of the minister as wishing to torment him in his distress, and even declared that he believed that the Almighty loved to torment him in his distresses. He indeed seemed like a wild bull tossing in a net which he could not break. Contrary to all expectations, he recovered to his former activity. The revival came, he knew nothing of it, as he was quite a deaf man, and none wished to speak to him of a subject that would provoke his wrathful feelings. Thus this aged man appeared to be given up to reprobation and final impenitence; and as such was he regarded by him who gives this narrative, and so he wrote of him in his private writings of that time.

When the cold season had commenced, and the anxiety of many youths concerning their salvation was increasing, this old man became unhappy, and silent, sullen, and unpleasant in temper; often he retired to the woods, continuing there alone. When his wife, noticing his singular conduct, inquired of him what affected him, his answers were cross and evasive. She, suspicious that he was under serious impressions about his soul, asked him whether it was not so, he indignantly denied it. Repeatedly it was so when the wife thus inquired of him. His pride and the force of truth and conscience made him miserable.

For many days, in which he would hide himself in the woods among the rocks, and seated on the stumps would he bemoan his woeful situation. At length his agony of soul was too much to be concealed, and soon his state of mind was entirely altered.

It was reported to his minister that Samuel Abbott was under deep conviction, and was even converted. This astonishing report soon brought the minister to his little, cold habitation, who in his way thither, took with him a judicious christian brother of the church, to ascertain what was truth relating to this marvelous story.

On meeting him in his house, he seized the hand of his minister with much emotion, while tears rolled down on his wrinkled cheeks, and said to him: "I have hated to see your face, but O, how glad I am now to see you!" sobs and crying checked further speaking. He then stated that he had been some time before made to think that he had become a very old man, and must soon die;—that he was an old and great sinner against God, who had borne with him in his sins with astonishing patience, and these impressions filled him with great horror. He said, that as long as possible he had endeavored to conceal his distress of mind, there-

fore he went often into the woods alone to think on his wretched condition. He felt so guilty that he did not dare to offer one petition to God for mercy. At length, a few days since, he, when in the woods, was so entirely overwhelmed with distress, that he thought his heart would break. Then he was compelled to cry out for the mercy of God. Soon he was led to reflect on the long-suffering goodness and patience of God toward him, and to other sinners. It seemed to him most wonderful. Also, at the same time, he saw God in every object around him, and as he expressed himself: "God was in all the rocks and trees." Having stated these facts, he added that he loved to think of God, but if he looked on himself, he was distressed. As yet, the old man did not seem to have any peace in believing in the pardon of his sins through Christ. But from instructions, accompanied with the influence of God's good Spirit, he very soon enjoyed great peace and even joy,—as Christ, no doubt, was formed in him the hope of glory. Now he greatly loved christians, and was much endeared in his feelings to his pastor, whom, a few months before, he so much hated.

After a trial of the continuance of his faith, which was accompanied with a corresponding deportment, he was, from his earnest request, received into the visible church. He was, indeed, a wonder to all who had before known old Mr. Samuel Abbott.

During the remainder of life, there was nothing in his conduct that could justify any doubts of the sincerity of his faith and professions. His mental powers had been decaying for some time, when he died in peace in July, 1816.

The deacons of the north church were, Beriah Hotchkiss, Hezekiah Clark, and David Clark, two brothers, Jesse Hyatt, Eliakim Mallory, Titus Hart, Noah Rogers, 2d, Nathan Hart, and James Wadsworth. The two last mentioned are at present officiating.

Invidious comparisons among characters of worth are to be wisely avoided. But without reflecting at all on the worthiness of the deacons of North Cornwall, all of whom have been not a little respected by their christian friends, Deacon Hyatt and Deacon Titus Hart deserve more than ordinary notice.

The former was eminently amiable and meek, and few christians have lived and died with fewer enemies than Deacon Hyatt. Until the latter part of his life, he did not believe that infants should be baptized; but before his death he was convinced of that duty; yet he was never a close communionist, but with the utmost

cordiality was ever glad to receive everyone that loved the essential doctrines of the cross. He removed to Georgetown, Chenango County, N. Y. There his light shone with mild and amiable lustre, until in good time he was summoned to the church triumphant.

Deacon Titus Hart was truly a good man, an Israelite indeed, and ever firm and steadfast in duty; possessing the qualifications which Paul required of the office of deacon.

For thirty-six years from the election of Judah Kellogg, Esq., until 1812, no deacon was chosen by the South Church. Capt. Seth Pierce and Col. Benjamin Gold acted in some sort as deacons; they waited on the church at the communion table, but did not formally accept the office of deacons.

The church was three times larger than it was six years before, and these three deacons were chosen July 9, 1812: Josiah Hopkins, Sen., Benjamin Gold, and Abel Carter. Deacon Hopkins possessed a sound judgment, but he was slow in speech, having no eloquence, and his education had been no more than ordinary. He could not plead a cause before an earthly court to any advantage; but his eloquence in the court of Heaven, with which he maintained an invincible intercourse by prayer, was mighty. Very few disciples of Christ imitated their Master more than Deacon Hopkins. His pastor ever regarded his secret prayers in the closet, and in the retirement of the woods, one of the most important means of bringing down the rich effusions of the Divine Spirit, with which South Cornwall was favored.

In 1819 he resigned his office, and Deacon Jedidiah Calhoun, in December, was elected.

In Nov. 1824, Deacon Hopkins peacefully exchanged earth for heaven.

Deacon Gold, after a long, active, and useful life, having been much employed in public business, died, May, 1847, with great calmness and peace, relying on his Saviour.

The people of South Cornwall, and of the north society, also, were generally interested in the promotion of an institution called "The Moral Society," which had excited not a little attention in New England. Between 1812 and 1816, many meetings were held in this State, and in various places, also very extensively throughout the country, to promote this cause. Probably it promoted morality and good order. But previous to this voluntary organization, the temperance cause had secured a large share of

notice, and soon superseded "The Moral Society." The authority of this town, at its annual meeting on the first Monday of June, 1814, was respectfully solicited by the minister of South Cornwall to favor the moral society; and all the gentlemen of that meeting signed their names to the moral society. For a time, this society flourished.

The standing in which baptized children are to be regarded in their relation to the church in which their parents are members, had been seriously attended to by the church here in the ministry of Mr. Weston. His successor often brought to view this highly important subject in the pulpit. It weighed very heavily on his mind. The great neglect of pædobaptist churches to their baptized children, seemed to him an aggravated sin, and their amazing inconsistencies of conduct, as one great cause of many sincere christians renouncing infant baptism. The subject having been once and again pressed on the church, a meeting, in March 6th, 1814, was held, in which thirty-four brethren gave their assent and signatures to a system of discipline of baptized children. This is on the records of the church; and in a future period, this church, (which no doubt will, with her sister churches, become obedient to God's institutions and laws, much more than any now are,) will duly regard the important duty the church owes to her baptized children.

All members present at that meeting gave their consent; a few brethren were absent; and some felt uninterested in the subject, but no one opposed it. Such had been the harmony of the church on every subject, excepting in regard to the ecclesiastical fund, that the pastor indulged considerable hope of seeing baptized children more faithfully trained up "in the way that they should go," and "in the nurture and admonition of the Lord." The subject was brought, not long after, to the consociation to be considered. They generally approved of a system somewhat similar, and suggested it to the consideration of the churches. But nothing was effected.

Not long after this act of the churches of South Cornwall, the plan of union of the two churches and societies engrossed all the attention of the people of the town for many months in the year 1815, and directly after, in 1816, the Foreign Mission School was instituted in Cornwall Valley. These things tended directly to turn off the mind from the duties devolving on believing parents and the church in respect to their baptized children.

The North church and society demands now our attention.

The church of Mr. Hawes and his society were favored with a good share of the revival of religion enjoyed in 1806 and 1807, and also in 1811 and 1812, that commenced in South Cornwall. There was a harmonious feeling between Mr. Hawes and his flock. But the people felt a considerable burden in supporting him. Without any unpleasant feelings toward each other, in July, 1813, at an extra meeting of the consociation at Ellsworth, which was convened to hear an appeal of an excommunicated member from the Ellsworth church, Mr. Hawes and his people were amicably disunited. In the ensuing winter, efforts were made by some of the neighboring ministers to induce the people of the north society to recall Mr. Hawes, but without any success. He was, in a year, settled at North Lyme, in this State, where, for more than eight years, he was beloved by his flock. He eventually removed to the State of New York.

His people hired preaching; two very respectable candidates were employed for a season in the two years after Mr. Hawes' dismissal, viz.: Rev. Francis L. Robbins, settled at Enfield, and Rev. Mr. Hawley, who settled at Hinsdale, Mass. In the year 1815, serious efforts were made to unite the societies and churches, it being intended that the minister of the South society should take the charge of them both, they forming one society and church. The north parish and the church were apparently unanimous, and a large proportion of the south concurred; but three very respectable members of the South church, Capt. Seth Pierce, Col. Benjamin Gold, and Samuel Hopkins, Esq., opposed through fear of the removal of the meeting house, and the consequent loss of the ecclesiastical fund. For a short season, there was a very fair prospect of success. Had the minister of the South society been active in promoting this design, and had he not thrown some obstacles in the way, probably a compromise of the two parties would have been effected. No one was more urgent than Gen. Sedgwick, who was a member of the South church, and a sincere friend of the pastor; he was desirous to hasten on the union by an immediate application to the State legislature, to pass an act of uniting the two ecclesiastical societies into one. Had this been done without any specific arrangement, as for who should be the minister, the pastor of the South church would have been without a society, and the society without a minister. But this obstacle having been stated in a letter sent to the members of the joint

committee of the two societies, broke up the project. A large proportion of the North church and society were, it is believed, no way insincere in their professed desire that the minister of the South society should be the pastor. Some living in the south of the town were willing to have the fund destroyed, and to run the risk of losing the meeting-house in Cornwall Valley. Cornwall is not favorably located for one society. Not only its length from north to south is about double its breadth, but, also, the mountains and valleys are so located that a convenient center cannot be found to accommodate the inhabitants in assembling in one place for public worship. Experience has clearly proved that it is highly expedient for this town to have two distinct societies, and nearly two thousand people demand two ministers.

When this plan of union was agitated, Mr. Grove Brownell, of Vermont, a graduate at Burlington College, Vermont, who afterward was the minister of Woodbury, (north society,) Conn., and more recently of Sharon, was employed as a preacher in North Cornwall. He continued there for some months in the winter of 1816, and his ministry was much blessed with a special revival of religion. Quite a considerable number were eventually united to the north church.

A revival also was then enjoyed in the south society, but it was somewhat subsequent to that of the north. A considerable addition was made at that time to the south church. From this period all serious thoughts of union of the societies was given up.

The revival of religion in North Cornwall, through the instrumentality of the Rev. Mr. Brownell, was not only highly auspicious in promoting piety, but also, it animated the hopes of the friends of the ecclesiastical society, and excited their efforts to support and elevate it. Occasionally their pulpit was supplied, but until June, 1819, no pastor was obtained. At that time, the Rev. Walter Smith, a native of Kent, who graduated at Yale college, 1816, and had studied theology under the guidance of the Rev. Dr. Perrine, of New York, was installed by the consociation as pastor; the society had engaged his support for five years at a salary of \$500. At his ordination, the Rev. Asa Blair, of Kent, the pastor of Mr. Smith, preached the ordination sermon, and the minister of South Cornwall was appointed to give the right hand of fellowship, as he was fourteen years before at the installment of Mr. Hawes.

During a few years previous, after the plan of union of 1815,

the two churches and societies had not been so perfectly harmonious toward each other, as they had been before. A military union, occasioned by a new arrangement of the militia companies, produced unpleasant consequences; and as it ought not to have been, soured the feelings of several professed christians of the respective churches. This, though very unpleasant, was only temporary.

The two ministers were not at all drawn aside from each other in their cordiality as brothers in the ministry. Mr. Smith's ministry in North Cornwall was not limited, as it was first proposed, to five years, but he continued in his office until 1838. For the nineteen years of his pastoral duties, Mr. Smith was an able and useful minister, being a respectable scholar no less than a faithful pastor. He was the means, under God, of enlarging his church not a little; as he received, during his ministry, a hundred members or more. Repeatedly his ministry was blessed with hopeful conversions. Not improbably he would have continued longer with his people, had he not been deranged in mind, produced by ill health. He was constitutionally, and in a measure hereditarily, prone to mental derangement; and he was four times placed in the Hartford retreat for the insane, and by medical aid was restored. In the summer of 1838 he was dismissed. In the spring of 1840 he removed to Vernon, in Ohio, and while occasionally he preached, he became an instructor, and eventually a merchant with his eldest son. Previous to his dismissal the enterprise of North Cornwall erected a very commodious and handsome house for divine worship, now standing toward a mile north of the former house that was demolished.

The south church and society now demand attention.

After the project of the union of the two societies was in 1815 given up, the people of the south were much involved in debt, by the neglect and inattention of those who had the charge of their financial concerns. By this means many of the people were dissatisfied. There was such an unpleasant set of feelings as threatened almost the dissolution of the ecclesiastical society. There were many that had greatly desired a union with the other society; and they earnestly wished the ecclesiastical fund to be destroyed. Therefore there were jarring opinions and feelings among those who were members of the church. Hence religion did not prosper.

Notwithstanding the considerable revival enjoyed in the winter of 1816, when the same blessing was granted, and to a greater

extent, to North Cornwall, spirituality in religion was now much diminished in this church. The prospect was indeed gloomy. About that time, the pastor, with the concurrence of the church, instituted meetings to be held once in two weeks in different parts of the society, to consist of members of the church and of baptized children. The places of the meetings were so allotted as to accommodate in their rotation all the various church members and their families. One great object was to lead baptized children to consider their peculiar relation to God to whom they had been dedicated, also to impress on believing parents their solemn obligations to train up their dedicated children in "the nurture and admonition of the Lord." This plan was prosecuted for a considerable time; and several of those meetings were deeply interesting. Such should have been the conduct of this church long before; and every pædo-Baptist church, to be consistent with their views of infant baptism, ought ever to regard their dedicated children in a very different manner from what any church has ever done. Let this subject be treated as God, and the conscience of a well-informed believer in Christ, and in infant baptism dictate, and infinite and most glorious consequences would unquestionably follow. God would then turn the hearts of parents to their children, and children to their parents, in a way that has never yet been seen. In the blessed and approaching period, when all shall know the Lord, something like such meetings will be regarded universally by all the churches of the Lord Jesus. Then the baptism of infants will be viewed as something infinitely more important than a mere ceremony, and to give a name to a child, and which, according to the solemn working of almost all christian churches holding to infant baptism, very significantly is called *christening*. Such a term is very appropriate when baptism is regarded as the same as that regeneration which is requisite to reach heaven.

In the autumn of 1816, an event interesting to the people and church of South Cornwall, excited their feelings and greatly absorbed their attention. The foreign mission school was by the American Board of Foreign Missions located in Cornwall Valley. This place was chosen because of its retirement, the salubrity of air, and the moral character of the people, and especially of the youth; many of them, more than almost in any other society, were professors of religion. The youth of the society were then unusually sober and promising, and many of them were, more than in most other places, informed in books, and had a respect-

able library of their own, most of which books were chosen by their pastor.

Few of this village were at first pleased with the proposal of this establishment among them. The committee appointed by the American Board of Foreign Missions came to propose to the people this seminary when the minister was abroad, and they received very little encouragement from the inhabitants of the village.

But on the return of the minister, and on his giving information of the design, and of its high importance, the people of the vicinity altered their opinion concerning it, and several were very liberal in their donations to it.

Henry Obookiah, with Thomas Hoppoe, his countryman, who a few years before came from Hawaii, were instructed in New England, and were patronized by the ministers and religious people of Litchfield County, especially those of the north consociation of the congregational churches. A few other Sandwich Islanders, with some other pagan youth, were collected at the school of James Morris, Esq., of Litchfield, South Farms, in 1816. But the decision of the American Board of Foreign Missions, from the report of their committee, at their meeting at Dr. Dwights', at New Haven, in October of that year, placed the institution at Cornwall Valley. Rev. Mr. Harvey, of Goshen, who was the most active in promoting this design, was appointed the principal of the school. But the great unwillingness of the people of Mr. Harvey to lose their pastor decided the consociation not to allow his dismissal.

The Rev. Herman Daggett, who then was engaged for a year as teacher of a respectable academy at New Canaan, in Conn., and had been both a pastor on Long Island, and a distinguished instructor of youth, was by Rev. Mr. Beecher, then at Litchfield, recommended and immediately appointed to take the charge of the infant institution of Cornwall Valley. But the instruction of it was committed to Rev. Edwin Dwight, who came with the foreign youth to this place from South Farms in May, 1817. The school flourished under his care. The death of Obookiah, in February 18, 1818, and the narrative of him, written by Mr. Dwight, excited very uncommon interest in the minds of all friends to the foreign missionary cause throughout our country. This school had a celebrity beyond all expectation. The vale of Cornwall became known in almost all the world by this singular, interesting, and highly prosperous seminary.

In May, 1818, Mr. Daggett came here, and with very uncommon prudence, piety, and wisdom from above, guided and instructed for six years between eighty and one hundred youth of various foreign and pagan nations. There were here more languages spoken than are specified in the account of the various tongues at the day of pentecost at Jerusalem, which we read in the 2d of Acts.

The blessings of God's spirit were very unusually sent down once and again on this school. Many of Mr. Daggett's scholars were baptized and received in the church of South Cornwall. And most of these conducted consistently with their holy profession.

It was regarded as an honor, and no small benefit to our church, that a man of Mr. Daggett's intelligence, wisdom, and uncommon piety, was received as a member. His opinion and judgment were highly estimated, and indeed in one instance, in a case of very difficult and unhappy controversy and discipline, it was believed by the pastor, too much confidence was placed in that wise and good man's guidance, which led the church to an error of judgment.

Still the example and advice of this good man was a great blessing, and had his practical illustration of vital piety been much more regarded and imitated, the church of South Cornwall would have been immensely more benefited. This school was almost continually more or less visited by the divine Spirit,—at times it resembled a green oasis amidst a sandy desert.*

In 1822 and until 1824-5, the Foreign Mission school in Cornwall Valley was highly prosperous, and was of great celebrity among all friends to the cause of protestant missions. In the winter of 1823-4 the marriage between John Ridge, a Cherokee youth, who had been a pupil of Mr. Daggett, and had gone home, and had now returned to Cornwall, and Sarah Northup, a daughter of Mr. John Northup, steward of the mission school, produced much agitation in South Cornwall; an agitation which

* We omit an account occupying eight closely written pages, of a difficulty between two church members, names not given, in which one sued the other in the courts, resulting in the excommunication of one of them from the church. Fourteen meetings of the church and one council of ministers were held on the case. Mr. Stone closes his account of the affair thus: "But the church has never enjoyed as much internal peace, united with so much spiritual vigor since that period as before."

would not have been, had all the people been more wise, and if both the friends of the connection and the opposers of it had possessed more discretion. Many things are lawful which are far from being expedient. Had such who wished this connection to take place, known more of human nature, and the prejudices of society in which they lived they would not have involved themselves and others in such evils as actually took place. This event greatly embarrassed the mission school, and led to great evil in the church and society. Especially, the repetition of a similar connection between Elias Boudinot, a most promising and pious Cherokee youth who had been a pupil of Mr. Daggett, with Harriet W. Gold, a young lady of no small excellence, and of one of the most respectable families in the county of Litchfield had a fatal influence in the community of South Cornwall. Enemies to the missionary cause, and who had ever disliked the Cornwall school, exulted in these things as they well presumed that they would exceedingly injure the school.

The impartial and well-informed friends of this missionary institution, who were personally acquainted with the operations of these concerns, being eye-witnesses, were much grieved, and involved in great embarrassments. The interests of the church in South Cornwall were hurt extremely, as unpleasant feelings were cherished toward the respectable family connected with this last Indian marriage, it being believed that there was not that sincerity maintained, which ought to have been, in so long concealing from public view the intended design.

A large proportion of the young females of the vicinity of the F. M. School, were worthy members of the church, and most favorably disposed to the missionary institution. Their fair characters were grossly calumniated by enemies to the seminary. All our youth were excited to a spirit of indignation and tempted to some acts of impropriety.

But none suffered so much as the pastor of the church. He loved the mission school ardently, and saw the prospect of its dissolution. He loved Boudinot and had been much loved by him; the young lady was a most sincere friend of her pastor. Had he been in the Cherokee nation as a missionary, he would most cordially have married these young christian friends, whom he loved as his spiritual children. But for him to have married, in Cornwall, Boudinot to Harriet, would no doubt have exposed him to immediate personal insult and abuse, and his dismissal would

have been the direct consequence. He endeavored to harmonize and conciliate the feelings of the contending parties so far as possible—but to do it was impossible. He, like many others, who have striven to reconcile combatants, received the blows of both, and his dismissal, a few years after, was in no small degree the effect of this Indian marriage connection.

Ill health, which he had experienced for four years and a half, from November, 1822, and from which he had been gradually recovering, was the professed reason why about one-half of the society requested his dismissal, which took place May 1, 1827. Other motives beside these ostensible reasons, operated on the minds of the younger class. A more popular preacher and one of more eloquence was desired. He would not contend with the flock with whom he had been connected for toward a quarter of a century, as pastor. It was a peaceful separation, although to him it was extremely painful. After the severity of his feelings subsided, he ever rejoiced that he conducted as he did. Nothing tends more to injure the cause of religion than for a pastor to quarrel with his flock. The thought of a quarrel of this sort was more painful than a dismissal.

The sickness referred to, was a severe fever, continuing many weeks; life was almost extinct, and death thought most probably to be the result. For seventy days strength was too much prostrated to allow walking. He had two watchers every night for nearly three months; during which period the kindness of his people was exceedingly great; especially the foreign youth of the mission school manifested the most peculiar affection to the sick minister and to his family. On his recovering in the spring of 1823, the Rev. Mr. Strong, who had been pastor of North Woodbury, was hired by the society for four weeks. Afterward the pastor, being still an invalid, hired preaching at his own expense to the amount of between thirty and forty dollars.

In the winter of 1827–8, the dismissed minister was so well as to go to East Hampton, the east parish of Chatham, on Connecticut river, where he was, on the first of May, 1828, installed pastor. There he continued three years and eight months. His family could not leave Cornwall, chiefly on account of the ill health of his wife. During his ministry at East Hampton, there was, in the winter of 1828–9, a very uncommon religious excitement among his people, and no doubt many were truly converted. The Methodists took an active part in this revival, with

whom the East Hampton pastor had, for the most part, a friendly correspondence, often meeting together.

It is important to refer back to the summer of 1826. At that time there were many indications of a religious revival in South Cornwall. There were a few hopeful conversions; but the influential members of the church did not (a very few exceptions only) take any interest in the prospect of a revival. At that time the dismissal of the pastor was no doubt secretly intended, and when he knew nothing of it!!!!

On July 25, 1827, the Rev. William Andrews, who had been the pastor of Danbury, and previously of Windham, was installed pastor of South Cornwall.

After the dismissal of Mr. Smith in 1838, the north church and society were destitute of a pastor until January, 1841. In the summer of 1838, and in the succeeding autumn and winter, the Rev. Mr. Tracy preached to them, and his ministerial labors were accompanied with happy success. He was unusually plain and pungent both in public and private in urging sinners to repentance; and so much so, as to give offence to many. Whether he was in all cases entirely wise and prudent is doubtful; still his endeavors to excite and promote a religious revival were not in vain. Many were the subjects of hopeful conversion, and many of them were young heads of families, and of respectable, influential characters. In the spring of 1839, fifty were united with the church, most of that number at one time. This church and society were now rising fast in respectability and in the order and peace of the gospel, manifesting most evidently that the union of the two congregational churches of Cornwall was not a desirable event. After Mr. Tracy had left them, who had no intention of being settled as the pastor of this people, no candidate was employed with view of his settlement, until the summer of 1840, when the Rev. Mr. Joshua L. Maynard, a native of New London county, who was educated at New York City, and studied theology there, preached as a candidate. With great unanimity he was settled as their pastor. His ordination was January, 1841. Rev. Mr. Andrews of Kent preached on the occasion.

Mr. Maynard's ministry was blessed uncommonly; and in the winter of 1846 and 1847 a great religious excitement was, for several months, witnessed among the people of his charge. The scene was deeply solemn; no irregularities or any indications of enthusiastic feelings were displayed, as had been so unhappily manifested

in the course of the twenty years past, in many parts of our country, where new measures and artificial management had produced among thousands a prejudice against genuine revivals of religion. At North Cornwall all was still and impressive; and, what was yet more extraordinary, there was no similar revivals in any adjacent society. In the society of South Cornwall repeated weekly meetings of the church were held with the pastor, Rev. Mr. Day; and a small degree of interest was felt in regard to the spiritual condition of the people; and a few were the hopeful subjects of religion. But nothing more appeared to be the result of the prayer meetings.

A more solemn and impressive scene of a religious revival was never witnessed by the writer of this narrative, during his observations of fifty years; nor, indeed, did he ever hear of a revival much more interesting or more happy in its results. At the communion of North Cornwall, on the first Sabbath of May, about 100 were received into the church. Several of them were respectable and influential heads of families. This society is not large, and therefore, according to the population, not any ecclesiastical society of Congregationalists in any place have enjoyed a religious revival greater than North Cornwall.

Thus the historical sketch of that church and society is brought to a close. North Cornwall's Congregational church is now in a very prosperous condition, as much so as any in our own country, excepting that, as in most of her sister churches, zeal and love are now apparently declining. The installation of Rev. Mr. Andrews, the immediate successor of the writer, was July 25, 1827. Rev. Mr. Punderson, of Huntington, a special friend of Mr. Andrews, preached on the occasion. There was but a small congregation assembled. In the call of Mr. Andrews by the church and society there was unanimity. The dismissed minister exerted his influence for Mr. Andrews' settlement. Rev. William Andrews was born at Ellington, in this State, and graduated at Middlebury, Vermont. Having studied theology with Dr. Burton, of Thetford, Vt., he was settled as pastor of the Congregational Church of Windham, of this State. Having been dismissed at his own request, he was installed pastor of the First Church of Danbury. He continued there, until a very unhappy controversy took place, occasioned by a very perplexing case of church discipline (when the majority of the church sustained Mr. Andrews in his proceedings, while a majority of the society was adverse to him), he was then dismissed.

Mr. Andrews was a sound divine, an uncommonly good sermonizer, possessing a good logical mind, and was a superior scholar.

His ministry at Danbury was, until a controversy commenced, more than usually happy and successful. He continued here in his ministry for ten years and nearly six months, till, on the first day of January, 1838, he died peacefully, relying on Christ; having been for considerable time very infirm, and for several weeks incapable of performing any ministerial services.

Previous to the dismissal of his predecessor the society was, in consequence of the confusion of the Indian marriages, and the infirm health of the pastor, although he was gradually recovering it, sinking down into a declension. On the settlement of Mr. Andrews, efforts were made to build up society secularly, and to maintain respectability as a parish, manifestly appeared to have been no small object in their efforts. When vital piety is the chief object of a church, and genuine revivals are enjoyed, temporal prosperity is the invariable result. Considerable pains were taken to advance the interests of the Sabbath-schools. Mr. Andrews was a sermonizer of superior order. His style was exceedingly neat and perspicuous, and the truths of divine revelation and sound Calvinistic doctrines were plainly and faithfully exhibited. His speaking was good, without any oratorical display. It was evident that his manner was regarded not a little.

His ministry was accompanied with success. A special revival was enjoyed in the winter of 1829 and 1830, and during his ten years' ministry sixty-three, by profession, were received into the church.

His health was, during the latter half of his ministerial labors, quite infirm. The society, as such, was becoming weaker, and the old house of public worship was less frequented, while the youth in the gallery were light and irregular in their deportment. Religion sensibly decayed. At the decease of Mr. Andrews the prospect was dark. His funeral was very respectfully attended by several ministers and by a full congregation. The Rev. Grant Powers, of Goshen, preached on the occasion a sermon that was soon issued from the press.

The Rev. Wm. W. Andrews, who was ordained pastor of Kent, May, 1834, the oldest son of Mr. Andrews, was exceedingly popular as a preacher, and of a most amiable character. He was a superior scholar, and was highly esteemed by all the people of South Cornwall, being everywhere popular. It had been reported

that his father gave as his dying request that this son might be his successor at South Cornwall.

The influential members of both church and society deemed it highly important for the building up of the society that this young minister should be removed from Kent to this place.

Nothing could have been more pleasant to the family of that lovely and most intelligent young man, especially to his widowed mother, than for him to come and take the place of his father. But Kent regarded itself no way inferior in respectability to South Cornwall. That people were strongly attached to their minister, and therefore were highly indignant at our people in calling away their pastor by an offer of an increase of one hundred dollars to his salary. This was disingenuous conduct. But great allowance should be made for the friends of Mr. Andrews and his family in their peculiar circumstances of temptation. The writer was an ardent friend of this young minister, and had he not been settled a pastor, Mr. Andrews would have been chosen to be the pastor here in preference to another candidate, excepting that Mr. Andrews was much attached to the singular views of the celebrated Irving of Holland, who maintained the doctrine of the near approach of Christ's second advent, in opposition to the spiritual millennium which is so clearly foretold in the prophetic writings.

These views of Mr. Andrews were regarded by the writer of this statement as quite injurious to those efforts which the church is under obligations to make to evangelize the world. Hence, with all the partiality of friendship, and a high esteem for Mr. Andrews, as a man of uncommon amiability, and of excellent mental endowments and acquisitions he could not desire him to be pastor of this church. At a meeting of the church he remonstrated against an invitation of Mr. Andrews—and was thereby an object of no small reproach for a season. Mr. Andrews did not accept the call. His conduct was altogether honorable, as he did not encourage his friends here that he would accept such an invitation.

The Rev. Nathaniel M. Urmston, a native of Chillicothe, Ohio, who had studied theology at Princeton, N. J., and had been pastor for two or three years at Newtown, Conn., was installed here June 28, 1838. He continued in his office only twenty-two months. There was opposition to his settlement at first; it was not large in number, but the character of the opposers was respectable. These persons had been the most ardent advocates for inviting Mr. An-

draws, of Kent. This opposition did not decrease. Mr. Urmston was truly a worthy man, of good mind, sound and thorough in his views of divine truth, had good health, was able to perform all the laborious services of a pastor with ease, and possessed a strong voice and was easily heard by such as were afflicted with deafness. His voice, however, was not pleasant, but rather displeasing to such as were fastidious as to what they heard.

Mr. Urmston was quite independent in his judgment and opinions; and did not possess that ease and familiarity in his conversation that distinguished his predecessor, Mr. Andrews. Also he took a deep interest in the district schools, of which he was chosen the first school visitor. He, in his determination of maintaining strict order in the conduct of the school boys, was in a measure imprudent, by which he lost some influence. His wife was an infirm person, and therefore he did not visit his people so much as he otherwise probably would have done. No prospect appeared that his influence would be increased for doing good; and as the opposition to him was evidently increased his best friends intimated to him the propriety of calling a consociation to decide whether a dismission was not advisable. Mr. Urmston, being a man of good sense, took no umbrage at the suggestion, as he knew his friends were sincere in their friendship, and therefore the majority of his church at his request called the consociation which met the first of April, 1840. That body did not advise his dismission. But the first of May, at the installation of Rev. Mr. Brownell at Sharon, Mr. Urmston having obtained the consent of the church urged and obtained a regular dismission; and a very good recommendation was given him by the consociation.

In the course of the winter of 1838 and 1839 there was a manifest revival of religion in the society, at the time when Rev. Mr. Tracy was laboring successfully in North Cornwall. Several were anxious for their salvation, and a few were hopefully converted. About sixteen were received into the church during his ministry of twenty-two months. He was active in his ministerial duty, not only on the Sabbath but in attending religious meetings in the week. His bodily health was firm, and he had no occasion to call in the aid of his ministerial brethren. There was indeed a very favorable prospect of an extensive revival in South Cornwall. But Mr. Urmston soon felt discouragements on account of the apparent indifference of influential members of the church. And certainly he had some ground for such an apprehension.

It is truly melancholy to witness the private and partial feelings of Christ's disciples operating against His cause. Had there not been opposition to Mr. Urmston's settlement, there is just reason to believe that he would have had more effectual aid from his church. Mr. Urmston was afterward installed pastor of a Presbyterian Church.

In the summer of 1840 the Rev. John Williams Salter, a native of Mansfield, in this State, who had been a pastor at Kingston, Mass., near old Plymouth, was employed as a preacher and candidate for settlement, and continued here until April, 1841.

His preaching was acceptable, and his manners and disposition were, though somewhat eccentric, very agreeable. Had he been disposed to have continued still longer, and until the new church (which he was influential in building) had been erected, most probably he would have been chosen pastor by a large proportion of the society.

Energetic efforts were made, especially by the inhabitants of Cornwall Valley, to build this church edifice. The southern sections of the society, beyond Colt's-foot mountain and on the Housatonic river, were at first quite favorable, or at least apparently, to this design. When the people of the vicinity of the meeting-house were found quite active and liberal in their intentions of building, the people of the northern sections appeared to draw back, pleading that they intended to build a house for worship to their accommodation in their vicinity. This excited a set of very unpleasant feelings which are not yet forgotten—especially as they have not to the present day done anything to erect such a building.

It should be not forgotten, that after the dismissal of Rev. Mr. Urmston all previous unpleasant feelings among the people during Mr. Salter's preaching were apparently gone. His influence was unusually happy in promoting harmony. The temper of the friends of Mr. Urmston in their concessions to his dismissal tended not a little to this peace.

The situation of the people of the southern section of the society, being quite remote from Cornwall Valley, which is situated on the northern border of the parish, naturally produced among those who were thus separated by Colt's-foot mountain from the village of the church edifice, unpleasant feelings. This sectional party spirit was promoted at the erection of the new house of worship. This new building, begun in the summer of 1841, was finished in the winter of 1842, and in February was dedicated, a

very large assembly being convened, an excellent sermon was preached by the Rev. Adam Reid, of Salisbury. Various candidates were called to preach after Mr. Salter, without sufficient union to obtain a pastor until February 28, 1844, when the Rev. Hiram Day was ordained.

It is doubted whether, within half a century, there has been in our churches an instance of a pastor being installed against so great an opposition as in the case of Mr. Day. About one-third of the legal voters of the society and nearly one-fourth of the church appeared in their formal protest before the consociation against his ordination. All but two or three of the ministers in this council, voted at first that although they approved of the character and qualifications of the candidate, still they ought not to disregard so large an opposition. A majority of the delegates of the churches voted to ordain him; and at length a majority of the presbyters concurred.

Previous to this, an unhappy party spirit existed. The Rev. Mr. Blodgett (afterward the pastor of Greenwich, in Mass.) was the object of the choice of almost all, but there was some opposition; and as he had declared that he should not receive any call that was not unanimous, no formal invitation was extended to him. He was an excellent man, a fine classical scholar, a distinguished Hebrewist, and a sound and well-read divine. Many were very urgent to settle him as their pastor.

In the winter and spring of 1843, the Rev. John Sessions, who had been Presbyterian pastor of a church in the town of Norwich, Chenango County, N. Y., was invited to settle. He was a very superior man in intellect, and a thorough theologian. He was a student at the theological seminary of Princeton, and an excellent sermonizer. All the church, except the youngest deacon, were, at the first vote, united in calling him, and the society was nearly as much desirous to settle him.

But through the opposition of one of the officers of the church, and hesitancy as to the support offered, he gave a negative answer, to the great regret and (it is believed by the writer) to the very great injury of the society. After this, he offered to come back, but a large minority opposed him. This produced a most unhappy schism, and renewed the sad sectional divisions already referred to. This undoubtedly had influence in dividing the society, about one-third being against and two-thirds for the settlement of Mr. Day. This opposition did not decrease. At the annual meeting of con-

sociation, in September, 1848, Mr. Day was dismissed; when it is evident that he determined, if possible, to retain his ground, in spite of so large an opposition. Let a minister be possessed of all ministerial qualifications, he is not an object of the choice of the writer, who is willing to continue in his ministry against such opposition, excepting where he is opposed on account of his holding to essential truths of the Gospel. In such case, it may be proper for such a pastor to stand firm against heresy. But this was not the situation of Mr. Day. Never has the writer, who has been toward half a century a minister of the Gospel, seen so much evil in any ecclesiastical society, by party spirit, as was promoted by the determined purpose of Mr. Day to stand his ground. Still, Mr. Day was a man of piety. He was supported by the party spirit of his advocates. Rev. Warren Andrews, the principal of Alger Institute, supplied the pulpit till the spring of 1849, when his younger brother, Rev. Ebenezer Andrews, was engaged to preach for a year.

Extract from the Centennial Sermon of REV. SAMUEL J. WHITE, D.D., taking up the history of the First Congregational Church as left by Mr. Stone:

Two years after the dismissal of Rev. Mr. Day, the Rev. Ralph Smith was installed pastor, September, 1851. He is regarded by the people of his charge as a refined and cultivated scholar and able preacher. The church records contain no account of his labors. He was dismissed May 3, 1855. As near as I can learn, thirty-three united with the church during his pastorate. What proportion by profession of faith, I cannot learn.

From September, 1855, to September, 1857, Rev. Ira Pettibone was "acting pastor" of the church. The church records are silent in respect to his labors. I learn, from the list of members, that twelve united with the church during his ministry; how many by letter, and how many by profession of faith, I cannot learn.

Rev. Stephen Fenn was installed pastor May, 1859, and dismissed December, 1867. During his pastorate of eight years and six months, fifty-eight united with the church. The church records do not contain much in respect to his ministry. I have already stated the substance of all that I can gather. His labors were very acceptable to the people, and were very much blessed. He loved his people ardently, and was tenderly loved by them.

Rev. Elias B. Sanford was ordained and installed pastor of this

church July 7, 1869. The installation sermon was preached by Rev. Mr. Backus, of Thomaston. There is a copy of Mr. Sanford's letter of acceptance on the church book, and the action of the church preparatory to his installation. At a meeting of the church, September 7, 1871, they voted to unite with Mr. Sanford in dissolving the pastoral relation. During his pastorate of two years and three months, ten were added to the church.

Rev. N. A. Prince was installed pastor of this church, June 28, 1872. There is no record in the church book of any action of the church in respect to the dismissal of Mr. Prince. I learn from the society book that he was dismissed May 12, 1874. Six united with the church during his pastorate. He was regarded by his people as a preacher of much ability. He labored under peculiar embarrassments and discouragements, which those who know the facts can appreciate.

This brings us down to June 1, 1875, at which time the writer, Rev. Samuel J. White, became "Acting Pastor."

At this writing, July 3, 1877, he has been connected with this people two years and one month. So far as he knows, there is great harmony in him among his people. He has received many tokens of their good will and affection, and they are assured of his pastoral love and care.

Last winter, the Second church, with their pastor, Rev. C. N. Fitch, united with us in observing the week of prayer. As a fruit of our quickened and improved spiritual state, twenty-one have already united, by profession of faith, with the church, and more are expected to unite in due time. During the writer's ministry with the church, twenty-three have united by profession, and two by letter.

This church has had ten settled pastors, whose united pastorates cover one hundred and thirty-six years; and allowing twelve years for intervals between the pastorates, the length of each is about twelve years and six months.

Since the formation of the church nineteen deacons have been ordained, viz.:

DEACONS OF FIRST CONGREGATIONAL CHURCH SINCE ITS FORMATION.

John Harris,	-	-	-	Date of appointment unknown.
Phinehas Waller,	-	-	-	" " "
Benjamin Sedgwick,	-	-	-	" " "
Samuel Abbott,	-	-	-	" " "
Thomas Porter,	-	-	-	Chosen Oct. 8th, 1765.
Elijah Steel,	-	-	-	" June 24th, 1773.

Judah Kellogg,	-	-	-	Chosen June 20th, 1776.
Josiah Hopkins,	-	-	-	" " " "
Benjamin Gold,	-	-	-	" July 9th, 1812.
Abel C. Carter,	-	-	-	" " " "
Jedidiah Calhoun,	-	-	-	" Dec. —, 1819.
Victorianus Clark,	-	-	-	" March 4th, 1831.
Henry Swift,	-	-	-	" July 21st, 1839.
Silas P. Judson,	-	-	-	" " " "
Marcus D. F. Smith,	-	-	-	" Jan. 5th, 1855.
Robert T. Miner,	-	-	-	" Jan. 6th, 1867.
George H. Swift,	-	-	-	" " " "
Silas C. Beers,	-	-	-	" Dec. 13th, 1868.
Harlan Ives.				

Of these deacons, Phinehas Waller and Elijah Steel, at the time of division, went with the Second Church. It is said that Deacon Steel became a Quaker in sentiment, and his successor was chosen four years before the division, and that Deacon Waller was not acting. So far as I have been able to learn, these nineteen deacons were all true men. They may sometimes have erred in judgment, but by divine grace they honored their profession and office. Of course some of them were more marked in their intellectual strength, moral power, and Christian activity, than others.

Among the first elected was Benjamin Sedgwick, patriarch of a large and distinguished family, some of which have ranked high in civil and military life.

If time would permit, we might speak of Deacon Judah Kellogg, a gentleman of liberal education—a graduate of Yale College—a man whose counsel was sought when questions of civil law were involved; of Thomas Porter, Josiah Hopkins, Benjamin Gold, Victorianus Clark, Henry Swift, Silas P. Judson (for many years clerk of the church), Jedidiah Calhoun, always prompt and liberal, and kept “loose ends” well tied up. These having witnessed a good profession, died in faith and hope.

In passing, we would not fail to pay our tribute of respect to the late John C. Calhoun, the warm friend and benefactor of this town and church. He was the founder of the Cornwall Library, and bequeathed to it \$2,000, the interest of which is to be annually expended in the purchase of books. He also bequeathed \$2,000 to our cemetery, the interest to be annually expended in improving and ornamenting the grounds. These noble bequests can but perpetuate his influence and embalm his memory in the affections of the citizens of this town.

I have been giving a short history of the Spiritual temple of God; I will now briefly speak of the house or houses made by hands.

The first resolution passed by the people of Cornwall—in town meeting assembled A. D. 1740—was to get a minister; and the second was like unto it, viz., to build a “Meeting-house.” In due time the minister was obtained, and the house was commenced—I will not say built—I think it never was built.

In 1745 the town passed a resolution accepting the house of the builders, so far as the work had progressed, and ordered that it be set apart to God for purposes of worship.

The house was only covered with shingles and clapboards, and in it the people worshiped, summer and winter, without fire, except what burned upon God's altar. The church was located in Cornwall Center, a mile distant from this village.

In 1790 this church was taken down, enlarged, and put up again in this village, near where the liberty-pole now stands.

In 1840 or 1841, the “old house” was torn down, and the present one built.

While upon this subject I would call your attention to this pulpit, from which I am now addressing you. A few days since Esquire Kellogg said to me that he had in his garret a relic which might be of some interest on this Centennial year. He brought it out from its hiding place, brushed the cobwebs and dust from it, and it proved to be the veritable primitive pulpit of the town of Cornwall.

When the old church was being torn down, Esquire Kellogg requested that he might have the pulpit as his share of the spoils. We owe him a vote of thanks for his thoughtful care of what is primitive. The Pope places his relics on exhibition, why not we ours?

This pulpit has not a seam or joint in it. It is carved solid from a primitive pine tree that grew upon these primitive hills.

Rev. Solomon Palmer was the first to read the word of God and preach the gospel of Christ from this pulpit; and after the lapse of one hundred and thirty-one years, I have the honor to be the last who has read this same word of God and preached the same gospel from this pulpit. And what a history that of which this relic is witness, lying between the dates 1745 and 1876!

In 1874 our beautiful chapel was built upon the grounds upon which the old mission house of the American Board once stood.

One century ago we became a free and independent nation. It is wonderful to contemplate the progress made during this time. In what is useful and facilitates the labor of man, there has been

more progress than in many centuries before. Light is shining brightly in some places, and beginning to dawn in others; and progress, slow and sure, is a clear omen that in the end the whole earth shall be radiant with the light of science, art, literature, free institutions, and the knowledge of God.

We joke about seeing the next Centennial. It is no joke.

It is no joke that none of us will be present when the next Centennial Sermon is preached from this desk; that we shall all be on that shore of life where years and centuries are like the seconds and minutes on our clock-dials; where "a thousand years is as one day." O Time! thy greatest measurements are but the tickings of eternity's watch.

On Sunday, July 15, 1866, when there was no one to supply the pulpit, Deacon R. R. PRATT read to the congregation the substance of the following discourse on the history of the Second Ecclesiastical Church and Society in Cornwall. He subsequently extended it to a later date, and furnished it for publication in this work:

HISTORY OF NORTH CORNWALL CHURCH AND SOCIETY.

I think I may safely infer that there are none present here to-day who have arrived at mature years, who do not often find themselves communing with the past and listening to the voices that come out of it.

The hours thus employed may be sad or joyous, but whatever their character, if they are *properly* viewed and improved they will be a source from which we may get strength and power for present work and duty, and our pathway in the future may thereby be made more distinct, bright, and hopeful, for

"There is a history in all men's lives,
Picturing the nature of the times gone by,
The which—observed—a man may prophesy,
With a nearer aim, the chance or form of things
That are yet to be."

From the standpoint which we occupy to-day I will speak to you of the past history of our church and society. My words may be dull, and my thoughts feeble, but as I have examined the subject, I have felt that *it* was full of eloquence. There are memories, and associations, and events linked with it, that, if properly presented, would be inspiration to our hearts.

It is about one hundred and fifty years since the rays of civiliza-

tion first dawned over these hills, and began to lighten up these valleys. At first this new order of things unfolded itself but slowly, but gradually the better days were ushered in.

In 1731 the Governor and Company of the Colony of Connecticut, in council assembled at Hartford, ordered that the western county lands lying on the east side of the Housatonic River be laid out into townships.

In that survey the boundaries of Cornwall were established. The town is said to be five miles and seventy-two rods wide on the south end, four and one-half miles wide on the north end, nine miles in length, and to contain 23,654 acres of land.

Tradition says that when this original survey was nearly completed the surveyor came to the top of the hill a short distance north of where the residence of Hon. T. S. Gold now stands. As he stood looking at what presented itself from that point, he said, "This is the cream of the town;" and from that day that part of the town has borne the name of "Cream Hill."

The town was divided into fifty-three rights, one of which was to be given to the first orthodox gospel minister that should be settled in the town; one was to be for the use of the ministry; and one for the benefit of schools. The fifty remaining rights were sold at auction at the court-house in Fairfield on the first Tuesday in February, 1738, at 1 o'clock P. M. They were not to be sold for less than fifty pounds for each right. Each purchaser was obligated to build, or have built, upon the land he might purchase, within three years, a house not less than eighteen feet square, with not less than seven-foot posts, and to fence in not less than six acres of the same. A failure on these points forfeited his title to the property.

The sale was made, and averaged £110 for each right, which was at the rate of 82½ cents an acre. In 1740 there was quite a settlement in the town, and in May of that year a town organization was formed, and measures adopted to settle a minister and build a meeting-house. The first minister was Rev. Solomon Palmer, who was ordained and settled in August, 1741. He lived at what is now known as the Oliver Burnham place.

He continued here until March, 1754, when from the pulpit, on the Sabbath, he announced himself an Episcopalian in sentiment, and asked for a dismission, which was granted. The next pastor was Rev. HEZEKIAH GOLD.

He came from Stratford, was educated at Yale College, and

settled here in 1756. He lived at the place now owned and occupied by Benjamin P. Johnson. At his installation Dr. David Bellamy of Bethlehem preached the sermon from Jeremiah iii, 15. Rev. John Graham of Southbury gave the charge to the pastor, and Rev. Daniel Brinsmade of Washington, the right-hand of fellowship.

He appears to have been a man of good ability and an acceptable preacher, and to have exerted quite an influence in the town, not only in its religious but also in its civil affairs.

He once or twice represented the town in the General Assembly of the State. He continued to preach until about 1786, when he retired from active ministerial labor, and died here in 1790, at fifty-nine years of age.

He had five sons, all of whom became prominent and influential men. Two of them only remained in this town, one, Hezekiah, settled on Cream Hill, the other, Benjamin, in South Cornwall, and we are all witnesses of, and can testify to, the good his descendants have done and are doing in this town.

During the first forty years of our town history, there was but one church and society in the town of the Congregational order. Their meeting-house stood very near the present residence of Jas. D. Ford. To that point, from all parts of the town, for about forty years, the tribes went up to worship God.

But it was not thus to continue. Then, as now, there were "many men of many minds." Saybrook platforms, church covenants, Congregational theories and customs, ecclesiastical connections, and divers other matters, were exciting topics of discussion. Discussion led to action; action brought forth a division; and in 1780 the Second Ecclesiastical church and society of Cornwall came into being.

Soon after the separation the First Society moved their meeting-house to near where it now stands.

This society hired the Rev. John Cornwall, not to supply their pulpit, for they hadn't any, but to officiate as their pastor and teacher in things pertaining to the kingdom of heaven. They had no stated place of worship, and the meetings were held around at the houses of the members, being more often than elsewhere at the house of Mr. Cornwall, which was where Mr. Carrington Todd now resides.

Mr. Cornwall came from Branford, in this State, as did quite a number of the early settlers of this town. He was a poor boy, and

was bred to the trade of a shoemaker. In his family Bible there was this record in his handwriting: "Lived without God in the world until twenty years old." This would indicate that his conversion occurred at this date.

After Mr. Cornwall became a Christian he seems to have been possessed with the feeling of the great apostle when he exclaimed, "Wo is me if I preach not the gospel." He was a young man of much native ability, and he applied himself as diligently as his circumstances and means would permit to a preparation for the gospel ministry. While engaged in his daily labors as a shoemaker he would have his book lying open before him, and thus his studies and his work went on together, and by a diligent use of his time he acquired means for, and obtained his education. In due time he was licensed to preach, and this church, in the early morning of its existence, while recognizing Christ as the *Great Shepherd*, chose Mr. Cornwall as the under shepherd of the flock. It is reported of him that he was an earnest preacher, a warm-hearted Christian, a good man. In 1787, five years after its organization, the society having obtained the needful authority from the General Assembly, made arrangements for, and proceeded to build a meeting-house. It stood where the school-house near Mr. John R. Harrison's now stands, and there, for many years, our fathers gathered to worship the Most High God.

It was for a number of years but little more than the shell of a building, with some kind of a rough floor, and rough, uncomfortable seats. There was no lath or plaster, and it was often the case that while the worship was going on below the birds held high carnival and built their nests among the rafters overhead. The only railing around the gallery was some strips of timber standing upright, nailed on to the front, across the tops of which were nailed strips of boards. On one occasion, while the services were going on, a boy by the name of Job Simmons leaned his head down against this railing and soon fell asleep. When he had got fairly under way in a good sound nap, his head slipped from its support and pitching forward, he landed on the floor below. It was not as fatal as in the case of the young man who fell out of the window on one occasion when Paul was preaching. Job soon gathered himself up, order was restored, and the services went on as usual.

Mr. Cornwall remained here until about 1792, when he removed to and was settled as pastor over a church in Stamford, New York, where he remained until his death, which occurred in 1812. Noah

Rogers the 4th married a daughter of his, and thus his (Mr. Cornwall's) blood runs in the veins of quite a number who are living in this society.

In those early days ecclesiastical matters were managed to a large extent by the town when in town meeting assembled. Thus in one instance we find the town voting, that we will unite to call and settle a serious, pious, godly, orthodox, and learned minister in the town, according to the rules of the gospel. In another instance they voted a tax of four pence on the pound upon all polls and ratable estate of the inhabitants of the town of Cornwall, to be collected forthwith, to be paid to Rev. Hezekiah Gold, Rev. John Cornwall, and to the missionary of the Church of England who hath preached to the inhabitants of this town the past year who are professors of the Church of England, and each individual person in the town may pay his proportionate part of said tax to the minister whose worship he attends—he or she giving the collector directions to which minister or candidate who officiates in the town, his or her proportion of said tax shall be paid. Noah Rogers 3d, was collector at this time.

About the year 1795 the Rev. Israel Holley was employed by the society, and he preached here for five or six years. He was an old man of nearly seventy years when he came here. Whence he came or whither he went I don't know. That he was a priest of the Most High God we have good reason to believe, for under his ministry occurred, so far as is now known, the first one in that series of revivals with which this church has been so signally favored. The questions here naturally arise, Who were the co-laborers with Mr. Holley in that revival? *Who were the men and who the women* that in those early days held up the pastor's hands while the work of the Lord went on? *Who were they* who offered the effectual, fervent prayer that called down the blessing? *Who were they* that thus helped to lay the foundations of this church, *sure and steadfast*, on the unfailing promises of a covenant-keeping God? There are no original records that give their names that can now be found. Our church manual gives the names of eleven males and two females who were members of the church at the time of its organization in 1780. They were James Douglass, who lived on Cream Hill, Phineas Waller and wife, who lived where Judson Adams now lives or near there, Noah Bull, Andrew Young, David and Hezekiah Clark, of Clark Hill, Elijah Steele, Beriah Hotchkin and wife, who resided where Mr. Jacob Scovill now

lives, Noah Rogers the 3d, Ethan Allen, and Jesse Hyatt, who lived in the house next south of that of Noah Rogers.

In 1784 five more were added to the church, viz., Mrs. Silas Dibble, Mrs. James Travis, Mrs. Samuel Scovill, Mrs. Uriel Lee, Joseph Wadsworth, and Mrs. Henry Fillmore, who was grandmother of ex-President Millard Fillmore.

In 1789 and 1790 there were further additions of Mrs. Asa Emmons, Joseph Hotchkiss and wife, Mrs. Silas Clark, Mrs. Solomon Emmons, and Abigail Rogers (afterwards Mrs. Asahel Bradley of Stockbridge, Mass.). Thirty names, fourteen males and sixteen females, thus appear as having been members of the church from its organization in 1780 up to the time of the first general revival in 1795.

If there were any others, we know of no source from which their names can now be recovered. The "*Lamb's Book of Life*" will alone reveal them. How many of the thirty whose names we have, were left to help on that work of ninety-five we do not know, as removals and deaths had considerably lessened their number. But this much is evident, there were enough, so that meeting in the name of Christ, *they could claim and secure the fulfillment of Christ's most precious promises.* Those few disciples, whether more or less, were surely with one accord in one place, and that the place of prayer. They felt the need of a divine blessing—for that they prayed—and it came. Sinners were converted, additions were made to the church, and among the number then brought into this fold of Christ were Nathan Hart, James Wadsworth, Ichabod Howe, Thomas Hyatt, Thaddeus Cole, and others. Men who, clothing themselves in the armor of God, fought valiantly the good fight of faith, and on many a well-contested field, with the *Great Adversary*, were enabled, by the grace of God assisting them, to bear the banners of this church on to victory. Of all the number who composed the church at the beginning of this century none remain; all have passed the dark river, and, as we trust, they to-day worship in a "building of God, a house not made with hands, eternal in the heavens." Rev. Mr. Holley remained here until about the year 1801. About twenty persons united with the church during his ministry.

The deacons of the church from 1780—when it was organized—to 1800, were Beriah Hotchkin and Phineas Waller. Mr. Hotchkin lived near where Mr. Jacob Scovill now resides. He was a man of much intellectual ability. About the year 1798 he removed to

Black River country, and was afterwards licensed to preach. He had a son who was also in the ministry. Mr. Waller filled the office of deacon with credit to himself and to the edification of the church.

He also removed into the western country about the year 1800. From the time Mr. Holley left in 1801 until 1805, we do not know who supplied the pulpit. We expect the people then, as now, were somewhat afflicted with deacons' meetings.

Hezekiah Clark and Jesse Hyatt were deacons at this time, having been chosen in 1800. Mr. Clark was quite gifted in ideas which he was able to communicate intelligently to others. Mr. Hyatt was a strong, substantial man, upon whom the church could lean with trust and confidence. In addition to the deacons, Eliakim Mallory and Noah Rogers the 3d were relied upon to a considerable extent to sustain the meetings, although there were some of the younger members who were getting on the harness and aided in religious work and labor to some extent. In 1805 the church and society called the Rev. Josiah Hawes, of Warren, Conn., who was then a young man, to be their pastor. He accepted the invitation, and was installed March 14, 1805, on a salary of three hundred dollars. Rev. Mr. Starr of Warren preached the ordination sermon; Rev. Mr. Cornwall gave the charge to the pastor-elect, and Rev. Timothy Stone of the First Society gave the right-hand of fellowship.

Mr. Hawes occupied a house now owned by Theodore Ives, which stands a few rods north of the Burnham house.

The first written records of our church history that now exist commence immediately after Mr. Hawes came here. We conclude he stirred the people up to good works in that line, for just then we find, that by a vote of the church, a committee was appointed, consisting of Noah Rogers, Sr., Nathan Hart, David Clark, and Eliakim Mallory, who, in connection with the pastor, were to examine the church records and select such as they thought proper, and have them recorded in a book to be kept for that purpose. (The records up to this time seem to have been written on loose papers and kept in a file.) And what was the result of this examination? Simply this: the committee reported that "they had attended to the duties of their appointment, and that they did not deem it expedient to introduce into the book any transactions of a date previous to the settlement of Mr. Hawes."

They had the records on file, a few hours' writing would have put every important transaction that had occurred in the history

of the church up to that date into a permanent form, but they did not do it, and after a few years they were lost past recovery. We expect that committee had not searched through the musty records of a past age to ascertain what those who had gone before them had said or done, to the extent that some of us who are here to-day have done; if they had, they would never have passed a vote like that.

Mr. Hawes, during his ministry, kept a fair record of the transactions of the church, but from the time he left, except at brief intervals, they are very imperfect, and not at all what they should have been. In matters of this kind we are too apt to think only of the present, and the future is left to take care of itself.

Mr. Hawes recorded the names of those who were members of the church at the time of his settlement in 1805. They are as follows:

Noah Rogers, Sen. (3),
Eliakim Mallory and wife,
Hezekiah Clark,
David Clark,
Jesse Hyatt and wife,
Nathan Hart and wife,
Thaddeus Cowles and wife,
Titus Hart,
Ichabod Howe,
Silas Meacham,
Mrs. Samuel Scovill, Sen.,

Mrs. Samuel Scovill, Jr.,
Wife of Capt. Williams,
Clarissa Irene Rogers,
Wife of Joseph Ford,
Wife of Philo Hawes,
Mrs. Silas Clark,
Abigail Hart, widow of John Hart,
Wife of Asa Emmons,
Ira Gleason,
Wife of Joseph Hotchkin.

The whole number, so far as we can discover, who had belonged to the church from its organization to this date (1805) was forty-eight persons.

Twenty five (twelve males and thirteen females) only remained when Mr. Hawes was settled. In the winter of 1806-7, there was another revival of religion, which was very general throughout the society, and the result of it was an addition of fifty-two members to the church. Among them were James Wadsworth and wife (Mr. Wadsworth was a subject of the revival in 1795, but did not unite with the church until this time), Joel Millard and wife, Elias Hart and wife, Capt. Hezekiah Gold and wife, Eliakim Mallory, Jr., and wife, James D. Ford, James Bunce, and others. For more than twenty years this church, comparatively weak in numbers and in financial strength, but strong in faith, had struggled with difficulties, beset with dangers without and fears within, until at length a blessing came which filled their hearts with a new joy and caused them to sing aloud of the goodness and mercy of God.

From twenty-five they were at once increased to seventy-five in number, and a new life and power was infused into the whole body.

Rev. Mr. Hawes was dismissed July 6, 1813, having been here eight years and four months.

All who remember Mr. Hawes speak of him as a devotedly pious and an earnest Christian man.

About this time—we think in 1812—there was some special degree of religious interest in the parish, and eight persons joined the church. Among the names are Luther Emmons, Mrs. Oliver Burnham, Miss Rhoda Burnham, Mrs. Jasper Pratt, Miss Hannah Pratt, and others.

After Mr. Hawes left, a son of Rev. Mr. Robbins, of Norfolk, supplied the pulpit for a number of months. He is remembered as a young man of talent, eloquent, and a popular preacher.

Afterwards came the Rev. Grove L. Brownell, fresh from his theologic studies, who supplied the pulpit for a year more or less. That was in 1817-18; and under his ministry there was another pleasant and interesting revival of religion, and twenty-two were added to the church. Among these we find the names of Joseph Scoville, John P. Wadsworth, John and Eber Cotter, Amanda Johnson, and others. Of those who then joined the church, we think John P. Wadsworth and Amanda Johnson (now Mrs. Milo Dickinson) are the only survivors.

In 1819 the church and society gave a call to the Rev. Walter Smith, of Kent, Conn., which he accepted, and he was ordained and installed on the second day of June, of that year, on a salary of five hundred dollars. Rev. Mr. Blair, of Kent, preached the sermon, from Daniel xii, 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Rev. Cyrus Yale, of New Hartford, gave the right hand of fellowship; Rev. Ralph Emerson, of Norfolk, the charge to the people; and the Rev. D. S. Perry, of Sharon, the charge to the pastor. Mr. Smith's sermon on the Sabbath morning next after his installation was from Acts x, 29: "Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?" In the afternoon the text was Acts x, 33: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here

present before God to hear all things that are commanded thee of God."

Rev. Mr. Smith was a sound and substantial preacher of the gospel. The state of his health was such that he could not endure much excitement, or with safety to himself sustain and carry on a continued series of meetings. But notwithstanding this, the church and society were during his ministry repeatedly blessed with the outpouring of the Holy Spirit.

In one instance, and we think in two, there were quite extensive revivals when Mr. Smith, on account of ill health, was absent nearly if not quite the whole time of their continuance. In one of these, those efficient laborers, John C. Hart and Augustus T. Norton, rendered valuable aid.

In 1821 five persons joined the church, among whom were Benjamin Sedgwick, Mrs. William Pendleton, and others. *Benjamin Sedgwick*—what a power he was in this church! Large and well developed in his physical proportions, these seemed to represent the largeness of his faith and of his trust in God. He was seldom absent from his seat in church on the Sabbath Day. His prayers always seemed to come from a warm and sympathizing heart, and in his intense earnestness he often appeared to be taking this whole congregation in the strong arms of his devotion, and thus he bore them up before the mercy seat, while he pleaded for heaven's richest blessings to rest upon them.

In 1822-3 there were further tokens of God's favor in the midst of this people, and sixteen were added to the church. Among them were Darius Miner, William Clark, Erastus Gaylord, Mrs. William Clark, Mrs. Samuel W. Gold, Mrs. Micajah Barnum, and others.

In 1824 there was an addition of twenty, and in this list we find John C. Hart, Chalker Pratt and wife, Isaac S. Wadsworth, Mrs. Ithamer Baldwin, Catharine Clark (now Mrs. Noah Rogers), etc.

In 1826-7 there was held in most of the churches in this section a series of what were called delegate meetings. At an appointed place and time, two or three delegates from each of the surrounding churches came together, with the society in the midst of which the meeting was held, and special efforts were made for the extension of the Redeemer's kingdom. Some of these were meetings of great power, and were attended with great success. One of these meetings was held here with beneficial results. At this

meeting Rev. Messrs. Yale of New Hartford, and Halleck of Canton, Conn., were present.

I remember a meeting which they attended in this house on a Sabbath evening. A large congregation was present, and the influences of the Holy Spirit pervaded the place. After the preliminary exercises were gone through with, Rev. Mr. Yale arose and announced his text, viz., "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people."

The value of an *immortal soul*, the agencies that were at work to effect its ruin, and the anxiety of Christian men and women in regard to it, and the sacrifices they were willing to make as co-workers with Christ to save it, were the themes of the discourse, which was given with all that thrilling earnestness which might be expected from a *master workman* who *felt* the importance of the subject he was handling. Under the inspiration of that hour souls were drawn up towards a higher and purer life.

In 1830-31 protracted or four days' meetings were in vogue. They were held in many of the churches through all this region, and in many cases great spiritual blessings came with and followed them. The one held here was attended with a good degree of success. During its continuance, inquiry meetings were held between the forenoon and afternoon services in a house where Mr. Harvey Baldwin now resides. That house and its surroundings were very different from what we now see at the same place, the difference being very decidedly in favor of the present. As the result of these meetings, and of the revival in connection with them, there were twenty-nine added to the church. Among them were Henry F. Wadsworth, H. Milton Hart, A. B. Pratt, Harvey Wheadon, Esther and Sylvia Ann Hart, Harriet Clark, Harriet Miner, Julia and Caroline Hitchcock, and others.

From 1832 to 1837 we find the following additions to the church, viz.: Noah Baldwin, Eliza Rogers, Mrs. Noah Rogers, 4th, Mrs. T. L. Hart, Mrs. Fowler Bradford, Ambrose S. Rogers, Mrs. Anson Rogers, Olive and Emily Sedgwick, Laura Wheadon, Mrs. H. M. Hart, etc.

In 1838 the state of Rev. Mr. Smith's health was such that he was led to ask for a dismissal, which was granted April 3d of that year. We doubt if he would have remained here as long as he did, but for the fact that his wife was one of the most efficient

of women, being very much beloved by all the people, and fully equal to all the duties of a minister's wife.

We remember her especially as an efficient worker in the Sunday-school. She had been a resident in the city of New York, and was there interested in Sunday-school work.

Coming as the bride of the newly-chosen pastor, with gifted mind and ready heart and hands, she here took up the work she there laid down. She found ready co-workers, but she seems to have been the moving spirit in the organization of a Sunday-school in 1820, with Deacon Nathan Hart for superintendent.

In our imagination and recollection many of us to-day see her as she was wont, on Sabbath noon, to take her seat in yonder corner pew, where she was surrounded by a large company of the elderly ladies of this church, to whom she earnestly and intelligently expounded the Scriptures. All loved and respected her, and she was worthy of it.

During Mr. Smith's ministry, in 1824 and 1825, a considerable majority of the society had come to think that the meeting-house was not situated where it accommodated the greater number, and that, as the house was old and uncomfortable, a new one should be built, and its location changed. The subject was discussed—talked about. Talk and discussion resulted in action. Locations were canvassed, roads were measured, and there was much excitement upon the subject. At length the Judge of the County Court was called upon, as the law provided, to settle the contest, and the stake was placed where this house was built and now stands.

The first stick of timber for the new church, a white-oak, fifty feet long, was drawn on to the ground by Ambrose S. Rogers, then ten years old, with four heavy yoke of oxen, that belonged to his father. T. L. Hart says he scored a stick of that kind one hot June day that went into the building, and he thinks the harder part of the job was his. *All the people had a mind for the work!*

The old house, coarse, uncouth, and uncomfortable, but hallowed by many years of sacred worship—by many a sacred song—by many a sermon, and many a prayer—by many a holy sacred memory; yes, hallowed by many a communication from God the Father—God the Son—and God the Holy Ghost, was taken down, and this new house was built; and many a beam from that helped to erect and sustain this, the new temple, which was dedicated to the worship of Almighty God in 1826.

About the beginning of this century, there was a boy living in

New Marlborough, Mass., by the name of S. J. Tracy. He was a wild and somewhat reckless youth, caring very little for religion, or its duties and obligations. He went out one Sabbath day with a company of young persons for a pleasure sail on a pond near where he lived. While they were thus enjoying themselves a sudden and severe gust of wind struck them, the boat was capsized, and those in it were thrown into the water. Two or three were drowned, and we think two were saved. Young Tracy was one of the rescued ones. He was deeply affected by the event. He was led to feel that the command, "Remember the Sabbath day to keep it holy," could not, with impunity, be violated. He made haste to seek pardon of an offended God, whose law he had broken. He became a Christian, and studied for and became a minister of the Gospel of Christ.

In the orderings of Providence it so happened that, soon after Rev. Mr. Smith left, this same Mr. Tracy was invited here to preach. We expect that, from the day the foundations of this house were laid until the present, there has never been preached, from this pulpit, in one day, two sermons which so aroused and stirred up the people as did those preached by Mr. Tracy on that Sabbath. They were eloquent, searching, and sharp as a two-edged sword.

The society was stirred from its center to its circumference. After a brief time Mr. Tracy was hired to supply the pulpit. Meetings were multiplied, religious interest increased. On an appointed day members of the church, in committees of two, visited all the families in the several school districts. At evening all gathered in this house, the presence of the Infinite seemed to fill the place, and it became as the gate of heaven to many souls. For thirty weeks the work went on with power, forty-nine were added to the church, fifteen of them being heads of families, and twenty-six children were baptized. Among those who then joined the church were Col. Anson Rogers, Jehial Nettleton, William and Ithamer Baldwin, J. P. Brewster, N. R. Hart, H. L. Rogers, D. M. Rogers, F. Bradford, N. Hart, Jr., D. Miner, Jr., and others.

Much fallow ground in this moral vineyard was then broken up which has continued to bear fruit to this day.

In 1840, Rev. Joshua L. Maynard was introduced here by Rev. A. B. Pratt, they having been students together in the Theological Seminary in New York. Mr. Maynard proved to be an acceptable

preacher, a call was given him, and he was installed as pastor of this people January 14, 1841, on a salary of five hundred dollars.

He was a man of ardent piety, consistent in his daily walk and conversation, and his sermons were filled with the spirit of the gospel of Christ. In Bunyan's "Pilgrim's Progress" we have this description of a faithful minister:

"In the house of Interpreter, Christian saw a picture of a very grave person hung against the wall, and this was the fashion of it:

"It had eyes lifted up to heaven, the best of books was in his hand, the law of truth was written on his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang o'er his head."

We think this as applicable to Mr. Maynard as to any of the ministers who have been settled here. He plead earnestly with men that they be reconciled to God, and his pleadings were not in vain. There were frequent seasons of more than usual religious interest, and in 1846 there was a more extensive work of grace than this society had previously enjoyed. Its first development became manifest in a series of prayer meetings held at the residence of Deacon Wadsworth. The work spread rapidly. Inquiry meetings were multiplied. They were thronged. The pastor's hands seemed more than full with his abundant labors. The deacons asked him if he would not have ministerial help from abroad. He said "No! If the church members will do the praying, I will do the preaching," and thus they worked on.

On the first Sabbath in May, sixty-four persons united with the church. Five had united at the previous communion in March, five more came in during the summer, making seventy-four in all, thirty-six males and thirty-eight females, who joined the church as the result of that deeply interesting winter's work.

Among these were George Wheaton, Julius Hart, D. L. Rogers, John W. Beers, Ralph I. Scovill, Samuel Scovill, 2d, etc. In 1851, there was another season of general religious interest, and forty united with us on profession of their faith, and seven by letter.

The whole number admitted to the church during the eleven years of Mr. Maynard's ministry was one hundred and sixty-three persons.

In the spring of 1852 he had a call to East Douglass, Mass., which he accepted, and was dismissed from here. Mr. Maynard

was an earnest, devoted pastor, and he served us faithfully and well.

From 1852 to 1855 ministerial candidates came in quick succession. We remember Mr. Russell, with his eloquence; Mr. Bradley, and his sermon to "the little foxes that spoil the vines," many of which are still running around here; Mr. Bartlett, with his strong logical presentation of divine truth; Mr. Peck, Mr. Aikman, etc.

In 1855 a call was given to the Rev. Wm. B. Clarke, of New Haven, and he was installed May 4th of that year on a salary of seven hundred dollars. The next winter there was another revival, as the result of which thirty persons united with the church.

During that winter extra meetings were held at Deacon Wadsworth's, Deacon E. D. Pratt's, Harvey Baldwin's, Wm. Stoddard's, and Deacon Gibbs's.

Most of these were solemn, impressive meetings. Those at Deacon Gibbs's will be remembered by those who attended them as being peculiarly so.

There were other seasons during Mr. Clarke's ministry when there was more than usual religious interest, but nothing of a very marked character.

In 1859, Mr. Clarke wished to go to Europe and the Holy Land. He asked for a dismissal, which was granted May 18th of that year.

Mr. Clarke was a man of refined taste—of great purity of character—kind and generous in his disposition—an earnest Christian, and of much ability in his pulpit ministrations.

He left with us two memorials which will long perpetuate his name here. One is our Church Manual, of which he is the author; the other, the elms in front of the meeting-house, which he planted with his own hands.

As future generations shall read the one, or recline under the shade of the other, they will revere his memory.

Very soon after Mr. Clarke left, Rev. Chas. Wetherby of New Haven, Vermont, was introduced here, and preached for us two or three Sabbaths. On the 2d of July, 1859, the church and society gave him a call to settle.

He accepted the same, and was installed on the 28th of September of that year, on a salary of eight hundred dollars. His style of preaching was attractive and interesting, and our congregation increased in numbers under his ministry.

There was very soon an increase of religious interest, and in the

winter of 1859-60 there was another revival throughout the parish, and in the spring, forty-one were added to the church.

In the winter of 1861-2, there was another revival, as the result of which about twenty united with the church. At this time a very large proportion of the congregation were members of the church. One of the subjects of this revival (John B. Sedgwick), in his examination for admission into the church, said he was told, about the time that he came over to North Cornwall to live, that they would have him into the church before he had been there a year, and his reply at the time was, "I guess not." But the prediction was about to prove true, and he thanked God that it was so.

In 1864 and 1865, there was another season of special religious interest, out of which came eighteen persons who united with the church. One great benefit of this revival was the renewed spiritual life that it infused into many members of the church.

They seemed to attain to a higher elevation in their christian life and experience, and to become more efficient workers in their Master's vineyard. Mr. Wetherby received a call from the church and society at West Winsted, and was dismissed from here June 3, 1866. Mr. Wetherby was a man of warm affections and many generous impulses. Being an extensive reader, he gathered up many things new and old, and so wove them into the web of his thought as to instruct and edify his people. His great strength lay in his pulpit labors, which were often eloquent and forcible. Being sustained by an energetic, working church, his labors here were crowned with abundant success.

In 1860, the premises now occupied as a parsonage, with the lecture room in connection with the same, were bought of A. S. Rogers, and appropriated to the uses for which they were purchased.

On the 7th of March, 1867, Rev. Jesse Brush of Vernon, Conn., came, and he was invited to become our pastor. Accepting the call, he removed here with his family, and was installed on the 20th of June of that year, on a salary of eleven hundred dollars and use of parsonage. An effort was made to have the installation services on this occasion conducted entirely by those who had been our former pastors. It however failed in part in that respect. Rev. Chas. Wetherby preached the sermon, and the charge to the pastor was by Rev. Wm. B. Clarke, then at Litchfield, Conn. Commencing with the week of prayer, in January of 1867, there was an increase of religious interest, which continued along through the

winter. There were some conversions, but the fallow ground did not get broken up, and there were no very marked results. In March the condition of things was such that it was thought best to invite the Evangelist, Rev. J. D. Potter, to come and aid in the work. He came in April, and a continued series of meetings were held. The attendance was large, and there were very soon marked indications of the Divine Presence. Cases of conviction and conversion were multiplied, and a goodly number rejoiced in a new-born hope in Christ. The closing meeting of the series was very impressive. The house was full of people, and when at its close they all rose and sang the familiar hymn,

"Shall we gather at the river,
Where bright angel feet have trod,"

it seemed as though none could willingly leave the place unreconciled to God. As the result of that revival forty-two persons united with the church. The additions during Mr. Brush's ministry were seven by letter and fifty by profession.

In June, 1873, Mr. Brush received a call from the church and society at Berlin, Conn., and he was dismissed from here on the 23d of that month. Mr. Brush wrote a good sermon. He was pleasant and genial in society, attentive to all parish work, and all honored and respected him. His wife was gifted with many qualifications for her position, and was an efficient co-worker in all duties pertaining to the ministry that came within her scope.

In December following Mr. Brush's departure, Rev. Chas. N. Fitch, of Geneva, Ohio, and from the Theological Seminary at New Haven, came to preach for us. The people were pleased with him, and with his wife also, who was a daughter of Hon. James Monroe, a prominent member of Congress from Ohio. Mr. Fitch continued to supply the pulpit, and on the 14th of February, 1874, a call was given him to settle, which he accepted, and his installation was on the 12th of the next May. His salary was to be \$1,000 and use of parsonage, with a summer vacation of four Sabbaths. Dr. Eldridge of Norfolk preached the installation sermon; right-hand of fellowship by Rev. Mr. Bonney of Falls Village; charge to pastor by Rev. Wm. E. Bassett of Warren; charge to the people by Rev. J. B. Bonar of New Milford.

Mr. Fitch proved to be an active, earnest worker, with an eye to all parts of the parish, and a good degree of executive force, in the exercise of which he succeeded to a good degree in bringing

the latent force, in the members of the church, into a harmonious working channel, for the upbuilding of the Redeemer's Kingdom in our midst. His work has not been in vain. In the winter of 1875-6 there was an increased religious interest in the church, especially during and after the week of prayer on the first of January. The indications were such that it was thought best to invite the Litchfield Northwest Conference to hold a meeting here. The appointment for it was made to be held in West Cornwall on the 26th of January. Most of the churches were represented, and there was a large attendance of the people in this vicinity. It was one of the memorable days in the history of our church. From the commencement of the meeting in the morning to its close late in the evening, there were increasing indications of the presence of the Holy Spirit. A sermon by the Rev. J. B. Bonar, in the evening, made a deep impression on many minds, and at the close of the services a deep solemnity rested upon the entire assembly. A winter of active religious and revival work followed this meeting, and fifty persons united with the church as the fruits thereof. Since Mr. Fitch commenced his ministry, sixty-nine persons have thus joined us. As an educator and trainer of young converts into the work and experience of a christian life, Mr. Fitch has excelled.

For a long time there has been a pressing need for a better place for holding meetings in West Cornwall than they have had. Several of our pastors, previous to Mr. Fitch, have urged its importance, and repeated efforts have been made to obtain one, but without success. Soon after he came here, Mr. Fitch began to agitate the subject, but there was but little prospect of reaching the desired result. As a last resort he, with Deacon T. S. Gold, went to New York, and called upon C. P. Huntington, Esq., Vice-President of the Union Pacific Railroad, whose wife was a daughter of the late Wm. Stoddard of this place. The proposed building of a chapel as aforesaid was talked over with Mr. and Mrs. Huntington, and they were requested to aid the effort. They responded favorably, and said if we would build the chapel, costing not less than twenty-five hundred dollars, they would pay the last one thousand of it, provided that cleared off all the indebtedness incurred in its erection. Under the inspiration of this generous offer, the people here took hold of the work, the required amount was raised, the material has been purchased, contracts made, and the foundations are now (July, 1877) being laid, and we trust it will

be completed in time so that the dedicatory services can form a part of these records. The names of C. P. Huntington and wife will ever be held in grateful remembrance by this people for their liberal aid in the erection of the chapel.

THE DEACONS.

Beriah Hotchkiss and Phineas Waller were the first chosen deacons of this church, and they held the office until 1800. Then Hezekiah Clark and Jesse Hyatt were chosen. They resigned in 1807, and Eliakim Mallory and David Clark succeeded them. Mr. Clark died in 1811, and Titus Hart was chosen. Nathan Hart and Noah Rogers, 4th, were chosen in 1816. Mr. Rogers resigned in 1836, on account of ill health, and James Wadsworth was elected. Messrs. Hart and Wadsworth resigned in 1854, and E. D. and R. R. Pratt were then chosen to fill the places thus vacated.

These deacons, on Sunday, Nov. 1, 1868, eighteen years after their appointment, resigned back to the church the positions it had so generously given them. The church seemed unwilling to release them, and an arrangement was made by which they were to continue in the office three years, or until January 1, 1872. When that time arrived, by vote of the church, a limitation was put to the official term of the diaconal office, and T. S. Gold and E. M. Rogers were elected deacons for five years.

Deacon Rogers died in the winter of 1876, and E. D. Pratt was again elected deacon, his term of office to expire on the first of January, 1881. Deacon Gold's term of office having expired on the 29th of January, 1877, he was again elected for five years, from January 1, 1877.

I would like to speak a word in regard to those who have conducted our service of song in the sanctuary, but I will not detain you on this point, further than to recall the faithful, sacrificing service in this department of our deceased brother, H. M. Hart. Neither summer's heat nor winter's cold deterred him from the performance of his work and duty in this line, and when he was taken away we realized more than ever before how great a blessing he had been to us.

SUNDAY-SCHOOLS.

Paul at Athens had his spirit stirred within him when he saw the whole city given to idolatry.

So, in 1781, in Gloucester, England, a warm-hearted christian man had his spirit stirred when he saw the multitudes of children violating God's holy day, and going on in ignorance of the great command to remember and keep it holy.

The great question with him was, *what can be done?* The result was the gathering of the children in on the Sabbath day to study the word of God. Thus a Sabbath-school was formed, and Robert Raikes became one of the world's benefactors.

How great a fire that little spark has kindled! The little handful of corn has become like unto the cedar of Lebanon, that to-day scatters its fragrance over all the civilized world. Sunday-schools were transplanted to this country about 1806, and we first find them in and around Boston.

The first organization of one in our church was in 1820.

Mrs. Smith, the young bride of the pastor, had been connected with a Sunday-school in New York, and soon after coming here she stirred the people up to good works in that direction. A school was formed, with Deacon Nathan Hart for Superintendent. Only those between five and fifteen years of age were invited in as scholars, and of these there were about fifty.

In 1829 there existed in this State an organization known as the State Sunday-school Union. To that this school was an auxiliary, and about that time new rules and regulations were adopted. Scholars of all ages were invited to come in, and the school increased to an average attendance of about eighty.

Deacon Hart continued as superintendent nearly twenty years. He was succeeded by Chalker Pratt, and the others who followed in that office were Eber Cotter, H. M. Hart, T. L. Hart, A. S. Rogers, E. D. Pratt, A. B. Pratt, R. R. Pratt, T. S. Gold, Stephen Foster, N. R. Hart, N. Hart, Jr., E. B. Hart, and E. M. Rogers.

In the oft-recurring revivals with which this church has been blessed, the Sunday-school has largely shared.

In 1858, Samuel Scovill, 2d, then in his theological studies at New Haven, while at home in one of his vacations, was impressed with the necessity that something be done to bring about a better observance of the Sabbath in West Cornwall.

He went to work and secured the organization of a Sunday-school in that part of the parish. From its commencement it has been an active and prosperous institution in connection with this church, and beneficial to the section where it is located.

At the time of its organization Wm. C. Rogers was chosen super.

intendent. After two or three years Mr. Rogers removed from the town. R. R. Pratt succeeded him, and from that time on has had charge of that school.

The admissions to this church have been as follows:

From its organization in 1780 to 1805, when Mr. Hawes was settled, the number was,	-	-	-	-	-	48
During eight years of Mr. Hawes's ministry,	-	-	-	-	-	62
From 1813, when Mr. Hawes left, to 1819, when Mr. Smith came,						26
Under Mr. Smith's pastorate, of nineteen years,	-	-	-	-	-	113
Under Mr. Tracy in 1839, and other intervals,	-	-	-	-	-	59
Mr. Maynard, eleven years,	-	-	-	-	-	162
Mr. Clarke, four years,	-	-	-	-	-	34
Mr. Wetherby, seven years,	-	-	-	-	-	70
Mr. Brush, six years,	-	-	-	-	-	61
Mr. Fitch, three and one-half years,	-	-	-	-	-	69
Whole number,	-	-	-	-	-	704

Our present membership is 181.

Were it best, I could describe the footprints I have seen, as I have followed up the lines of family histories. Some of them would remind us that

“We may make our lives sublime,”

while others show that evil words and deeds are

“A blot on human character which justice must wipe out;”

and all verify the truthfulness of those words uttered by the Lord God amid the thunders and lightnings of Sinai, wherein he declared that the iniquities of the fathers should be visited upon the children unto the third and fourth generations of those that hated him, while mercy should be shown unto thousands of those that loved him and kept his commandments.

Influence—Who shall measure its height or its depth, its length or its breadth?

“The smallest bark on life's tempestuous ocean
Will leave a track behind for evermore;
The lightest wave of influence, set in motion,
Extends and widens to the eternal shore;
We should be watchful, then, who go before
A myriad yet to be; and we should take
Our bearing carefully, where breakers roar,
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our wake.”

I have thus brought before you some of the more prominent points of our past history.

What are its lessons ?

1. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

2. If pastor and people properly use the means God has placed within their reach for the cultivation of his moral vineyard, a divine blessing will surely attend and follow their efforts.

3. The religion of the bible made practical in life, exalts, ennobles, and dignifies human character.

Therefore, in the language of another, I inquire in all earnestness,

"Who would not be a Christian ?
And yet we see men shrinking from the term
As though it brought a charge against them.
But it is the loftiest name the language knows,
And all the names in all the languages
Have none sublimer.

It breathes of heaven and of an
Immortal life with God.

We have seen it take the old man,
With evening shadows resting thick upon him ;
Oppressed with years, and wrinkled o'er with cares,
And to his view disclose a vision
Which has made the old man's heart to sing with gladness.

We have seen it take those in all the vigor
Of life's noontide hours,
And make them co-workers with Christ,
For a world's salvation.

We have seen it take the youth
In the bright morning of their existence,
And train them up in wisdom's ways,
And make them meet
For an inheritance beyond the skies.

We have seen it take the child
And kiss away its tears ;
Press it to its bosom,
And send it on its way rejoicing.

We have seen it take the outcasts,
Whose names were odious in the streets,
And bring them back to virtue and to God."

And hence it is that "godliness is profitable unto all things having the promise of the life that now is and of that which is to come."

MEMORIAL SERMON, OR THE HISTORY OF THE SECOND
CONGREGATIONAL CHURCH OF CORNWALL, AT
NORTH CORNWALL, CONN., JULY 9, 1876.

BY REV. CHARLES N. FITCH, PASTOR.

Job viii, 8—"For inquire I pray thee of the former age, and prepare thyself to the search of their fathers."

Rev. iii, 1, 2—"I know thy works. . . . I have not found thy works perfect."

The sources of information for this historical discourse are:

1. Town Records from 1740 to 1800.
2. Societies' Records—1st and 2d.
3. Church Records—1st and 2d.
4. Historical Sketches, by Rev. Timothy Stone, of the Ecclesiastical History of Cornwall.
5. Records of L. N. Consociation, and L. S. previous to 1790.
6. Association Records, L. N.
7. Contributions to Eccl. Hist. of Conn.
8. Genesis of New England Churches—Dr. Bacon.
9. History of North Cornwall Church, by Deacon R. R. Pratt.
10. Rev. B. C. Megie, D. D., Pleasant Grove, New Jersey.

The history of the Second Congregational Church of Cornwall properly begins with the settlement of the town of Cornwall in 1738-40. In that early day every citizen was considered to be a member of the ecclesiastical society of the town in which he resided. He was taxed to support worship; and the law recognized no churches but Congregational churches. Up to 1784 every citizen could be compelled by law to aid in supporting the Congregational church of his town. So it came about, that the church planted in Cornwall was the Congregational church of Christ.

The town was incorporated at the May session of the Legislature, 1740. Some families had moved in two winters before, and had braved the rigors of the hard winters among the hills; but the incorporation was not secured until the spring of 1740.

On the first day of July following—thirty-six years before the signing of the Declaration of Independence—the fathers met to take the requisite steps towards a permanent legal settlement. This was the first town meeting; and how was its business opened? Undoubtedly *by prayer*, as was in that day the universal custom. All business pertaining to the worship of God was transacted in town-meeting, and so naturally God was invoked to bless their meeting and their business. The first item of business, according to the records, shows what high value the fathers set upon religious privileges. It was "Voted, that the whole charge of Mr. Harrison's preaching among us, together with the charge of bringing him

here, and boarding him, we will pay out of the *first tax* to be assessed." The next vote of the meeting was of the same tenor, to wit: "Voted, that we will send Mr. Millard to agree with a minister, and bring him to preach among us."

There was one other action of this ancient and honorable body which deserves notice. Before dispersing to their own rude and, in many cases, unfinished homes, they remembered the promise of the Lord: "My tabernacle shall be with them; yea, and I will be their God, and they shall be my people." They voted, therefore, "That we think it necessary and convenient to build a meeting-house: which vote was unanimous to a man."

Thus early we discover, in their high regard for the worship of God and the services of the christian religion, a marked relationship with those earlier fathers who, "as soon as the Mayflower had brought them into a safe harbor, fell upon their knees and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet upon the firm and stable earth,—their proper element."*

The population of Cornwall in 1740 was twenty-five families. Among these are the names of Jewell, Spaulding, Barrett, Squires, Allen, Griffin, Fuller, and Roberts. These early settlers maintained public worship from the first, even though occasionally without a settled pastor. For the first forty years the only church in Cornwall was the Consociated Congregational Church, which was laid at first as the corner-stone upon which the town was built.

Forty years from the time the first corner-stone was laid, the fathers laid another, and called it "The Strict Congregational Church of Cornwall." But although the second stone was laid beside the first, the ceremony *lacked the fine feature of harmony*. The second church was formed in the early autumn of 1780, by secession from the first. "The Separates," as they were called by their opponents, at first numbered only nine souls, but theirs were unusually large souls, as the sequel will show. The names of the Separates were:

Andrew Young,
Phineas Waller,
Elijah Steele,
Samuel Butler,
Noah Bull,

James Douglass,
Marsh Douglass,
David Clark,
Hezekiah Clark.

* Bacon's Genesis of The N. E. Churches, p. 310.

Of this list, two—viz., Phineas Waller and Elijah Steele—had been deacons in the First Church, but were not holding that position at the time of the separation. It does not appear why Deacon Waller was succeeded, but Deacon Steele became a Quaker in sentiment, and his successor had been chosen four years before he, with his brethren, withdrew. Samuel Butler and Marsh Douglass never united with the new church. By reference to the Manual we find that within two years six others were added to this little company, viz.:

Beriah Hotchkin,	Jesse Hyatt,
Noah Rogers, 3d,	Mrs. B. Hotchkin,
Ethan Allen,	Mrs. P. Waller.

This made a *grand total* in 1782 of thirteen members. If this seems to us a small nucleus for a church, we should be reminded that back of this little handful was a majority of the voters of the township of Cornwall to give it courage and strength. In fact the cause of the secession was the dissatisfaction of the ecclesiastical society of the town with the pastor, Rev. Hezekiah Gold.

Mr. Gold, be it known at the outset, had ministered to the First Church twenty years before the separation, and continued its pastor for six years thereafter. And I am unable to find any sufficient evidence that would lead one to question his purity and integrity of Christian character, or his soundness in Christian faith. On the contrary, Mr. Gold had enjoyed an unusual influence among his own people, as is sufficiently proven by the fact that when the crisis came, and the major part of the town refused to support the pastor, and demanded of the church that they should dismiss him, they refused to comply, but stood by him instead. Then there was presently a great gulf opened, on the one side of which stood the pastor and the majority of his church; behind them were all the consociated churches of this county, together with their ministers forming the Consociation, and led by the celebrated Dr. Bellamy. On the other side stood only a single rank of "rebels," with that "baker's dozen" of resolute and honest church members in the center, flanked by a majority of the citizens who were outside the pale of the church.

To comprehend the situation of the "Separates," you must bear in mind the condition of religious toleration in Connecticut at that time. It will be necessary to go back with me to Old Saybrook, where, in 1708, the Saybrook Platform was adopted. The adoption of that platform fastened the peculiar system of discipline upon the Connecticut churches known by the name of Consociational;

for the platform, when it was adopted by the council at Saybrook, was ratified by the Legislature, and declared binding upon all the churches which voluntarily accepted it.

After 1708, then, there was an "established" church in Connecticut. "If Congregationalists became disaffected with either their pastor or brethren, and wished to worship by themselves, they were still obliged to pay their taxes for the support of the church from which they had seceded" (Ecc. Hist. of Conn., p. 119). This class was called "Separates," although they preferred the name of "Strict Congregationalists."

The Separates of different churches had different local causes for separating, but the principle underlying the action of every separate church was the same. They fretted against the bars of Consociational authority, and believed in the superiority of the individual church in all matters of discipline. They objected to the system of discipline laid down in the Saybrook platform, and to having that system crowded down their throats by the civil authority. The last court of appeal *was not, in their view*, the Consociation, but the church itself. In this they were what their name signified, "Strict Congregationalists," and so, in a certain sense, reformers.

"They abhorred the civil enactments which authorized and regulated our associations and consociations, which enactments have long since become obsolete, and have left these institutions to rest, as they should, on the voluntary principle." (Eccl. Hist. of Conn., p. 281.)

So far this church was, at its establishment, a separate church. But one other feature, which characterized the separate churches, I cannot learn that this church ever introduced, viz., that each church should ordain its own pastor.

But with the principles of religious liberty advocated by the Separates, this church was in full and cordial sympathy. Let it be here recorded, and ever remembered, that that *little band of "big souls"* contended for a principle in their act of separation from the mother church just as truly, if not as heroically, as the same generation of noble men had done, but four years before, in their separation from the mother country!

What was that principle? It was the principle of "*no taxation without representation.*"

The "tea-chests" that they threw overboard were the planks of the Saybrook platform, which held them in bonds to support a

minister whom they did not wish to support, but whom the majority of the church decided to stand by, and whom both the consociation and legislature decided they must support; and so by law they were obliged to comply with the decision of consociation.

They rebelled against this decision, and maintained the right to withdraw and support the minister of their choice.

It was not until four years later, or 1784, that the law was enacted permitting persons to choose their own church. There had been, up to this time, no alternative recognized by law to the true Congregationalist in sentiment. If he chose to attend and support a "Strict Congregational" church, he was not relieved of his tax in support of the church of the "standing order." The only exceptions were in favor of Episcopalians, Baptists, and Quakers. These had been, as early as 1729, exempted from the support of Congregational churches. This act of exemption is said to have made many Baptists and Episcopalians.

We see then the situation of the citizens of the town during the period of which we speak. A majority of the town voted, July 26, 1779, to call a council to dismiss the pastor, Rev. Hezekiah Gold; but unless the church would concur in calling the council, the town could be compelled to continue his support. This was virtually taxation without a voice or a vote, and the same spirit that led them four years before to declare war in behalf of civil liberty, inspires now the step they take for religious liberty.

This may serve to explain, in part, why, in their difficulty with their pastor, they were opposed, and Mr. Gold was supported, by the body of the clergy and the neighboring churches.

They declared themselves "Strict Congregationalists," and in sympathy with the Separates, who were exciting great hostility among the churches of the "Standing order," but who numbered at one time over thirty churches in the State. To this class of Separates, however, Connecticut owes more than to any other single influence, for the repeal of the law restricting religious toleration. They aided in cultivating public opinion, which secured the privilege to every man of worshiping God "according to the dictates of his own conscience."

This was one of the last Separate churches formed in the State, but the difficulty between these two churches being submitted to the legislature, in 1784, was one of the causes in securing the repeal of the law above referred to.

The names of the committee who presented the case to the legislature have a peculiar historic interest. They are Major John Sedgwick, Dr. Timothy Rogers, and Andrew Young.

This was then a "Separate" church, and notwithstanding the occasional displays of unchristian temper during the controversy, it is a cause of great satisfaction to know that the fathers who founded it were impelled to the step by their loyalty to christian conviction, and their truly Puritan regard for religious liberty.

In behalf of the First church, and of the town in general, it should be said, also, that they never compelled the Separates to pay taxes to support the "standing order," owing partly, perhaps, to the fact that the "Separates" were in the majority; but mainly to the spirit of toleration, which was at work here, and which was preparing the town to pass a vote, 1782, two years subsequent to the separation, but *two years before the repeal of the law* by the State Legislature, permitting each person taxed to say to which church he preferred to have his tax applied, whether to the First or Second Congregational, or to the support of a missionary of the Church of England, who had been preaching in the town for a few months.

So much by way of setting the actors on this ecclesiastical stage, one hundred years ago, in the midst of the ecclesiastical history of that early day. In no other way should we be able to comprehend their acts, and do justice to their motives.

I pass now to speak of the mysterious local causes of this separation.

A vote was passed at a town meeting held July 26, 1779, calling a council to dismiss the pastor of the First church. So much is clear. It is in evidence, also, that the church met six weeks later to consider this question forced upon it by the town, but decided not to join in calling a council.* It is understood that

* Question 1st. Doth this church advise the Rev. Mr. Gold to concur in the vote passed by this town, July 26, 1779, to call a council to dismiss him from the work of the ministry among them?

Voted, We do not choose so to do.

Question 2d. Is it the duty of a christian people to make a minister's salary good as well as the wages of day laborers; the minister deducting towards the extraordinary expense of the present war, a quota equal to the estate which he possesseth?

Voted, It is their duty!

Test,

JOSEPH BELLAMY, *Mod'r.*

CORNWALL, Sept. 6, 1779.

Dr. Bellamy gave his advice against the council. The association was asked also for its advice, and gave it against the council.

The result was, the council was not called; the pastor was not dismissed.

The next action of the town relating to the matter in hand, dates April 10, 1780, when three votes were passed, as follows:

1. "Are the inhabitants of this town willing any longer to be governed by and subjected to the Ecclesiastical Constitution of this State, as set forth in the Saybrook Platform, and established and approved by General Assembly of this State, or with the same with the exceptions or alterations made and agreed to by the Consociation of Litchfield County? Voted in the Negative!"

Vote 2d (declares them to be Strict Congregationalists both in doctrine and in discipline; but as no exception had ever been taken to Congregational doctrine, the emphasis was, of course, upon the discipline of the Platform.)

Vote 3d. "That the Rev. Hezekiah Gold be desired not to perform divine service any more in this town."

One month later the vote styling themselves Strict Congregationalists was rescinded, only to be re-passed June 19th, with renewed vigor, as though the vote of May 4th represented only a minority, and the town had rallied again in June, and re-asserted its authority.

The vote as last passed, remained without change for at least twenty years.

Besides the above action, Mr. Gold was again desired not to preach in the meeting-house.

A committee, with Capt. Edward Rogers as chairman, was appointed "to procure a preacher for the following Sabbath, according to the Congregational mode of worship." And another committee, consisting of Elijah Steele, Ithamar Saunders, and Noah Rogers, were constituted with the rather unlimited powers of "taking care of the meeting-house;" which I take to mean, that if Mr. Gold should attempt to preach in the meeting-house, this committee were to *take care of the minister*. Tradition says that Saunders was the member who "took care" of the minister, keeping him out of the pulpit by taking up his position on the pulpit stairs, and preventing Mr. Gold's entering to deliver the sermon on Thanksgiving day. For this unlawful proceeding Saunders was fined to a considerable amount.

The record shows that the above votes were ratified June 30th, and that January 22, 1781, the town voted that Mr. Gold should not receive his salary for the previous year. A lawsuit followed

which ended in a compromise. The separation took place some time during the year 1780, at least before the middle of October.*

The causes which led up to this unfortunate rupture between the men of the town on the one side and the pastor and church on the other, are not very clearly defined in any of the records which I have been able to find. According to Mr. Stone—whose sketches are the most thorough and satisfactory, impartial, discriminating, and candid—in fact, the only consecutive history of Cornwall yet written:

“Embarrassment of business, the confusion of the public mind, and the privations resulting from the condition of the country, made it more difficult to pay a minister’s salary.

“All ministers settled as pastors, according to the law of the State, were exempted from all taxes. Mr. Gold was an ardent friend to the revolutionary movements of the country, and he offered to deduct from his annual salary so much as his property would demand, and the exigencies of the times required. How far this proposal was accepted is not now known.” (For particulars, see Stone’s Sketches, p. 31, seq.)

The real nub of trouble was the minister’s salary. It became difficult, owing to the war, to raise the stipulated salary. Mr. Gold, in what he regarded the spirit of patriotic sympathy, no doubt, submitted his property to taxation. Even this concession did not satisfy the people. Instances in which pastors had voluntarily resigned an entire year’s salary in order to make the burdens of the people lighter, were not uncommon; one had occurred so near, as in the parish of Kent, where Nathaniel Taylor was the minister.

The people felt that one who was so well able to release them from a part of their pecuniary obligations as was their pastor—as he was reputed wealthy—was not evincing sufficient consideration for their distressed situation, in holding them to the strict letter of their engagement. But Mr. Gold felt that as he had submitted to taxation, “and such a reduction from his salary as the exigencies of the times required,” it was unreasonable to require yet further reductions.

Before the actual separation, feeling ran high, and unchristian conduct is chargeable to both parties.

Mr. Gold not feeling inclined to withdraw his claims, and the disaffected citizens feeling that the claims were unjust, and yet that, owing to Mr. Gold’s wealth and personal influence, an appeal to Council was not likely to result favorably to them, at length withdrew, and began to hold services separately, during the summer of 1780.

*See Records of First Church in Mr. Gold’s handwriting: also Records of Consociation for June 5, 1781.

For some time after the separation, the new church had neither permanent pulpit nor priest. It met, however, for public worship, regularly, in such of the houses of the Separates as were central and suitable.

While John Cornwall was the stated preacher, the services were more commonly held at his own residence, on the site more recently known as "the Carrington Todd residence."

The first minister which the new church had was not Mr. Cornwall, as is usually stated, but Rev. Samuel Bird, who had been pastor of a New Haven church—now the North Church. This "Bird" was not "in hand" of the infant church but a few months.

After him came the Rev. John Cornwall, a recent "graduate" from a shoe-shop in Branford. In Mr. Cornwall's family Bible is this sentence, written on the fly-leaf: "Lived without God until I was 20 years of age."* He was converted to Christ at that age.

John Cornwall was a strong, eccentric preacher, devoted to his calling; with powerful convictions, and fearless in expressing them; having little of the learning of "the Schools," but with such a fund of general knowledge, and an acknowledged ability, as gave him great respect among his people.

He was twice sent to the legislature.

At one session of legislature, Mr. Cornwall and Mr. Hezekiah Gold were the representatives from Cornwall.

Mr. Cornwall was never installed over the church, but it was while he was preaching to them that the first house of worship was erected, 1785.†

In this connection, I will speak of the locations of the various houses of worship which these two societies have had.

The old First meeting-house in the town was built on the site of Jas. D. Ford's homestead. In 1785, the second meeting-house was begun by the "Separates," on the site of the present school-house at Cornwall Center.

In 1790, the first house was pulled down, enlarged, and rebuilt in the vicinity of the present church at Cornwall.

In 1826, the Second society built this house in which we are at

* See Deacon Pratt's History.

† Respecting the date of the erection of this first house, it may be well to say that Mr. Stone gives it 1785, and an indirect reference is made to such a house in one of the old papers on file, dated February, 1786, which shows it to have been standing then and partially finished. Mr. Stone says it was never completed, so we conclude that it was begun, at least, in 1785. The date in the manual of 1858 is therefore too late (1787) by two years.

present assembled at North Cornwall. (See Nathan Hart's sketch of erection of North Cornwall meeting-house.)

Mr. Cornwall removed, in 1792, to Amenia, N. Y., where he ministered to a Congregational church until his death, which occurred May 12, 1812.

Before Mr. Cornwall ceased his labors with the Second church, christian fellowship had been so far revived as that Mr. Gold was invited to preach in its new house of worship.

And after Mr. Cornwall's departure, efforts to re-unite the two churches were begun, which, though never resulting in anything satisfactory, were continued at intervals for thirty years. One would judge from the records that every proper expedient had been employed to bring about this desirable end. It is unnecessary to go into the history of those fruitless efforts at reunion which fill the pages of our society's records. Besides the latent feeling founded upon the history of the separation, there were geographical objections to the reunion. No site sufficiently central to accommodate all the citizens could be settled upon. It is difficult to avoid the impression that, while men had by their variances caused the separation, a "divinity" shaped their "ends" to prevent a reunion.

Mr. Cornwall was ordained by the "Morris County Presbytery" of New Jersey, which was organized in 1780, "by secession from pure Presbyterianism." It was "based mainly on the principle of the independency of the local church, yet assuming that the power of ordination was vested in the Presbytery."* As it is known that Mr. Cornwall was accustomed to attend the sessions of this Presbytery, and that he also took with him one or more members of this church, it is probable that it was, for a year or two, connected with this "Presbyterio-Congregational Presbytery."

The earliest records of the Second society which have been preserved, date from the year 1793, when Wm. Kellogg was chosen clerk, and since which time the records have been, in the main, well kept. Mr. Kellogg's entries are thorough and business-like. He was clerk eight years, then was succeeded by Noah Rogers, Jr., or "Noah 4th," who served eighteen years, until 1819. It is barely possible that the records of this society, from 1780 to 1793, are yet in existence, but though I have made diligent search, they are not to be found.

* Rev. B. C. Megie, D. D.

In this connection it should be said that the church records begin with the settlement of the first pastor, Rev. Josiah Hawes,* called December 18, 1804, and ordained March 14, 1805. By a vote passed by the church in 1807, it was decided not to copy into the new book "transactions of a more ancient date than those pertaining to the settlement" of Mr. Hawes.

Whether the fathers thought best not to transmit to their children the particulars of the early difficulties, or whether they thought they might be sufficiently secure in their place "on file," it is to be deplored that they failed to leave in more enduring form their written testimony upon their actions and motives of action during those "times that tried men's souls."

In the early spring of 1794, the Rev. Israel Holley came to preach to the "North Church," as it was called. Mr. Holley was ordained over the church in Suffield, Conn., June, 1763. He was pastor of the church in Granby nine years, and was, it is said, seventy years of age when he came to Cornwall.

The society voted, June 11, 1794, to hire Mr. Holley "to take charge, in this society, as a Gospel minister, and teacher of piety and morality, for the term of five years." The society had previously offered to join with the church in settling Mr. Holley, but as he did not wish to be settled, he was accordingly hired for a limited term. Mr. Holley's salary was "£60 lawful money, one-third part of which was to be paid in necessaries of living, and fifteen cords of firewood of good quality, delivered at his dwelling."

In the last decade of the last century, and near its close, a revival of religion, beginning in Hartford, and extending over Litchfield County, reached this church in the latter part of Mr. Holley's ministry. How much its advent was due to Mr. Holley's labors, it is not easy to say. It was one of Connecticut's "revival periods," and this church, with many of its sister churches, received a blessing.

Dr. Griffin says: "From 1792, I saw a continued succession of heavenly sprinklings, until I could stand at my door in New Hartford, and number fifty or sixty congregations laid down in one field of divine wonders."

This church was one of those "divine wonders" of that "field" which the good Doctor saw, as it received twelve additions in September, 1800, as the result of that revival.

* The initial "B.," which was sometimes inserted in this name, did not belong to it.

It was also the first in a long series of revivals with which this church has been blest.* It may be regarded as a happy prophecy of the better days to come, both for the cause of Christ in this town, and for the peace and prosperity of the local churches.

Up to 1804, the Second society had had no legal establishment. It was incorporated at the October session of the legislature, and called a "poll-point," *i. e.*, any person could join the society by lodging his certificate of his intention, within a specified time, with the town clerk. The society thus formed was taxed to support its own form of worship according to the number of polls and the amount of "ratable property." The tax in 1805 was three cents and five mills on the dollar.

The minister's salary was raised in this manner until the settlement of Walter Smith, with the single exception of the year 1814, when a subscription was circulated to procure preaching for the summer and fall. The tax of the poor was abated by subscription. I subjoin a list of the members of the society at its incorporation, October, 1804.†

The church now began to cast about for a suitable man to settle with them in the full relation of pastor to the flock. They thought they had found the right man in Rev. Alvin Somers, of Sharon. But notwithstanding their very cordial call, they were not successful in retaining Mr. Somers. They succeeded better with Mr.

*The total number of additions to the church through the aid of *twelve* revivals, is *four hundred and seventy-four*, or an average of nearly *forty* to each revival. This includes the year 1876.

†Noah Rogers, Abraham Hotchkin, Eliakim Mallory, Sam'l Scovel, Solomon Hart, Silas Clark, David Clark, Timothy Scovel, Titus Hart, Thadeus Cole, Jesse Hyatt, Nathan Millard, Stephen Scovel, Elias Hart, Bradley Catlin, Oliver Burnham, Joseph Scovel, Joel Harrison, Jason Coles, Daniel Harrison, William Kellogg, Jasper Pratt, Ichabod Howe, Elisha Carrier, Benjamin Carrier, Luther Harrison, Oliver Ford, Henry Baldwin, Lemuel Jennings, Phineas Hart, Saml. Deming, Jacob Scovel, Oliver Hotchkin, Abner Hotchkin, David Jewel, Levi Miles, Richard Wickwire, 2d, William Johnson, Saml. Scovel, Jr., Israel Dibble, Justis Seeley, Asa Emmons, Asaph Emmons, John Jeffers, Joseph North, John Kellogg, Theodore Norton, Seth Wadhams, Jr., Sturges Williams, Minor Pratt, Noah Rogers, Jr., Charles T. Jackson, Timothy Johnson, James Wadsworth, Jr., Joel Millard, Saml. Rexford, Elias White, Andrew Cotter, Eliakim Mallory, Jr., Ezra Mallory, Nathan Hart, Saml. A. Cole, Silas Meashum, John Dean, Theodore Colton, Joseph Ford, Zephaniah Hull, Jonathan Scovel, Edmund Harrison, Henry Baldwin, Jr., Erastus Beirce, Luman Seeley, Frederick Tanner, John Dobson, Levi Scovel, Stephen Scovel, 2d, Jerijah Dean, Gildmore Hurlburt, Josiah Hawley, Joel Trowbridge, Mathew Morey, Noah Dibble.

Hawes. Josiah Hawes, the first pastor of this church, was a native of Warren, Conn. He graduated at Williams College in the year 1800; studied theology with Dr. Chas. Backus, of Somers, so celebrated in his day for his "School of the Prophets," in which many of the clergymen of Connecticut were prepared for the ministry. Mr. Hawes was licensed by Litchfield North Association Sept. 28, 1802. This was his first parish. He was settled by ordination March 14, 1805, the ordaining council being the Litchfield North Consociation, from which this church had withdrawn a quarter of a century before.

The explanation of this condescension on the part of the Consociation is found in the fact that the church and society had rescinded the odious vote by which they had styled themselves "Strict Congregationalists." Having worn for twenty-two years the name, and having seen the changes wrought in the Consociation which they had desired, and having no desire to maintain a name which did not at that time signify any living issue, the society voted, Sept. 23, 1802, "to reconsider and make null the vote" referred to. The church was received back into Consociation Sept. 27, 1809.

Mr. Hawes' salary at settlement was three hundred and thirty-four dollars and eighteen cords of firewood.

The services of Mr. Hawes' ordination have a peculiar interest from the fact that the First Church was invited to the council, and was represented by its pastor, Rev. Timothy Stone, and the venerable Gen. Heman Swift. This ordination marks a new era in the history of these churches. The pastor of the parent church gave to the pastor-elect of the seceding church the "right hand of fellowship." During the eight years of Mr. Hawes' ministry here, there was no cessation of the friendly christian intercourse thus delightfully begun between these brethren and participated in to a good degree by their people. On several occasions the pastors with their flocks met together for christian conference and intercourse.

The other parts to Mr. Hawes' ordination were a sermon by Rev. Mr. Starr of Warren; and the charge to the pastor by the venerable John Cornwall. It had not then become the custom to charge the people.

The ministry of Mr. Hawes proved a very prosperous one for the church, and must have done much to satisfy the conscientious "Separates" that their enterprise was approved of God.

At his ordination the church numbered twenty-five members, to wit, eleven males and fourteen females. When he was dismissed he had received sixty-two members, of whom forty-six entered at one communion, the fruit of the revival of 1807.

Mr. Stone bears cheerful and hearty testimony to the work and worth of his cotemporary and co-laborer in this vineyard of the Lord. He is also spoken of in our church manual as "an earnest and faithful pastor, a man of prayer and effort."

He seems to have had, to an unusual degree, the confidence and love of his people. They found it difficult, nevertheless, to raise the stipulated salary. In 1809 Mr. Hawes, being persuaded that his salary was not sufficient to meet his expenses, asked for a dismissal.

But as the society raised by subscription the sum of four hundred dollars to enable him to purchase in part the place on which he lived, Mr. Hawes was relieved for the time being and remained. It is worthy of note that at this time the society took care to speak of their "great reluctance at being called to part with our beloved teacher in the gospel rules of our Lord." Again, however, in June, 1813, the pastor informs the society of renewed embarrassment on account of the insufficient salary, and asks to be dismissed.

The resignation was received with regret, and the pastor was dismissed by Consociation at Ellsworth, July 6, 1813, with the "full approbation" of his brethren in the ministry "as a prudent, faithful, and holy minister of Christ," and cordially commended to the confidence of the churches. Mr. Hawes was settled eighteen months later over the church in Lyme, where for more than twenty years he resided, "beloved by his flock." From Lyme he removed to Sidney Plains, N. Y., in 1835. From thence, in 1840, he went to Scienceville, N. Y., supplying the Congregational Church until 1847, when he removed to Unadilla, Otsego Co., N. Y., and supplied the First Presbyterian Church until his death, June 26, 1851.

Mr. Hawes died at the advanced age of seventy-three, and is buried at Sidney Plains, N. Y.

During the interim between the dismissal of Mr. Hawes and the choice of his successor, the question of union again came up, and never was the effort so nearly successful as at this time.

The North Society proposed to unite under Mr. Stone, then pastor of the First Church. This proposition all of the First Church were ready to accept, save three, viz., Capt. Seth Pierce,

Col. Benj. Gold, and Samuel Hopkins, Esq. Their opposition is said to have been called out by the fear that the plan would ultimately result in the removal of the meeting-house from the valley. Furthermore, it is clear that the plan was discouraged by Mr. Stone, who himself records the anxiety he felt lest "the pastor of the First Church should have been without a society and the society without a minister." This failure of effort occurred in 1815.

We find the names of only two ministers who preached for the church during the first two years after Mr. Hawes' dismissal.

The first, Francis L. Robbins, a young minister licensed by Litchfield North, and afterwards settled at Enfield, where, after a pastorate of thirty-four years, during which he had witnessed four powerful revivals, his death occurred in the progress of a revival. Mr. Robbins was liked, but was not a candidate. The second name mentioned is that of a Mr. Hawley, from Hinsdale, N. Y. But the only man who left his mark upon the church during this interval was Grove L. Brownell.

He was raised up for the ministry in the neighboring church in North Canaan; graduated at Burlington College, Vt.; preached for a time at Woodbury, Conn.; and was for eight years pastor at Sharon.

The labors of Mr. Brownell, under the lead of the Holy Spirit, resulted in a revival which brought from twenty to twenty-five members into the church, and stimulated the entire community to renewed efforts for the permanent success of the gospel in Cornwall.

This revival was in the winter of 1815-16. For three years thereafter the church depended upon occasional supplies, concerning whom nothing has been left on record.

About the beginning of the year 1819 the church seems to have had a fresh infusion of life or effusion of the Holy Spirit. This effusion may have been the result in part of a renewed devotion to prayer; and in part, of a report of the "Committee on Ways and Means"—a special committee,—who reported a plan of voluntary subscription for the support of preaching, saying that a paper was then in circulation, which was meeting with such good success that they would advise the society to proceed at once to call and settle a minister on a salary of five hundred dollars.

Until the settlement of Mr. Smith, members of the society had been taxed for the support of preaching. There is no evidence previous to this time of money having been raised for this purpose

by subscription, with the single exception of 1814, unless we consider that the gift of four hundred dollars to Mr. Hawes ought also to be excepted.

The tax system was the prevailing system until 1819.

And just here permit me a word as to the custom of the early churches of Connecticut with respect to raising the salary of the minister.

It was raised, as you all know, by a tax, up to 1784; and the taxes thus raised went to support Congregational churches only, and such only as were consociated.

In 1784, four years after this church was established, the law requiring citizens to be taxed for support of churches of the "established order" was repealed in the legislature, as before stated. This left all free to worship with whatever denomination they preferred. This was a step toward religious liberty, and *but a step*, for still all were taxed for the support of the church of their choice. Every one was at liberty to choose *between churches*, but no one was allowed to choose "*no church*." Persons could withdraw from one society by lodging with the clerk a certificate to the effect that they were to join another; but they were not permitted to "sign off to nothing."

In 1818, however, when the new State constitution was adopted, this compulsory law was repealed, and every man was left free to support any church or no church, just as he might choose. This was regarded by many excellent men as a dangerous expedient. It seems strange that men should have been found as late as 1818 who looked with forebodings to the future of the church of Christ, if christians should be left free to *not* serve God, as well as to serve Him according to the dictates of their own consciences.

Yet Dr. Lyman Beecher has left a sermon against the plan and idea of voluntary support of the gospel. But I am happy to be able to chronicle the superior faith of the fathers of this church, who in 1819 reported that, in their humble opinion, the voluntary plan was the best plan. The committee thus reporting were, Oliver Burnham, Benjamin Sedgwick, George Wheaton, Joseph North, Hezekiah Gold, Joel Catlin, Nathan Hart, Seth Dibble, William Clark. Their report was accepted, and from that time until the year after the erection of this house of worship the minister's salary was raised by "the subscription plan."

In 1827 the custom of renting the pews arose, and this has been continued up to the present time.

Rev. Walter Smith, the next pastor of this church, was born in Kent, in the year 1793; graduated at Yale in 1816; pursued the study of theology two years with Dr. Matthew Perrine, of New York city. Returning to Kent, he was licensed by Litchfield North Association, Sept. 30, 1818.

Then came an invitation to him to preach at the North Church in Cornwall. He accepted, and was asked in the following March to settle as pastor. He consented, and was ordained June 2, 1819, at the age of twenty-six. The salary was five hundred dollars.

Mr. Stone gave the young pastor the "right hand" at his ordination, as he had done to his predecessor; and as before, so now, this public act was a real index of the private fraternal feeling which ever existed between these neighboring pastors.

Mr. Smith's ministry spanned nineteen years. His labors were blessed with frequent conversions. Twenty members were added to the church in 1824, in 1831 twenty-eight, and in 19 years, 113.

Mr. Smith was, in his pulpit ministrations, scholarly and effective, and in private life an amiable and estimable man. Toward the close of his ministry the state of his health precluded his doing much pastoral labor, but the state of feeling between pastor and people never ceased to be that of mutual christian kindness and confidence. Upon the records of Consociation he stands commended as follows: "The Consociation feel it their privilege to record the assurance of their unabated confidence in Mr. Smith as an able, faithful, and devoted minister of Jesus Christ."

The church accepted Mr. Smith's resignation April 3, 1838, solely on the ground of failing health and consequent disability to perform the duties of his office. They voted at the same time—although he had not been able to supply the pulpit since January—to continue his salary until June 1st.

He removed in the spring of 1840 to Mt. Vernon, Ohio, where he resided until his death, which occurred at the age of seventy-seven.

We cannot do better than to quote the language of his estimable widow, still living: "His ministry is adjusted on the other side;" adding only, that Mr. Smith is spoken of only with affectionate regard by those that are *still on this side*.

It will be, I am confident, no digression from the legitimate scope of this history, if I introduce just here a brief testimonial to the worth of the wife of Walter Smith. She is remembered with marked expressions of admiration, by many present, for her pru-

dence, piety, and ability to honor the position of pastor's wife. To Mrs. Smith is attributed the leading part in establishing the Sunday-school in Cornwall. Her bible class was always the prominent class in the school. She formed the "Ladies' Sewing Circle," an important department of the church work. She has survived her husband, and now, in the evening of her life, reverts to her Cornwall home and friends with affectionate and hallowed memories.*

A sister of Mr. Smith, Mrs. Noah Baldwin, is at present the oldest resident member of this church, a woman of devout piety and true worth.

I shall speak, in this connection, of the revival of 1830-31, which, though not conducted by Mr. Smith, took place during his ministry. He was absent, to regain his health. Among the methods by which it was promoted, the "four-days' meetings" are spoken of as most effective. Delegates from neighboring churches, with now and then a pastor, visited their sister churches, "to provoke unto love and to good works." Messrs. John C. Hart and Augustus Norton, young men fresh from the theological school, labored also with much acceptance during this revival.

The church received twenty-eight members, mostly the fruit of the revival. The following persons, now living, and in full connection with the church, joined previous to this revival, to wit: Mrs. Sabra Baldwin (Noah), Mrs. Ithamar Baldwin, Mrs. Jacob Scoville, Mr. Titus L. Hart, Mrs. Thirza Wheeler (Samuel).

At Mr. Smith's dismissal, there ensued an interval of nearly three years in which the church was without a settled pastor; but it was by no means an eventless interval.

By reference to the Manual, it appears that *fifty-four* members were added to the church during that interval, of whom forty-four were at our communion in March, 1839. This is good work for interval-work, surely! What is the explanation of this important addition while the church is without an under-shepherd? Evangelistic labor by Rev. S. J. Tracy! Mr. Tracy was introduced to the church in the early summer of 1838, soon after Mr. Smith's ministry closed. He preached one Sabbath, and was then absent from Cornwall until fall, when his protracted labors were begun, and continued until the following May.

One of Mr. Tracy's first methods was through parish visitation,

* Mrs. Smith's death occurred near the close of the year 1876.

with which this parish has been familiar, and from which it has reaped rich fruit. Before the committees sallied out upon their work, they met early in the morning at the school-house near the church, for a season of prayer and christian conference.

In the evening they convened at the church to report to a public meeting the important features of the day's work.

Mr. Tracy's manner of presenting gospel truth had the merits of clearness, force, and pungency, and usually awakened conviction in the minds of the masses. While he drew upon himself much criticism by his disregard of conventionalities, and sometimes gave offense by his unwise personal appeals, he found the way to many hearts that remained closed to other men's approaches. It would have been more acceptable to a large class of respectable people, if Mr. Tracy had had more of that gospel grace of "gentleness" by which the great apostle to the Gentiles was marked, and which distinguished "the Beloved disciple" from the Baptist, Elisha from Elijah, or even which makes Christianity to differ from Judaism; and yet, as we honor the bold, dauntless man of God, "the Prophet of the Mountains," for faithfully fulfilling his peculiar mission in his own chosen way, so now should we commend to a charitable memory the evangelist who manifested such devout loyalty to the person and "works" of "Him who" had doubtless "sent" him.

When the candidates, converted through Mr. Tracy's instrumentality were received into the church, he was asked to admit and baptize them, which he did. Mr. Tracy is still living. He resides in East Springfield, Otsego County, New York.

In November, 1840, the church heard as candidate, Joshua L. Maynard, a graduate of Union Seminary, New York City, and a licentiate of the Association of New London County, his native county. His call, with "great unanimity," was voted November 23d; he was ordained January 14, 1841, and settled with a salary of \$500.

Mr. Maynard "was a man," says Deacon Pratt in his history, "of ardent piety, consistent in his daily walk and conversation, and his sermons were filled with the spirit of the gospel of Christ." He, like both his predecessors, was a young man.

During all the first years of Mr. Maynard's ministry there were seasons of religious interest; but it was not until 1846 that there occurred a general revival. This revival began in a series of prayer-meetings held at the residence of Deacon Wadsworth. The

pastor was supported by a strong corps of earnest workers, and soon the good work spread through the parish. In illustration of the judgment of the pastor, this incident: When the interest was at its height, the deacons asked Mr. Maynard if he would not like some evangelical aid from abroad. "No!" he replied, "if the church will do the praying, I will do the preaching, and we will keep quietly along with the work God has given us to do!" Rev. Mr. Stone speaks of this revival as truly remarkable for the depth and earnestness of feeling manifested, combined with a quiet but impressive solemnity scarcely ever witnessed by him.

"But at North Cornwall all was still and impressive, and what was yet more extraordinary, there was no similar revival in any adjoining society."* Respecting Mr. Maynard's ministry, his successor, Mr. Clarke, bears cheerful testimony that "It was attended signally by the ministrations of God's spirit, and the church was very greatly enlarged and strengthened under it."

This would indicate what, from my own observation, I believe to be the truth, that Mr. Maynard was not a man who merely planted and labored for others to enter into his labors, but thanks to the great Head of the Church, he was able to see *some* of the fruit of his labors before he went hence.

The largest company ever received into this church at any one time, it was Mr. Maynard's happiness to receive, in May, 1846, numbering sixty-five. During that same year the total admissions were seventy-six. Another revival in 1851 brought in forty-seven members. It was Mr. Maynard's privilege to see this church increased during his ministry of eleven years, by *one hundred and sixty-two* members, of whom thirty-nine were by letter, and one hundred and twenty-three on profession.

In 1852 a call was extended to Mr. Maynard from the Congregational church in East Douglass, Mass. The call was accepted; he was dismissed May 25, 1852, with the assurance of "the undiminished confidence and affection" of his people. His death occurred in the spring of 1873, at Williston, Vt.

From 1852 to May, 1855, the church was again listening to "candidates." But the only name to which reference is made, that I can ascertain, is to a Mr. Bradley of Lee, Mass. The church gave him a call, but it being not entirely unanimous, he did not accept.

In March, 1855, a unanimous call was extended to the Rev.

* Parson Stone's Sketches.

William B. Clarke, of New Haven. It was favorably received, and he was ordained May 4th. Mr. Clarke was graduated at Yale, class of '49, and licensed by New Haven East, in 1852. As had been the case with each of his three predecessors, this was Mr. Clarke's first settlement. He remained with the church but four years, on a salary of seven hundred dollars.

Mr. Clarke was, in private character, marked by purity, refinement, and the union of true courage and Pauline "gentleness." In manners he was a thorough gentleman; in pulpit ministrations he was appropriate, scholarly, and edifying, while in the special field of biblical training of the young he was thorough and inspiring.

The Church Manual was revised and printed under his supervision, and is thorough and systematic. While some corrections are needed in the historical part, the roll has been carefully prepared.

I notice, at the close of this address, several errors in the manual, which please see.

In the winter of 1855-6 another gracious revival was enjoyed, and thirty-one names were added to the roll, all but three on profession of faith. Similar to the revival of 1846, this began with a series of neighborhood prayer-meetings.

Mr. Clarke asked for his dismissal in 1859, in order to enable him to carry out a cherished plan of European travel. It was left by the church for Consociation to decide, while no formal opposition was made to the proposition. Mr. Clarke was unmarried at the time of his dismissal.

He was dismissed May 18, 1859, spent two years in Europe, and on his return was called to the pastorate of the church in Yale College. After three years' service at Yale, he went to the charge of the Congregational church, Litchfield, where he spent three years as acting pastor. Mr. Clarke married the daughter of Dr. Arms, of Norwich Town.

Mr. Clarke was succeeded in September following by Rev. Charles Wetherby, a graduate of Middlebury College. He was ordained September 29, 1859. President Labaree of the college preached the sermon. Mr. Wetherby's salary was \$800.

Mr. Wetherby had a popular pulpit-power which "drew," an enthusiastic, fearless spirit, which interested an audience. He had quick sympathies, ardent impulses, a generous nature. He made original interpretations: struck out new lines of thought vigorously. He had striking analogies, made remarks calculated to be remem-

bered: drew out to church some who had long neglected public worship. He had a versatile and ready mind, great social powers, quick wit. He had his friends, and loved them on the principle, doubtless, —

“The friends thou hast and their adoption tried,
Grapple them to thy soul with hoops of steel.”

His traits and merits were positive, his tastes pronounced, his convictions prompt, his views humanitarian, and closely bordering on what is known in the vicinity of Boston as “broad.” Like all positive characters, Mr. Wetherby laid himself open to much criticism, but on the whole his ministry was acceptable and useful. A sermon delivered by him at the funeral of Captain Allen was published.

The winter of 1860 witnessed another revival, the first interest being awakened at the annual meeting of the church in January. Forty-one members were added to the church during that year. Twenty-one joined in 1865. The whole number of additions during the six years and eight months of his ministry, is seventy.

On the 25th of March, 1866, the pastor presented his resignation by letter, which is on record. He was earnestly solicited to withdraw it, but could not think it his duty to do so, and was consequently dismissed June 13, 1866. After leaving Cornwall, Mr. W. was pastor of the Second Congregational Church in Winsted, and thence went to one of the Congregational churches of Nashua, N. H.

Interval No. 5 in the history of this church was of one year's duration.

Rev. Jesse Brush was called from Vernon, and accepted; was installed June 20, 1867, upon a salary of eleven hundred dollars and the use of the parsonage. Mr. Brush was an acceptable preacher, a man of character and cultivation, and a thorough pastor.

During the winter of 1868, commencing with the Week of Prayer, a revival of religious feeling was manifested; meetings were increased, well attended, and fruitful; but not to that degree which was desired. The work of bringing those interested to the point of consecration was committed, under the Spirit, to the evangelist, John D. Potter. Respecting Mr. Potter's work here, there is not entire unanimity of view. That those who were awakened through his efforts and added to the church have “run

well," and "faithfully endured," with a few exceptions, I can testify. The great majority of those who were received in July of 1868, numbering forty-two, are with us still, and following the Master. The number added to the church during Mr. Brush's ministry of six years is sixty-one. Mr. Brush was dismissed to accept of a call to Berlin, June, 1873. (See Church Records.)

The present pastor, Chas. N. Fitch, is a graduate of Yale Theological Seminary, class of '73; licensed by N. H. West Consociation, April 30, 1872; ordained by Litchfield North Consociation, May 12, 1874; settled on a salary of \$1,000 per annum, and the use of the parsonage.

1. To recapitulate: This church has had and parted with six pastors, whose average period of pastorate has been *nine years and one month*. It is a proper cause for pride that you "have never turned away a minister." It has, the rather, been your privilege to become a training-school for taking ministers fresh from the seminary and preparing them for "wider fields of usefulness."

If you cannot boast of having had the lifelong ministries of each successive servant of Christ in the gospel, nor can point out in your burial-place on yonder hillside the grave of a single minister* whose service ended among you, you can nevertheless rejoice that you were able to retain the affectionate regard and warm commendation of every pastor released. You are entitled to no slight satisfaction from the thought that your sacrifice has in several instances been richly rewarded by the increased usefulness which has come to them in their new fields; and it is not unnatural for you to believe that some have been disappointed in their endeavors to find either wider fields or happier ones by making a change.

2. The church has been pastorless fifteen years since 1805. For forty years, since its establishment, or during forty-one per cent. of its life, it has had to depend for pulpit instructions upon either stated supplies, or evangelists, or "deacons' meetings."

3. The many revival eras to which you can look back with deep gratitude to the Great Head of the Church, are perhaps the chief features of your religious history.

Being "addicted" to revivals has, however, one drawback if it becomes the master-habit of a church, that is, it will be likely to

* The first wife of J. L. Maynard is the only minister's wife buried in the churchyard.

overlook *the need of training* in christian work and developing in *practical righteousness*, those confessedly immature “plants of righteousness” whose growth has been started by hot-house methods.

There have been since 1805 *twelve* distinct revival eras, from which an average of *forty* persons to each revival have been added to the church.*

The distinguished capacities for work and noble christian characters developed in *the few* of each past generation, upon whom the church burdens have rested, may well lead us to reflect what a symmetrical and uniformly strong church-life might have been developed had the work been judiciously distributed: “to every man his work.”

4. The total admissions to the church from 1780 to 1877 is *seven hundred and four members*, as follows:

The first nucleus,	-	-	-	-	-	-	13
Before Mr. Hawes' settlement,	-	-	-	-	-	-	35
During Mr. Hawes' pastorate,	-	-	-	-	-	-	62
During Mr. Smith's pastorate,	-	-	-	-	-	-	113
During Mr. Maynard's pastorate,	-	-	-	-	-	-	162
During Mr. Clarke's pastorate,	-	-	-	-	-	-	34
During Mr. Wetherby's pastorate,	-	-	-	-	-	-	70
During Mr. Brush's pastorate,	-	-	-	-	-	-	61
During first three years of Mr. Fitch's pastorate,	-	-	-	-	-	-	69
During the various intervals,	-	-	-	-	-	-	85
Grand total,	-	-	-	-	-	-	704

The living membership of the church, January 1st, 1876, is *one hundred and eighty-one*.

5. The practical benevolence of the church can be only approximately estimated, as we have access to the figures for only the past thirty years:

From 1847 to 1876, inclusive, the church collections	
amounted to	\$6,330.44
A yearly average of	\$211.00
The Ladies' Benevolent Society has raised in twenty-	
two years	1,303.33
A yearly average of	\$59.24
Total,	\$7,633.77

*In twelve revivals there were added 474 members.

As it is known that the Ladies' Society has been in existence nearly fifty years, if we allow only one-half of this yearly average for the twenty-eight preceding years, we will still have a total of *over two thousand dollars* to be accredited to the benevolence of the faithful women of the church.

If a like estimate of the benevolence of the church previous to 1847 be made, on the low average of seventy-five dollars per year, we shall find that the amount of *twelve thousand dollars* would not be too large an estimate in money of the benevolent contributions of this church in its entire history.

6. Thus far we have limited our review to the *narrow home-field* which we can almost compass in a bird's-eye view from the steeple of the old church. But manifestly such a limitation is unfair, as one notable feature of christian work in a country church in New England is her far richer gift of consecrated sons and daughters to the attractive cities of the east and west and to the missionary fields of all the world. For while this august sacrifice yields ultimately vast harvests of good in both the home church and the churches that receive these our precious gifts, still this perpetual draft upon the young corps of the old Home Guard leaves it in crippled condition as compared with growing churches.

The country church thus becomes to America what the "Cohen Caph El" was to Egypt—a "royal seminary, from whence they drafted novices to supply their colleges and temples."

In the list of "ministers raised up," you may see the mission the church has had and is still fulfilling in this the noblest work of the ages.

If now you add to this list the names of those noble women whom she has given as "helps" to the ministers, "meet" to be their partners in the work of winning souls; those teachers who have had leading positions in the great work of moulding the minds and characters of the youth of the land; those christian lawyers and physicians who owe a good part of their religious impressions to their spiritual fathers and mothers in this church; besides the long list of worthy laymen who have illustrated the nobility of patriotism in times of war, and the fidelity of christian faith in times of peace; you may have some slight conception of the good that has been done in the fields of the world, through what may be termed *the missionary work* of this ancient church.

If I may give expression, in a few words, to the lessons to be learned from this "inquiry into the former age," and this "search

of the record of the fathers," I will remind you that as christians we should estimate the church by means of *spiritual standards*.

As stewards of an heavenly Master, our supreme desire should be to do our work so as to merit *His approval*.

When Lord Beaconsfield was asked in what style his official residence should be furnished and decorated, he replied, pointing to the portrait of Sir Robert Walpole, "Furnish it for that portrait."

So would I point you to-day to the Great Head of the Church, whose image not merely, but whose presence is with us and whose eye is ever upon us, and ask you to keep always in mind His standard, both in judging of the work that has been done and in planning the work yet to be done.

"I know," says the Master, "thy works," and He rejoices more in them, be assured, than men are able to, for He knows amid what trials and sacrifices the noble history of the past has been wrought out. "God is not unrighteous," says the apostle, "to forget your works and labors of love that ye have shewed toward His name."

But think not too much upon the past. Think reverently, think charitably, think sensibly, but let your thoughts of the past be brief! Look back just long enough to take your bearings, and then push right onward. "Be watchful and strengthen the things that remain, for I have not found thy works perfect."

This is the spiritual standard;—perfect trust, perfect consecration, perfect work: and you are a long way from reaching that standard. Although this church has not been the residence of ancient Lydian kings, she has an honored roll of "the just made perfect." What are we doing to-day to add to that roll?

While you cannot boast of Cornwall as having been the birth-place of any rich Cræsus, your homes have long been abodes of comfort and signs of abundance. Are the gifts and sacrifices as abundant as the Master would like? Does your benevolence yet bear the proper ratio to your abundance? Apply the spiritual standard.

Christ does not ask for your gold to gild some splendid heathen god's statue, but to bear to living, sinning, suffering neighbors both sides the sea, the good news of freedom and peace. And He asks for your sons and daughters: that you train them, some for the work of the church at home, some for the august sacrifice upon far off, unknown altars, and *all for His service*, so loyally, that when

the word comes to any one, "The Master is come and calleth for thee," he shall promptly respond, "Here am I, send me!"

Therefore, brethren, let us one and all "be watchful and strengthen the things that remain," for we know not but that they may be ready to die even while we are rejoicing. But this we know, that He saith (whose praise we covet more than the praises of all men), "I have not found thy works perfect."

Addenda. In its deacons this church has been no less favored with earnest and godly men than in its pastors.

The Separates at first had for deacons Beriah Hotchkin and Phineas Waller, who served eighteen years. Respecting either of these deacons, all that is known of them now is that Deacon Waller was the first deacon of the First Church; that he came from New Milford; that his residence was on the north side of Waller Hill, where Judson Adams now lives; and that they served until 1800. Their successors were Jesse Hyatt and Hezekiah Clark. Both these brethren were serving at the time of Mr. Hawes' ordination. A short time previous to 1807, Deacon Clark died, and Deacon Hyatt removed to Georgetown, New York.

Mr. Stone, pastor of the First Church, has recorded his estimate of Deacon Hyatt in these very commendatory words: "He was eminently amiable and meek; few christians have lived and died having fewer enemies than had Deacon Hyatt. He was never a close communionist [sectarian is intended, I presume—c. n. f.], but was ever glad to receive every one that loved the essential doctrines of the cross."

David Clark was chosen, April 10, 1807, to succeed his deceased brother as deacon, and Eliakim Mallory was chosen Deacon Hyatt's successor. Deacon Clark served but four years, when he died, and was succeeded by Titus Hart in 1811.

That the church should make choice of two deacons from the same family in the same generation is clear proof of the worth and piety of Hezekiah and David Clark.

Eliakim Mallory honored the office of deacon eight years, and, for his faith and devotion to the Church, "obtained a good report." He was a man of more than average ability. He was a frequent delegate to Consociation in that day when the choice of delegate was quite an honor. He was the delegate, with the pastor, when this church was admitted to that body in 1809. He frequently served on committees of conferences between the two churches, when the question of union was so much discussed. Deacon Mallory

was prominent also in the business of the society. A man of noble spirit, unexceptional character, and decided dignity of manner, his death, occurring near the close of 1815, left a large vacancy in both society and church.

At Deacon Hart's election, a day of fasting and prayer was observed, according to prevalent custom. It is said of Deacon Hart, by Mr. Stone, that he was "an Israelite indeed, ever pious and steadfast in duty, possessing the qualifications which Paul required of a deacon." At his death, in 1830, he had held the office nearly twenty years. Titus Hart and Jesse Hyatt are the only deacons from this parish who received notice in Stone's History of Cornwall.*

Nathan Hart was chosen deacon in 1816, and retired in 1854. His term of office is the longest of any of the deacons, embracing three distinct periods in the history of the church, to wit: the ministry of Walter Smith, the evangelical labors of S. J. Tracy, and the entire ministry of Joshua Maynard,—a period of thirty-nine years. He was chosen while his father, Dea. Titus Hart, was living, but because he was too old and infirm to perform the office of a deacon, and too much beloved to be asked to resign. Deacon Nathan Hart had high regard for purity and consistency of christian character, "was very jealous for the Lord of hosts," and was very faithful in labors to secure righteousness of life in all who professed and called themselves christians. He was also a peacemaker. I notice in the Church Records for March 20, 1822, that Deacons Noah Rogers and Nathan Hart, and Ichabod Howe, were appointed a Standing Committee "to settle difficulties between brethren." Before his death Deacon Hart joined with Deacon Wadsworth in gifts to the church, of which I shall speak presently. At his death, in 1861, he had been a member of the church sixty-one years, for nearly two-thirds of which time he had been deacon; and he was for many years superintendent of the Sunday-school. Of his many excellent qualities none were more marked than his devotional spirit, which had for a substantial basis good sense and integrity. Deacon Hart was "faithful over a few things," and has doubtless entered into the joy of his Lord.

Noah Rogers was chosen deacon in 1816. In a church which has had four men by that name connected with it this would not, at least, be speaking very definitely. But the Noah chosen deacon joined the church about 1814, and is known to this community as

* Parson Stone's History was not brought down to the present day.

"Deacon Noah." His place in the genealogical tree is, I believe, Noah 4th. Respecting the worth and work of Deacon Noah Rogers, I cannot do better than to cite the testimony of the late George Wheaton, Esq., for many years associated with him in social and business relations of life. His words will be all the more weighty, because coming from one not at that time a professing christian. "The ardent desire of Deacon Rogers was ever for the prosperity and upbuilding of the North Congregational Church. Through his influence, and the material aid which he furnished, it received much of that material and spiritual aggressive power which has brought to it its present degree of prosperity. He was ever kind and liberal to the poor, and gave freely of his abundance. He lived a christian life, and died the death of the righteous." From the records of both church and society it is clear that Deacon Rogers served this church with a fidelity which it would be hard to match, and impossible to excel, in the long list of her worthy sons. His qualities were of the quiet kind, substantial and worthy. His fitness answered to Paul's test, in that he was "grave," "not double-tongued," "ruled his children and his own house well," "ministered in the office of a deacon well," and "purchased for himself a good degree," both as respects grace of character and favor among men. Deacon Rogers retired in 1836, three years before his death, having served twenty years.

His successor was James Wadsworth, who was about as near a "blameless" man, doubtless, as men become. He exemplified his faith by "walking in the light," and seems to have deserved Paul's requirement to be put as his epitaph: for "he held the mystery of the faith in a pure conscience."

A few months before the retirement of the two venerable deacons, Hart and Wadsworth, they each made a valuable gift to the church—Deacon Hart giving this Bible, and Deacon Wadsworth that service, which is at present used at the Communion table. The church acknowledged the gifts in the following resolution:

Resolved, That these tokens of their regard for us, crowning, as they do, many years of active, efficient, and successful labor in this church, entitle the givers to our highest respect and consideration, and in all coming years they shall be held in grateful remembrance, as bright examples of Christianity, as taught by our Lord and Saviour Jesus Christ."

R. R. and E. D. Pratt were chosen in September, 1854, to be their successors. Deacon Wadsworth lived, after his resignation, until April, 1867.

In 1872 both active deacons tendered their resignation, from a conviction that the good of the church required that the deacon's term of office be limited, with the privilege of reelection if it seemed best. They were accordingly succeeded by T. S. Gold and Egbert M. Rogers, in 1872, who were chosen for the term of five years.

As both retired deacons are still present with us, I shall pass by their service at this time without encomium, speaking only a few words respecting Deacon E. M. Rogers, deceased in February last. My own estimate of Deacon Rogers's character is incorporated in the resolutions adopted by this church in April last:

WHEREAS, In the providence of God, it has pleased Him to remove, by death, brother E. M. Rogers, who has "walked with this church faithfully in all the ordinances of the Gospel" for thirty years, the last four years of which time he filled the office of deacon; therefore,

Resolved, That it gives us pleasure to express and record the affection in which Deacon Rogers was held by his brethren in Christ, for the devotion which he manifested to the cause of the Master, making himself a servant to all, that he might "gain the more;" and becoming a cheerful "burden-bearer," in obedience to the law of Christ; and furthermore, that we believe that his faith and good works were a "light upon a hill" to lead men "to glorify our Father which is in heaven."

MINISTERS RAISED UP.

John C. Hart, oldest son of Deacon Nathan Hart, a graduate of Yale, class of '31, was pastor in Springfield, N. J.; thence to church in Western Reserve College, Hudson, Ohio; thence to Congregational Church, Ravenna, Ohio. Death in 1870 from paralysis, at Ravenna.

Almon B. Pratt, born North Cornwall 1812, son of a farmer, and worked with his father until nineteen years of age, then began to study with the ministry in view. Entered Yale College, but failing in health, withdrew. Studied theology at Union Seminary, New York City; licensed by Litchfield North Association July 20, 1841; ordained June 12, 1850, by Litchfield North Association, at Wolcottville, Conn.; acting pastor of a church in Genesee, Genesee County, Michigan, several years; treasurer of college at Berea, Ky.; thence removed to Camp Creek, Neb., as acting pastor, in which capacity he died December 28, 1875.

Henry G. Pendleton graduated at Amherst, August, 1836; licensed at Dayton, Ohio, November, 1838, by Presbytery; graduated at Lane Seminary, Cincinnati, Ohio, 1839; ordained January, 1840, by Peoria Presbytery at Granville, Ill.; remained at Granville four years; Lacon one year; Henry, Marshall county, twenty-

five years. He organized a Congregational Church in Chenoa, Ill., in summer of 1867, and was acting pastor until 1872. At present he is acting pastor of Congregational church at Gridley and Chenoa; some of the time Mr. Pendleton has supplied two churches "yoked." He has been very successful in gathering churches and building meeting-houses. The hand of the Lord has evidently been with him. P. O. address, Chenoa, Livingston Co., Ill.

H. F. Wadsworth, son of Dea. James Wadsworth, graduated at Union College, July, 1836; was licensed by Litchfield South Association, July, 1838; was ordained as an Evangelist, in the Tabernacle in the city of New York in 1842, by Manhattan Association. In the same month was settled as pastor over the Presbyterian church at Newfoundland, Morris County, N. J. He resigned this charge November, 1858, for the Presbyterian church at Unionville, Orange County, N. Y., where he was installed pastor the following May, and where he continues to labor in the gospel.

John A. R. Rogers, son of Jno. C. Rogers, graduated at Oberlin College 1851; from the theological department 1855. Holds the chair of the Greek Professorship in Berea College, Ky.

Samuel Scoville, son of Jacob Scoville, is a graduate of Yale College, of the class of '57. After spending one year in theological study at Andover Seminary, he took an extended European tour. Returned to his theological studies at Union Seminary, New York City, graduating 1861. He was settled as pastor over the First Congregational Church in Norwich, N. Y., in 1862.

John Hart, son of H. Milton Hart, graduated at Yale, class of '67; taught in public schools of New Haven several years; graduated at Union Theological Seminary 1876.*

List of Ministers' Wives who were Daughters of the Church.

Eliza W. Rogers, daughter of Dea. Noah, married Rev. A. T. Norton.

Amanda Rogers, her sister, married Rev. A. B. Pratt.

Amelia Rogers, daughter of John C., married Rev. Mr. Davis.

Sarah A. Nettleton, daughter of Dea. Elijah, of Baptist Church, married Rev. Mr. Jencks, Baptist.

Clarissa Clark, daughter of Wm., married Rev. A. Munson.

Mary Burnham, daughter of Oliver, married Rev. A. Judson, Philadelphia.

Emily Burnham, her sister, married Rev. J. C. Hart.

* Mr. Hart was ordained and installed over Cong. Church in Bristol, N. H., in the fall of 1877.

List of prominent Laymen not previously mentioned in the Sermon.

Ichabod Howe will be remembered as a man of Pauline gentleness, and Christlike spirit of self-sacrifice for his brothers' good. To a life of rectitude and consecration he added a very fitting closing chapter, by giving himself almost wholly to visitation of the parish and prayerful lay-labors for the conversion of men to his dear Lord. He died in 1857.

A man of more marked ability, of strict integrity, of unimpeachable veracity, and of wide-spread influence was Benjamin Sedgwick, Esq. In private life and places of public trust he was an honorable man and a christian gentleman.

William Clark of Clark Hill, was a self-depreciating but valuable citizen, who took up his christian crosses late in life, but bore them with fidelity to the close.

Chalker Pratt you remember as a strong, resolute, self-reliant man, ever devising liberal things for the cause of his Master, and energetic in carrying them through. Born on Cream Hill, he moved to West Cornwall, at the time of the building of the railroad; was identified with the interests of the place; was an able and zealous laborer in his Master's vineyard, as well as an earnest and honorable citizen.

Noah Baldwin was for fifty-five years connected with the choir, and by his faithfulness to his post, his love of music, and his regularity, did what he could for the service of Christ; keeping his place even after old age had made his service as an effort.

Reuben Hitchcock was a regular and conscientious attendant upon public services, and a supporter of the prayer meetings.

There are many that will remember the commander of the regiment of militia, Col. Anson Rogers. In stature tall, athletic; in nature cordial, genial, sympathetic; in character benevolent to a fault; his liberality was proverbial, and proceeded not from the love of display, but a natural susceptibility to the appeals of the needy, and from an instinctive desire to do a good and generous action.

Col. Rogers was also a christian soldier. As he was at the head of his regiment on public parade, so his name stands first on the list of those recruited for the Master in 1839, by Mr. Tracy. And he was behind none of his fellow citizens in interest in the prosperity and perpetuity of the kingdom of Christ no less than in his public spirit. Of his prominence in town matters, and the acceptable administration of his public trusts, politically, honorable

mention should be made here, and the record in detail will be found elsewhere.

Daniel Leete Rogers, Noah Rogers, and John C. Rogers are worthy descendants of an honored sire, who hand down the precious legacy untarnished and undiminished of solid christian character. They have stood manfully "holding the fort" for Christ, here where their father helped to plant it.

They were *men to be relied upon* for sound judgment and with abundant means, and while exact and punctual in their business transactions, they were generous to the poor, liberal toward the church, and invariably found on the right side of questions of general interest in church or state.

The devotion of these men and their children to christian principles and christian liberty, when considered in connection with their boast that they were "descendants of the John Rogers of Smithfield fame," furnishes a new illustration of the faithfulness of God in "showing mercy unto the thousandth generation of them that love me and keep my commandments."

Geo. Wheaton, Esq., was a lawyer of prominence in West Cornwall, who declared at last that he was "not ashamed of the gospel of Christ." Entering the church during Mr. Maynard's ministry, he ever afterward interested himself in the material interests of church and society.

Dr. Samuel W. Gold, whose residence was on Cream Hill, until his removal to West Cornwall, near the close of his life was a man of wise counsel, great energy, and remarkable public spirit.

He offered to donate \$1,000 toward building a chapel for the use of the citizens of West Cornwall, but did not live to see the project begun. Mr. Gold gave liberally of his abundance for the support of the gospel, and had a deep interest in the welfare of his town and country. He had in mind the publication of the history of Cornwall, which he did not live to carry out, but which is likely to be completed by his son, Theodore S. Gold.

H. Milton Hart was a man who was to the minister as Asaph to David, in the service of song in the sanctuary. He filled besides, with ability and christian fidelity, every position of trust in church and society to which he was appointed; was a man beloved for his graces of character, and esteemed for his cultivation of mind, by a wide circle of friends. His interest in the musical training of the young was a prominent characteristic.

Stephen Foster was one of the promising men of the church of

the last generation, and one whose death occurring in the very prime of life was deeply deplored.

He was already "proving his lance" in his defense of the right, and showing his zeal in the service of his Master, when cut down by death. He was calculated by his enthusiasm, executive and financial ability, no less than by his eminent social traits, to be of great usefulness in this community. His work may have been finished, in the estimation of God, but from the human standpoint, it hardly seemed more than just begun.*

A SEMI-CENTENNIAL

Celebration of the erection of the church at North Cornwall was held July 19, 1876.

The morning exercises consisted of singing by the choir; reading the scriptures and prayer by the pastor, Rev. C. N. Fitch; an historical address, "Ye Olden Time," by Gen. Chas. F. Sedgwick, of Sharon; music, by the band; sketch of the erection of the church edifice by Nathan Hart; an address by Rev. Samuel Scoville of Norwich, N. Y.; a poem by Dwight M. Pratt, of Cornwall, and singing an anniversary hymn written by Mrs. C. E. Baldwin.

The afternoon exercises in the grove were refreshments, exhibition of relics, reminiscences of the olden time, in short, regular and volunteer sentiments and addresses, interspersed with vocal and instrumental music. The affair was a success, affording both instruction and entertainment.

HISTORICAL ADDRESS OF GEN. CHARLES F. SEDGWICK AT NORTH CORNWALL, JULY 19, 1876.

Several weeks since I was requested to write up some sketches of incidents and events illustrating the history of this ecclesiastical society. Without thinking much on the extent of my knowledge of such incidents, I consented to do so, but I soon found that any certain degree of reliable accuracy in many things pertaining to the history of the parish were not within the reach of my investigations. There are many things which rest in dim and unreliable tradition, which can only be illustrated by a thorough and careful examination of the records of the State, of the town, and of the

* In these biographical sketches I have limited myself to the deceased, not thinking it wise to attempt an estimate of the work of any one while he is still with us, or, at least, yet living.

parish. And such examination I have had no opportunity to make. I shall give you as good a statement of facts relating to the history of the society as the materials at my command will furnish, not holding myself responsible for the uncertainties of tradition, or the barrenness of documentary proofs. To illustrate more fully the history of the parish, it will be necessary to consider briefly the early ecclesiastical history of the town previous to 1738. This northwestern corner of Connecticut had been surveyed and laid out into townships and sold to proprietors. This territory embraced the townships of Salisbury, Sharon, Kent, Cornwall, Canaan, and Goshen, and the settlement of each of those townships commenced about that time—Kent then included Warren, and Canaan included North Canaan, but with these exceptions the integrity of the territory of each township has not been disturbed. The acts of the legislature incorporating each township, vested both municipal and ecclesiastical power in the inhabitants, and made it as much their duty to provide for the establishment of the one polity as of the other. It was as much their duty to provide for the early settlement of the gospel ministry of the order and faith then recognized as the *standing order* in the colony, as it was to provide for the support of the poor or the maintenance of highways. And to help the towns thus organized to carry out the purposes of the legislature in providing for the establishment of gospel ordinances, grants of land were made; one right to the first minister, and one right in perpetuity to the town for the support of the ministry for ever.

Some of the towns have since been subdivided into located parishes, but with the exception of a small portion in the southwest part of the town, which many years since was annexed to the ecclesiastical organization of Kent, and a larger portion on the Great Hill, which now forms a part of the Society of Milton, Cornwall remained one parish until the incorporation of this society in 1804.

Cornwall was not backward in fulfilling the purpose of the Assembly in regard to the settlement of a minister. The Rev. Solomon Palmer was the successful candidate for the place, and he was settled over the town as its religious teacher in August, 1741. He was a native of Branford, in New Haven County, and graduated at Yale College in 1729. Previous to his settlement in Cornwall he had been settled over a Congregational parish on Long Island. He continued in the ministry here about thirteen years. I know of nothing to distinguish his ministry from that of other

clergymen of that day in this region. Religious interests were not neglected. A spacious meeting-house was erected, which stood on the high ground nearly opposite the residence of the late Ithamar Baldwin, with a broad and extensive *green*, opening to the south, before it. Mr. Palmer's residence was on the spot afterwards owned and occupied by the late Judge Burnham, and there several of his children were born. My friend, Mr. Solon B. Johnson, in a sketch which he gave me several years ago of the Johnson family in Cornwall, in speaking incidentally of Mr. Palmer's family, with which the Johnson family was connected, informed me that Mr. Palmer's only son was a *sot*—I could have added to the stock of Mr. Johnson's information on the subject, by the statement, that when I went to reside in Sharon, fifty-nine years ago, that son of Mr. Palmer's was an inmate of the poor-house there, where he continued during his life, and that his remains, after his death, were buried at the expense of that town. I never knew how he became chargeable to Sharon, but the fact as to his residence and dependence there is as I have stated it.

I never heard but that the ministry of Mr. Palmer was entirely acceptable to the people of his charge. His subsequent career would intimate that he was not deficient in intellectual ability, and old people who, in my early years, spoke of him, never intimated any defect of moral qualifications. In March, 1754, to the great surprise of his people, he announced from the pulpit that he had become an Episcopalian in sentiment. His ministry in Cornwall ceased from that time, but after going to England and receiving Episcopal ordination there, he returned to this country and entered upon clerical duties in congregations of that faith. He ministered successively at Great Barrington, New Haven, and Litchfield, at which last mentioned place he died in 1771, at the age of sixty-two years. I never heard that any of his people here followed him into the Episcopal church, or that his defection in any degree impaired the stability of the ecclesiastical organization here. He sold his place here, which came to him from the gift of the colony by virtue of his being the first minister, in 1757, to Noah Bull of Farmington, and thus compelled the town to assume additional burdens in the support of the gospel ministry thereafter.

The next minister of Cornwall was the Rev. Hezekiah Gold. His father, of the same name, was the minister of Stratford, and his grandfather was the Hon. Nathan Gold, for many years

chief-justice of the supreme court, and lieutenant-governor of the colony.

Mr. Gold was in comfortable pecuniary circumstances when he came here, having received an ample patrimony from his father or grandfather, and he purchased the farm which was afterwards owned by Mr. Darius Miner, which was near the meeting house, and which was every way convenient for a parsonage. There he lived, and there he died, after a ministry of about thirty-five years. I believe that the first twenty years of his ministry were acceptable to the town, but the exciting times of the opening scenes of the Revolution, and the opinion which some of the people entertained, probably unjustly, that their minister was not quite as fervent in his patriotism as in his purpose to increase his worldly estate, produced complaint—not very loud at first, but which finally ripened into an open opposition, which in the end included a majority of the legal voters of the town. Through the whole conflict a decided majority of the church stood by the pastor, and the influence of his clerical brethren in neighboring towns sustained him. The laws of the colony, too, strongly favored the stability of the clerical relations in the town, and appeals to the courts, which in this case were made, furnished no aid to the discontented portion of the people. At length the town, claiming that *it*, and not the church, owned the meeting-house, voted to exclude Mr. Gold from it in the performance of Sabbath services, and in his absence it became the duty of the deacons to conduct the ceremonies of public worship. When the trial came to test the right of the contending parties to the meeting-house for Sabbath worship, a scene occurred which would now be deemed a disgrace to the civilization of the times, reminding one of the times spoken of by the old English humorist, Hudibras:

When civil dudgeon first grew high,
And men fell out, they knew not why ;
When hard words, jealousies, and fears
Set men together by the ears ;
When pulpit dean-ecclesiastic
Was beat with *fist* instead of a stick.

I heard a statement of it given to my father, probably more than seventy years ago, by an aged widow lady. It may be interesting to my friend, Deacon Russell R. Pratt, if I state that she was Mrs. Brown, a sister of Mrs. Jasper Pratt, who was his grandmother. The deacon who intended to conduct the proceedings was Elijah Steele, one of the opposers of Mr. Gold. From the statement of

Mrs. Brown, it would appear that Mr. Gold had taken his seat in the pulpit to conduct the exercises of worship in the usual manner, and that Deacon Steele, in his seat below, by whom Mrs. Brown was sitting, was preparing his book to give out the opening psalm. Said she, "Just as Steele was about beginning to read the psalm, I laid my fan right down on to Steele's book, and thus gave Mr. Gold an opportunity to start first in the race." The common-sense of sober-minded people must have revolted at such unhallowed proceedings, and the result was, that the dissenters of the congregation, in 1780, formed themselves into a separate society, which they called a society of Strict Congregationalists, and the dissenting members of the church formed themselves into a separate church, to act with the society in cases where their joint action might be necessary. I can find no law of the State which then justified these proceedings, but in 1791 an act was passed which seemed to recognize the legal status of such voluntary religious associations and churches, and which provided that all such churches and congregations which shall, or shall have, formed themselves, and maintain public worship, were vested with power to levy taxes on the members. By virtue of this law, the Strict Congregationalists of Cornwall laid taxes on their members, and thus, for several years, supported preaching in their meetings; but the church thus formed had no connection or association with any other ecclesiastical body. It will be seen in the sequel, that this society was abandoned and dissolved when that now subsisting here was organized, and that the church, then independent, finally fell into sympathy with the Christian churches of like faith, and co-operated with them in religious duty and action.

The meetings of the Strict Congregationalists were held at the house of their minister, the Rev. Mr. Cornwall, the house lately owned and occupied by the late Mr. Carrington Todd; but in 1788 the meeting-house, which stood on the ground now occupied by the Center school-house, was built by subscription. Some of the subscribers for its building were living when the present place of public worship was established in the society, and some of them claimed that they were still owners of the building.

The old society maintained their ownership of the old meeting-house, and I suppose held their meetings there until 1790, when it was taken down, and a new and fashionable house of worship was erected on the plain. Mr. Gold continued his relation as pastor of the church till his death, but he gave up his claim for salary, and remitted pastoral labor some three or four years before his decease,

which occurred in 1790, at the age of sixty-two years. It would seem that in 1787 the asperities of the conflicting parties were somewhat abated, for in the fall session of the legislature of that year, both ministers, Mr. Gold and Mr. Cornwall, were elected representatives from the town, and Mr. Cornwall was a member at the next session. Mr. Gold was undoubtedly a man of uncommon shrewdness and vigor of action, as is shown by his being able to baffle all the efforts of his opposers to remove him from his pastorate of Cornwall. I remember reading his epitaph many years ago, in which there is the expressive statement of one element in his character: that he was a very accurate judge of the human heart.

Mr. Gold was succeeded in his ministry by the Rev. Hercules Weston. He remained the minister of the old parish from 1792 to 1803. I never saw him, but well remember that he was noted for his keen specimens of polished wit, which were often related in social gatherings. He had a parishioner, Rufus Paine, senior, whose wit, though of a coarser kind, was equally pungent and effective, and they sometimes had passages of intellectual sharpness with each other. As this is a purely secular meeting, it may not be improper that I should give a specimen.

They were the joint owners of a slaughtered animal, and in dividing to each owner his share, they had no difficulty until they came to the division of the head. Each asked the other to propose a method of division. After due deliberation Mr. Weston said, "It is an old saying that each part strengthens *its* part. I preach; you give me the tongue and you may have the remainder." Said Paine in reply, "According to your rule, that each part strengthens *its* part, I think you need the whole head. Take it all."

The Strict Congregationalists maintained their standing under their original self-constituted organization for nearly twenty-five years. In one sense they were isolated from the neighboring parishes, being, as I believe, the only society organized on that platform on this side of the Connecticut River. They received no sympathy from neighboring parishes, and were merely *tolerated*, not *encouraged*, by the laws of the State. The South Society had the advantage in this respect, that every new-comer into the town was, by law, a member of that society, as the legal society, whose limits embraced the whole town, and could not be relieved from his connection there without going through with the legal ceremonies which the law provided for such cases. Their ministers, Mr. Cornwall, and after him Mr. Holley, though on personal friendly terms

with the neighboring ministers of the standing order, were excluded from all ecclesiastical relations to them, and were shut out from all their official gatherings. Still the parish maintained itself with a considerable degree of vigor down to 1804. I have been shown a tax-list laid on the last of 1795, and signed by Daniel Harrison, Oliver Burnham, and David Clark, committee, to which is annexed a tax warrant in due form, signed by Judah Kellogg, Esq., justice of the peace, and directed to Hezekiah Gold, collector. There were about one hundred tax-payers assessed on the list at different sums, none very heavily, and nearly every name is mentioned as paid or abated. It embraced nearly all the persons liable to pay taxes in the east part of the town, where the Johnsons were thickly planted, all on Clark Hill, and some, Mathew Patterson, for instance, who lived far within the limits of the South Society. It was a seemingly tedious process to collect it, for seven years after the tax was laid I find the following entry on the tax-book in the handwriting of Judge Burnham:

On the 7th day of September, 1802, on view of the foregoing bill, we are of opinion that all that is now due on this bill, after the orders are severally brought in for that is chargeable, ought to be abated, and therefore do abate the same.

ELIAKIM MALLORY, } *Committee.*
TITUS HART, }

The difficulty of conducting efficiently the affairs of the parish, owing to their ecclesiastical exclusion and the advantages which the law gave the other society, in the acquisition of new members, instigated a movement in 1804 for the legal establishment of a new society with definite boundaries, and for the granting to it all the privileges enjoyed by other societies in the State, the old organization as Strict Congregationalists to be forever abandoned. A petition to this effect was presented to the October session of the Assembly for that year, and a desperate struggle with the old society was a natural result of such proceedings. The exciting incidents which accompanied them are just within the reach of my recollection. The word *locate* and *location* I remember to have been in very common use, and it was a considerable time after all the proceedings before the Assembly were brought to a close, before the use of these words, as bearing on the condition of the society, was given up. The petition for the location of a new parish probably contained a prayer for aid in some other way if that relief of location could not be afforded, and under that clause of the petition the Assembly passed a resolution in the words following, which I copy verbatim from the records of the State:

“Resolve, incorporating the Second Ecclesiastical Society in Cornwall, passed October, 1804.

“Upon the petition of Noah Rogers, and others, Resolved by this Assembly, that such of the petitioners and others, inhabitants of town of Cornwall, residing within the limits of the First Ecclesiastical Society in Cornwall, as shall, on or before the first day of December enrol themselves as hereinafter directed, shall be and constitute an ecclesiastical society by the name of the Second Ecclesiastical Society in Cornwall; and Noah Rogers J^r, of said town is hereby appointed to enrol the names of all such persons as shall by said day elect to be enrolled as aforesaid; and after such enrollment the inhabitants so enrolled may proceed to form themselves, and choose officers in the same manner as is by law provided for societies in such cases, and the persons who shall not be enrolled as aforesaid by the time aforesaid, shall be and remain members of the First Ecclesiastical Society in said Cornwall.”

Thus it may be seen that the petition for a located society was negatived, but permission was given to form what is called in law a *poll-parish* to act in sympathy with other parishes of the same faith. Although there was a great disappointment in the result of the application to the Assembly, it was deemed expedient to accept it, and the society was duly formed under the Act of the Assembly, and the Article I have just read is the charter of your society. I do not know who, or how many, were members under the first enrolment, nor was it important, as, after a society was formed, the law made ample provision for the accession of new members. Thus while the society had been in existence since 1780, it was not until this time that it came under the privileges and limitations of statute law, for such cases made and provided.

The society being thus organized, the way was prepared for the church, which was formed under an old Strict Congregational organization, to connect itself with the new society, according to the forms and usages of Congregational churches in Connecticut. It had existed for nearly a quarter of a century in a kind of ecclesiastical isolation, holding no religious communion with the established churches in the neighborhood. Tired of this seclusion, it for a short time connected itself with a distant organization of the Presbyterian church, and the late Deacon Nathan Hart informed me that he once went as delegate from the church here to a meeting of the Presbytery to which it belonged, which was that of Morristown, New Jersey. It was a most unnatural and inconvenient union, and Providence kindly opened a way for its speedy dissolution.

After the new society was placed in successful operation here, the North Consociation of Litchfield County, without waiting for

any action of this church, extended to it a kind and fraternal invitation to unite itself in Christian relations to that body, and the union was at once consummated, and I doubt not that all parties concerned felt relieved from a most untoward perplexity. The society and church were thus placed in a good condition to prosecute religious enterprises, and well have they performed that duty.

The old meeting-house by the turnpike was the place of worship for the new society for about twenty years. It was an old brown building, open from the ground floor to the ridge, with rafters, beams, braces, and roof-boards in plain view, but it sheltered many sincere and pious worshippers. Long seats extended from the aisle in the center to the walls, but nearer the pulpit the seats faced towards the center. The males were all seated on the right of the pulpit and the females on the left, and this arrangement was continued while I remained in Cornwall; but I was told there was some change in it before the old house was abandoned. Mr. Hawes and Mr. Smith were both ordained there. I attended the ordination of Mr. Smith, and the late Mr. James Wadsworth informed me, many years after, of a circumstance which I had forgotten, and which I still very dimly remember, that the beautiful hymn composed by Helen Maria Williams, commencing

“ Whilst thee I seek, protecting power,”

was sung at my suggestion, as a part of the ordination services, from manuscript copies in the hands of the performers, the hymn not having then been introduced into any of the books of psalmody in common use.

Before the settlement of Mr. Hawes, those in the hollow who were in the habit of attending congregational meetings went to Goshen for the service of public worship, where the Rev. Mr. Heaton was then pastor. The first outlet for travel in carriages from that locality was furnished by the construction of the Litchfield and Canaan turnpike road, and that circumstance turned the worshippers in that section towards Goshen. But after the settlement of Mr. Hawes, we attended meeting here. From my recollection of that gentleman I should say he was a very good preacher, and would be so esteemed at the present day. Mr. Hawes lived first in the house called the Tailor Brown house, on the corner south of the meeting-house, but his more permanent residence was in the house north of Judge Burnham's, said to have been

once owned by the grandfather of President Fillmore. He was in the habit of riding on horseback to meeting with his good lady on the same animal behind him, a method of travel not only not uncommon, but very common among all classes in those days.

Mr. Hawes was a very faithful pastor, and had the confidence and respect of all classes in the parish. I never heard him spoken of from that day to this, but with the utmost respect and deference. He was compelled to leave because he could not live on the salary which the society was able to pay; but he went with the good wishes and respect of the whole community. After leaving this field of labor he was very soon settled over a parish in Lyme, in this State.

The first deacon whom I can remember in active duty here was Deacon Hyatt. I never knew the Deacon Clark who lived on Clark Hill. I remember once attending deacons' meeting, where Deacon Hyatt conducted the proceedings. I was then quite young, and only remember that the sermons were so short that two of them were read in the morning service, the singing of a psalm intervening the reading of the sermons.

The next succeeding deacons whom I can remember were Deacons Mallory and Titus Hart. During the time intervening between the dismissal of Mr. Hawes and the settlement of Mr. Smith, it often occurred that there were long intermissions of clerical services in the parish, and during such intermissions the meetings were conducted by the deacons, assisted sometimes by Mr. Daniel Harrison and Mr. Timothy Johnson. There was no apparent diminution in the attendance at such seasons, as the presiding Deacon Mallory had a method of conducting the proceedings which made them very satisfactory to the congregation. His prayer was very free, appropriate, and fervent, and he sometimes added an exhortation of his own, which showed the depth of his christian sympathy, and the fervor of his christian zeal. It might have been expected that, as preaching was constantly had in the other parish, many of this congregation, for that reason, would have attended meeting there, but there was a kind of home feeling in those christian gatherings in that old tabernacle of the Lord, which made it very amiable to the worshipers there, and very few deserted the meetings. Mr. Nathan Hart, afterwards Deacon Hart, well known to this day, usually read the sermon, and I was sometimes called upon to perform that service myself.

The first chorister whom I remember to have seen officiating in

leading the singing in the meeting-house, was Thomas Hyatt, a son of the deacon of that name whom I have mentioned. He was succeeded in that office by Joel Millard, who lived at the foot of Cream Hill, and who, with a clear strong voice, led the choir for several years. He was succeeded by Bradley Mallory, who himself sometimes taught a singing-school in the parish, and he was in charge of the choral services when I left Cornwall. In the absence of the regular chorister Mr. Nathan Hart usually officiated.

The decayed condition of the old meeting-house, and the fact that it was on the very outskirt of the parish, prompted a movement, soon after the settlement of Mr. Smith, to erect a new house of worship. The strength of the parish lay in portions north and west of the old house, but the neighborhood in which it was located, and some others, were strongly opposed to the change of site. The requisite number of two-thirds of the voters at a society meeting could not be obtained to effect the object, although a majority favored the place which was afterward selected. The law provided that in such cases the judges of the county court should be called upon to designate the place for the erection of the building. Those judges, at that time, were Augustus Pettibone of Norfolk, chief judge, and Martin Strong of Salisbury and John Welsh of Milton, associate judges. After a due hearing of all the parties concerned, these gentlemen *stuck the stake*, as the proceeding was called in those days, at the place now occupied by this house of worship (I will not say *church*, as applied to the building), and here that house was erected in 1826, fifty years ago. In the interval between the taking down of the old house and the finishing of the new one, public worship was celebrated in an old tenantless house, standing a few rods south of this building, which has a history both in relation to its former occupants and of scenes of suffering by the family dwelling there during the prevalence of the small-pox early in this century, which I have no time to relate.

A few members of the society, living near the old house, felt that they had been deeply wronged by the change, and some threatened secession, but time and reflection smoothed over the difficulty, and with most, I presume, it has long since been forgotten. In the height of the conflict an action at law was brought to the superior court in favor of one or more of the original subscribers to the building of the old house, against some persons who had assisted in taking it down and appropriating the materials to

the new structure, and the case was tried *vide post*, on a plea of abatement to the suit, for the reason that all the parties in interest had not been joined in bringing it before Chief-Justice Hosmer of the Supreme Court of the State. It was elaborately argued by Mr. Wheaton for the plaintiff, and I think by Mr. Bacon of Litchfield, for the defendants. Mr. Wheaton's strong argument was, that, although as a general principle, all the parties in interest should be joined in the suit, yet here was a case of absolute refusal to join, and a refusal which utterly deprived the plaintiffs of a remedy for the wrongs they had suffered, which was a state of things which this bar would not tolerate. The chief-justice was evidently impressed with the force of the argument, and took the case home with him for a full consideration of its merits. His opinion, communicated to Mr. Wheaton in writing, was in substance that the rule that all parties must join in an action for an injury to their joint property was imperative, and that the suit must abate. In reply to the argument so forcibly urged by Mr. Wheaton, he said, that a court of chancery, on proof that a good cause of action existed, could compel the recusant members, under a penalty, to join in the action. I have understood that some adjustment of the matter was effected. At any rate, there was no more litigation in reference to it.

The meeting-house here was fashioned after one in Sharon, which was built two years before. They were on a model somewhat prevalent in those days, with the desk between doors at the entrance of the audience-room, with the seats rising on an inclined plane in front of the pulpit, with the organ-loft behind the officiating clergyman. Many years after, this society changed the interior structure of the house to its present form, and we in Sharon very soon followed your example, and I believe the members of both parishes feel that the change has been a decided improvement.

I deem it not out of place here to say, that from my earliest recollection there has existed within the limits of this parish a very estimable body of christians of the Methodist Episcopal denomination, who, in the periods of the early history of that body, prosecuted religious duties here with great zeal and faithfulness. The Rev. Henry Christie, who was one of the first preachers on the circuit which then embraced Cornwall, afterwards settled here as a local preacher. He was a pure-minded christian man, and faithful according to his ability. He preached in the Hollow, once in two weeks, for many years, and thus furnished an opportunity for

worship for such persons as were unable to attend other meetings. There was not much point or method to his sermons, but they teemed with earnest exhortations. His prayer was very earnest and fervent, and, on the whole, his labors in the Hollow are worthy of a grateful remembrance.

One gentleman of that denomination, Mr. Ozias Hurlburt, who resided in the Hollow, was a remarkable instance of successful self-culture; who, in that way, had schooled himself to the attainment of much knowledge and many useful acquirements. But theology was his great study, and in that department he could maintain his own views of the Divine government of man with great ability. I remember to have heard him say that he had read President Edwards's Treatise on the Will, and I should think from what he said that he found no difficulty in delivering his own mind from the stern conclusions of the great theologian. He was very superstitious on some subjects, believing in the significance of celestial omens, as that the appearance of a comet, which he called a "blazing star," was a sure sign of impending war. But with all these vagaries, which themselves gave a zest to his conversation, he was one of the most interesting men in social interviews with whom I held intercourse in my early years.

I have now presented a very imperfect history of this parish down to a period within the memory of others who are much better able to give the sequel than I can be. It remains only to speak of some individuals who were active in the measures already spoken of, for the organization of the society, and for giving stability to its parochial existence. But before doing this, I wish to say that I know of no rural community—and I do not confine the statement to members of one denomination, but taking the territory as a whole—I know of no rural community which, in the evidence of the industry of its inhabitants, and in the external proof of thrift, taste, intellectual culture, and social enjoyment, can bear any comparison with this. In fact, the whole parish has been rebuilt. Within my recollection, there were but three white houses in the whole society. Captain Wadsworth, his son-in-law Captain Gold, on Cream Hill, and Lot Hart, at the locality then called Hart's Bridge, now West Cornwall, had given their houses a coat of white paint, and a few of the more aristocratic families, as the Rogerses, Johnsons, and perhaps some others, had painted their houses red; but, with these exceptions, nearly every tenement in the parish was a brown, weather-beaten building; some of them

mere cottages, with few, if any, outward adornments of shade trees and shrubbery, and, in many cases, the door-yard fence was a huge massive stone wall. These tenements sheltered an honest, industrious, painstaking, pious people, who in humble life, and in comparatively straitened circumstances, were laying foundations on which their children and grandchildren could build beautiful habitations, and provide all the appliances of intelligent social and individual enjoyment.

Citizens of North Cornwall! you can scarcely comprehend and estimate the value of your inheritance in the stern virtues of your ancestors.

I have been furnished with a list of the male members of the church, at its formation as an independent church, in 1780-82. They numbered ten. The only members whom I knew were, Elijah Steele and Noah Rogers. Mr. Steele was a deacon of the old church of Cornwall, and was one of those who came out in opposition to Mr. Gold, the pastor. He was originally from West Hartford, and in this town lived in the east part of the parish next north of the Johnsons. He was of some prominence in the affairs of the town, and in 1768 was a member of the Legislature. He joined the seceders who formed the independent church, as did his colleague, Deacon Waller, but I do not know that he was a deacon in that church. He was called Deacon Steele during his life. He returned to West Hartford during the latter years of the last century, but in 1805-6 he came back to Cornwall, a full-fledged Quaker, in drab drapery and broad-brim. He lived in the Hollow till 1810, when, on the death of his wife, with his second wife, who was a sister of my grandmother, he went to Albany, and there spent the remainder of his life with his son, Eliphalet Steele. I knew him only after he joined the *Friends*. He was a mild, intelligent, amiable old gentleman, and his wife, whom our family affectionately called Aunt Sarah, was one of the most sweet-tempered, lovable old ladies I ever knew. Her remains repose in the cemetery in the Hollow.

I well remember Noah Rogers, senr., the other member of the church at its original formation, of which I have spoken. He was said to be a descendant in the sixth generation from the martyr of Smithfield, and I believe that the tradition of such descent is tolerably well authenticated. I remember him as a very old man, who was constant in his attendance at meeting, portly in his physical dimensions, and regarded as a patriarch of the parish. He was

probably the most wealthy man in the society, and his benefactions, and those of his descendants here, have done much to give strength and stability to the concerns of the parish.

The most prominent man in the affairs of the town and society for many years, was Oliver Burnham, Esq. His early life was eventful. He was born in the parish of Kensington, in Berlin, where his grandfather was an eminent clergyman, and at the age of fifteen enlisted as a soldier in the army of the Revolution. He was in all the battles near New York, and on Long Island, during the operations of the British army, which resulted in the capture of that city, in 1776. He told me that he stood within five feet of the lamented Colonel Knowlton when he was shot dead, at the battle of Harlem Plains. He was one of the forlorn hope who defended Fort Washington, the last foothold of the Americans on York Island, to the last extremity, and was one of the 2,000 prisoners who there surrendered to the British. He was confined, with comrades, in a loathsome prison called the Sugar House, and there suffered from the infection of the small-pox, from which his recovery was very protracted. He told me that he believed that the British officers connived at his escape on account of his extreme youth. At any rate, he was allowed to depart quietly from the city, and when he presented himself to his captain, within the American lines, it was with much difficulty that he could persuade that officer that he was the identical young Burnham who belonged to his company, so great a change had the small-pox made in his personal appearance. He came to Cornwall about 1790, and gradually acquired an extensive and commanding influence in the town and society. He was a member of the legislature at more than thirty sessions. He also was for a time a judge of the county court, and for some forty years a magistrate of the town. It was sometimes said of him that he used his opportunities to acquire and retain popularity with great cunning and sagacity, but it can be truly said of him that his influence was always exercised in promoting peace, quiet, and good order in the community. His influence was so persuasive that he was able to do much in healing contentions in families and neighborhoods. I have often said, since his decease, while contentions and litigations were rife among those who were his own neighbors, that I wished Judge Burnham could come back for a few weeks in the plenitude of his influence to put an effectual quiet upon the storm. He never united with the church, but it was said that in difficult matters before it he

was often consulted, and his good counsels in such matters were duly heeded. Towards the close of his protracted life he conformed to the Episcopal church, received confirmation at the hands of its Bishop, and was buried in its rites.

I have already spoken of Deacon Eliakim Mallory in regard to his method of conducting public worship. It is due to his memory to say further, that as a citizen of the town and a member of the community, he was universally respected and beloved. There was a cordiality in his greetings, and a geniality in his social intercourse which would attract one at once to his person. In all his familiarity with his friends, he never deviated from the line of high christian integrity, and at the last he died in the calmness of christian confidence and in the serenity of christian hope.

Of his colleague, Deacon Titus Hart, I had not much personal knowledge. I never heard him speak except in public prayer, and there was a solemnity, and I may say a propriety, in his language and manner which betokened a devotion and faith deep-seated in the heart of the suppliant. He was much respected as a citizen, but did not mingle as much in the community as did his colleague, Deacon Mallory.

Another gentleman of many peculiarities of character, and of some prominence in the parish, was Daniel Harrison, who lived in the Hollow. The most prominent element in his character was his unyielding adherence to a purpose once formed, and his disposition to assume prominence and authority in all his intercourse with men. He spake as an oracle on matters to which his attention was invited, and arguments tending to persuade him to change his opinion were wasted in the air. He had some difficulty with the School District in the Hollow, claiming that a just debt was due him, which the district declined to pay. He said he would never attend meeting in the house until that debt was paid. At one time his minister, Mr. Hawes, appointed to preach an afternoon lecture there, and the neighbors interested themselves much in the question whether Uncle Daniel, as we called him, would attend, but he was not there, and I heard him say, speaking of the circumstance, that he would not have attended if Gabriel had appointed to preach there. It is due to his memory to say that the district afterwards acknowledged the justice of his claim, and paid it in full. From that time he attended the meetings in the school-house, and in the absence of a minister, usually conducted them.

Notwithstanding his peculiarities in the respects just mentioned,

he was a man of expanded and, sometimes, of *daring* benevolence. If a neighbor, through sickness or other untoward providence, fell behind in the gathering of his crops, or in any other discouragement of his affairs, he was among the first and most willing with his personal labor and with his team to bring up the affairs of his unfortunate neighbor to a good condition. When a mortal sickness raged through the town in 1812, and many of our citizens were keeping themselves in seclusion for fear of contagion, he was abroad ministering to the sick, and enshrouding and burying the dead. And when, in 1802, Ebenezer Jackson was attacked with the small-pox, of which he died, in the old house which stood just south of here, and his neighbors fled from him and abandoned him to his fate, Daniel Harrison, ashamed that he should be left to die in solitude, with no other protection than a recent vaccination for the kine-pox, braved the terrors of the pestilence, and ministered to the wants of the dying man. We can pardon many obliquities of character in such a man. He was faithful in christian duties, giving exhortations and offering prayers in conference meetings, and visiting and praying with the sick in his neighborhood, and usually, in the absence of Deacon Hart, assisted Deacon Mallory in conducting the exercises of public worship. The last struggle which he had with an adverse public sentiment was when the place of worship was changed by the building of a new meeting-house. Although it brought the meeting-house much nearer to him, yet, as a matter of policy, he was decidedly opposed to the change, and that opinion, thus formed, he never yielded. His argument in society meetings was, that skillful ecclesiastical strategy required that the fort, as he called it, should be kept on the frontier, and that the removal of it into the interior would invite invasion from without. He persisted in his opposition, and, I believe, never entered the new meeting-house. I believe that at one time action on the part of the church was contemplated on account of his neglect of public worship and ordinances, but his brethren, pardoning much from his great age and his peculiarities of character, never proceeded against him, and he was suffered to die in peace.

I had intended to speak of others who were active in building up the society and maintaining its permanence and integrity, but I find that to do so will encroach upon the time allotted for the other exercises of this occasion. I can recall the names of many of whom I should like to speak, but they will live in the traditions of

the parish and in the personal knowledge of many yet surviving, and they will not be forgotten, though I am compelled to pass them by.

I cannot close without tendering to those now composing that ecclesiastical organization my sincere congratulations on its present condition of stability and prosperity, and during the progress of human affairs towards the final consummation of all things, may this parish continue to meet the obligations of the times as they arise, and fulfill its destiny as one of the instruments of God in building up his kingdom and accomplishing his work.

SKETCH OF CHURCH ERECTION AT NORTH CORNWALL.

BY NATHAN HART.

Mr. President and Friends: My paper shall have one merit—that of brevity. And if in this sketch I misstate facts or give a different version to tradition than some of you have heard, it will be because the tradition is not remembered by the “elders” all alike, and I have endeavored to give the most probable.

The great question for this struggling church, after the separation—few in numbers, straitened in means, but strong in faith—to consider was, a house wherein to worship God.

The house was built on the ground now occupied by the school-house near the Methodist church at the Center. This was a plain, barn-like structure, in which many present remember to have worshiped.

In February, 1824, a new move was made to build a meeting-house, and a committee appointed to report a plan, but instead of a plan, they reported the movement premature. The report was accepted. But at the same meeting a vote was passed to build a new meeting-house on the public road, near where the old one stands, and a committee appointed to go one step further than any former committee had been directed to go, viz., to fix on a site. This fixing the site of the new house was the rock on which they split, and was the beginning of difficulties that resulted in the withdrawal of twenty-one names from the roll of the society, and a formidable array of names they were, too. This committee stuck the stake about where the house of the late Ithamar Baldwin now stands. This vote was subsequently reconsidered, and a new committee fixed the site a little east of, and nearer the road, where the house of Mr. John R. Harrison stands. An effort was now

made to unite the two societies, and the matter of building rested a few months, only to be agitated again on the failure of the effort at union, and a new plan for fixing the site (I use the words of the record) was adopted. The standing committee of the society was directed to invite a disinterested committee, consisting of Daniel Bacon, Morris Woodruff, and Moses Lyman, to fix on a site for the new meeting-house, as soon as the sum of \$2,500, was subscribed. They were directed to provide quarters, and pay their expenses. But right here a new issue must be decided. It was a bold offer of Capt. Noah Rogers, of the ground and a certain sum of money, the amount is not known, "provided the house was built on the corner where it now stands." This offer was rejected at a special meeting held the 22d day of February, 1825. The vote was thirty-five yeas, twenty-eight nays, seven neutral; not being a two-thirds vote, it was declared not a vote. And about this time those favoring building got their grit up, and we find them, on the 14th of March, voting to call on the judge of the county court to fix the site for the new meeting-house, and this place was selected. It is not recorded when the court examined the matter, but it must have been between this and the 11th day of the following April, for on that day Mr. Julius Hart, Benj. Catlin, Uriah Tanner, Chalker Pratt, Wm. Stoddard, Daniel Wickwire, and Benjamin Sedgwick were appointed a committee to solicit subscriptions to build a meeting-house on the ground fixed by the county court, and subsequently Darius Miner and John C. Rogers were added to the committee.

This must have been a trying time to this band of heroes, for from April 9th to the 11th fifteen men withdrew from the society, which number was increased to twenty-one in a few weeks. But they went forward in the strength of a firm purpose, and in the face of every difficulty, and subscribed the necessary \$2,500. And the record of names and amount subscribed by each is preserved. It would seem as if these earnest men were deserving of a respite from their perplexities, with the money pledged and the stake legally stuck, but not so. But with astonishing forbearance we find them meeting again in deference to the opposition, and consenting to remove the site to a place opposite Oliver Burnham's house, provided a sum was subscribed, within one week, to exceed the sum subscribed to build on the site fixed by the county court. At the expiration of that time the subscription lacked \$800 of the necessary amount.

And now the dove has found a resting-place for her tired wing,

and as we look over the weary way the little flock has come, we admire the christian patience and forbearance exercised, and we admire and love them more and more as it culminates in the closing lines of the last vote, in these words: "We do deeply regret any circumstance that militates against the union and harmony of the society, and do most cordially, affectionately, and sincerely invite all persons, heretofore belonging to it, to unite with us in the enjoyment of the privileges on the site established by the court."

On the 9th of November, 1825, Benjamin Catlin and Chalker Pratt entered into a contract with Hiram Vail to build. How much was paid besides the old meeting-house is not stated, but it is supposed that the \$2,534 subscribed was the amount. But no doubt much material was given outside of the subscription and contract, for they had a mind to work. In fact, I am told the timber for the frame was all given, and the contract included everything else.

Noah Rogers, Benjamin Catlin, and Chalker Pratt were the building committee.

The work once commenced, there was great enthusiasm in prosecuting it. It is to be regretted that there is no record of dates or facts in relation to the progress of the work. But I am told that many of the society met, and with much trepidation proceeded to break ground for the foundation, and that Anson Rogers removed the first shovelful of dirt. But a time of much greater trepidation attended the taking down of the old meeting-house.

With a full knowledge of the bitter opposition on the part of some, and the inconvenience warm friends and family connections would be subjected to, it was like shutting the door to all prospects for a union with the old society for generations to come, if not for ever. And it is no wonder they hesitated, as it is said they did, and one Asa Emmons did bring a suit which cost the society \$100 to compromise. One account has it, that the society met by private understanding early in the morning, fearing an injunction would be served on them, restraining them from taking the house down, and that before night it was down and the largest part removed to this place.*

Living authorities do not agree upon the day of the month whereon the raising of the frame occurred. The best authenticated

* A recent letter from one of the opposers says, "How large those matters seemed then ; how small now !" T. S. G.

account fixes the date the 27th, 28th, and 29th of June, A. D. 1826. Others have it that it occurred a few days earlier, and extended to nearly or quite a week, with an interval of one day on which some of those engaged on the work went to Goshen, where was a meeting of Masons, St. John's Day occurring on the 24th of June, which was Saturday. Hence it appears that the work of getting the timber together commenced before the 24th, and that the 27th, 28th, and 29th the work of raising the frame was accomplished. It is to be regretted that there is no account left of the laying of the corner-stone, and that no living person has been found who remembers the ceremonies connected with it, or the articles deposited within or under it.* A lesson to the present generation, and the one just coming on the stage of action, to be more careful and particular in preserving in detail matters of interest connected with all public as well as private matters. The dedication is recorded in these words: "The meeting-house in the 2d ecclesiastical society in Cornwall was dedicated to Almighty God on the 11th day of January, A. D. 1827.—C. PRATT, *S. C.*"

Rev. Walter Smith preached the sermon, and was assisted in the services by the Rev. Timothy Stone. Mr. Smith had just recovered from his ill health, and the sermon is said to have been exceedingly appropriate, and worthy the occasion, and it was remarked by people from other parishes, "that if sending ministers to Hartford would enable them to preach like that, it would be a good plan to send more of them."

It was a proud, glad day to the little band when the offering to Almighty God was made, free from debt. It was in architecture and finish far in advance of any of the surrounding houses of worship, and in their eyes it was a thing of beauty, and no doubt will be a joy for ever to many new-born souls that have first learned to offer true worship within its sacred walls.

The slips in the house have been rearranged, and repairs made from time to time since. I don't find when stoves were introduced, but remember well how some of the ladies suffered severely

* Two verses only remain of a poem written for the occasion by Mr. Vaill, the builder :

Here stands the great and noble frame,
The Christians Temple be its name,
Erected by the christians of this land,
And here judiciously let it stand.

Next, to the minister I would say :
"May you go on that heavenly way,
And teach the people of this place
To seek for true and saving grace."

with the headache, who were greatly chagrined afterwards on learning that there had been no fire in them.

The bell was purchased in 1844, and gave out its clear, musical call to worship for a Sunday or two, when one morning the bell-ringer, on pulling the rope, could get no sound from its hollow throat, which was accounted for some days after, when the tongue was found in a mowing-field some distance from the church, and it is said "that Wm. Clark remarked that they could not hide it so but what he could find it."

Ambrose S. Rogers had the honor of drawing the first stick of timber. It was white oak, and was cut from the woods near where the tables are set. It forms one of the corner-posts. A pillar that grew upon my father's land was white wood, as straight as a candle, and I have often seen the stump from which it was cut. There is a silver half-dollar on each side the star on the apex of the spire, Noah Rogers and William Clark each giving one for that purpose. The workmen employed were boarded for \$1.00 per week, and most of them were good feeders, and were amply supplied.*

If I had ability to garnish the facts with fitting words, and adequate to express the self-sacrificing labors of those heroic men, some of you would think I was talking for effect. Those were days that tried men's souls, and the virtues displayed were akin to those of 1776, and to us they speak in thunder tones, "Keep those things which are committed to you, and hand them down to future generations intact and untarnished."

ANNIVERSARY HYMN.

BY MRS. C. E. BALDWIN.

Air, "America."

On this glad day of days,
 Father, help us to praise
 Thy name alone.
 Nobler than sacrifice
 Our thankful prayers shall rise
 Like incense thro' the skies,
 E'en to Thy throne.

* Every forest was laid under contribution. No choice stick was exempt. I have seen the stump (white oak), still undecayed, in my east woods, which furnished the north sill. The original pulpit, very elaborate, and gallery front were of butternut, stained, resembling mahogany, as was much of the rest of the wood work.

T. S. G.

Man formed with patient toil,
 Thou fill'dst with beaten oil
 This lamp of grace,
 Then bright its flame did shine
 With radiance all divine,
 A glory caught from Thine,
 Illumed the place.

By Thy creative power,
 Thy fostering sun and shower
 This palm-tree grew.
 And olive, box, and pine,
 And richly-fruited vine
 Feared not destroying rime,
 Nor woodman knew.

O lamp of life! still burn,
 O palm-tree! heavenward turn,
 Nor ever cease.
 O olive-tree! endure;
 Sign of God's presence sure,
 Christ's legacy most pure,
 Emblem of peace.

Father of lights, above,
 From Thy great heart of love,
 Our own inspire,
 May all, Thy goodness sing,
 Till heaven's wide arch shall ring;
 Let all their tributes bring,
 And swell the choir.

OTHER RELIGIOUS DENOMINATIONS.

METHODISTS.—Although the Congregational order was the one established here in the early settlement of the town, the Methodists were early introduced by the preaching of the Rev. Messrs. Garretson and Wigdon in 1770. A Mr. Bloodgood preached here in 1788, and about the same date the Rev. Henry Christie. The first Methodist meeting-house was built in May, 1808. It was the building now owned and occupied by Jacob Sandmeyer as a residence (1870), on the old turnpike easterly of William Baldwin's. The land was the gift of Capt. Edward Rogers.

The new Methodist church at the Center was erected in the year 1839; also, a few years later, a church was built at Cornwall Bridge.

Gurdon Rexford, brother of Samuel Rexford, was a Methodist minister, and settled on Cream Hill.

The Rev. Gurdon Rexford Dayton, a Methodist minister, a native of Goshen, preached in Cornwall for two years, about 1821-22. He resided in East street, opposite the Birdsey place. His peculiar amiableness and pleasant manners endeared him to

all who had the pleasure of his acquaintance. He was also interesting as a preacher. The funeral sermon of old Mr. James Wadsworth was delivered by him at the house of the deceased on Cream Hill, in which he used the very appropriate quotation:

“The chamber where the good man meets his fate,
Is privileged above the common walks of life.”

Those who remember the exemplary piety of Mr. James Wadsworth, his fervent prayers and kind, persuasive exhortations, will fully appreciate the applicability of these lines on such an occasion.

The Rev. Gad Smith, a young Methodist minister who used to preach in Cornwall some fifty or sixty years since, is deemed worthy of particular notice. A native of Sharon, he obtained a classical education at the academy of the Rev. Daniel Parker, in Ellsworth. He was a good scholar and a most exemplary christian. As a preacher, he was solemn, earnest, and effective. He was not long permitted to preach the gospel, but he fell an early victim to consumption. His grave is in the burial-ground on the Sharon road, a little distance beyond the late residence of Mr. Silas Gray. His earnest piety and the fragrance of his many virtues embalm his memory and hallow the spot of his sepulture.

Many other pious and worthy ministers of the gospel have preached their one and two years in Cornwall since the first introduction of Methodism into the town.

BAPTISTS.—In the summer of 1800 Samuel Wadsworth, son of Mr. Joseph Wadsworth, then living on Cream Hill, and a grandson of Mr. James Douglass, was baptized by a Baptist minister in the Cream Hill lake. This ceremony from its novelty at the time attracted a large attendance of people. There may have been Baptists here at an earlier day, but no accessible records furnish data of their existence in this town previous to the above date. Among the early Baptist preachers in Cornwall were the Rev. Messrs. Bates, Fuller, and Talmadge. Elder Fuller, the father of Mrs. Deacon Nettleton, had not a permanent residence in this town, but often preached at the house of Captain Samuel Wadsworth on Cream Hill. He was peculiarly solemn and earnest in presenting his subject to his hearers, sometimes exciting to tears even the children, who would listen to him in breathless silence. His residence was in Kent, where some of his descendants yet remain.

Lieutenant Nettleton, who perished in New Orleans during the late rebellion, was a grandson of Elder Fuller. He was a worthy

descendant of his sainted grandsire. Colonel Charles D. Blinn is also a descendant of this noble ancestry.

Elder Talmadge was a very worthy man, and lived on the farm now belonging to Mr. Franklin Reed.

The first Baptist church was erected about sixty years ago, and is now occupied as a dwelling by Mr. Elias Scoville. The Baptist church in Cornwall Hollow was built about thirty years since, and soon after another on Great Hill.

ROMAN CATHOLIC.—A small Roman Catholic church was erected at West Cornwall about 1850.

These, with the two Congregational churches, and chapel now building at West Cornwall, in all eight in number, for a population of less than two thousand, afford ample accommodations for religious worship.

CORNWALL HOLLOW.

An Historical Address delivered at the Baptist Church in Cornwall Hollow, Oct. 19, 1865.

BY GEN. CHARLES F. SEDGWICK OF SHARON.

In looking over the inhabitants now dwelling in this locality, which, from the earliest settlement of the town, has been called *Cornwall Hollow*, I find but few persons who can date their birth back to within the eighteenth century. This fact indicates a great change in the persons resident here within the period of my recollection. My memory in regard to some facts runs back to the last year of the last century, and from that time to this, I have endeavored to keep tolerably well posted in regard to the families and persons of my old neighbors. One fact in regard to the families in this Hollow is noticeable, and that is, the permanence of family names. The Harrisons, Hurlburts, Bradfords, Wilcoxes, Merwins, Fords, and Sedgwicks, descendants of old families, still remain here, or in the near neighborhood, and if the Pendletons could be included in this list, they would still occupy nearly all the territory of the Hollow proper.

I have a very pleasant remembrance of the old inhabitants of this Hollow, and it is not confined to the limits of Cornwall merely, but embraces those portions of Goshen, Norfolk, and Canaan which are adjacent. The old gatherings for social enjoyment and religious worship come up fresh to my recollection, and

although the retrospect calls up some memories of friends and some memories of incidents that "mind me of departed joys, departed never to return," yet it calls up pleasant memories of pleasant scenes enacted, and of pleasant friendships formed and enjoyed here during the early years of my life, and I now attempt to execute a purpose I have long entertained, of gathering up such facts and incidents, embraced in the early history of this portion of Cornwall, as are within my knowledge, and laying them before the present dwellers in this, to me, most interesting locality. These facts and incidents, not important, it is true, in the great history of the times in which they occurred, but perhaps in some degree interesting to those whose parents or grandparents were active in accomplishing them, are fast passing into the hazy obscurities of antiquity, and will soon be beyond the memory of living men. So far as they are matters of record, they may endure; but so far as they depend upon tradition, they are fleeting and fugitive. I love to dwell upon these scenes of early childhood and of ripening manhood. I love to call up the names and persons of the aged men and women upon whose lips I have hung in early life, as they have told the story of their experiences in the early days of the history of this Hollow. This spot, secluded as it is, has not been barren of incidents or of names which have marked it as an important locality in Cornwall, and I deeply regret that I did not take more pains, while the facts were accessible, to preserve and perpetuate the memory of many persons and incidents which are now gone into forgetfulness. Such as are within my knowledge I now proceed to lay before you.

This northwestern portion of Connecticut was settled at a much later period than any other part of the colony. It was nearly a century after the valley of the Connecticut River had been occupied by the English pilgrims or their descendants, and long after that portion of the colony adjacent to the sea had been brought under civilized cultivation, that public attention was turned to the *Western lands*, as they were called. A controversy had arisen between the colony and the towns of Hartford and Windsor as to the title to these lands embracing all the northwestern part of Litchfield County, and this controversy existed for several years, and it was not till about the year 1730 that this matter was adjusted between these towns and the colony by a division of the lands. The most valuable portions of them were surveyed and laid out into townships in 1732, but the towns of Norfolk, Colebrook, and Barkhamsted were unoccupied for nearly thirty years later.

The first inhabitants of this town came in 1738 and 1739, and settled in the central and western portions of the town, taking up their home lots, as they were called, building houses, and otherwise establishing a municipal organization. This portion of the town, the Hollow, seems not to have attracted the attention of the original proprietors of the town, as none of them established their home lots here. Up to about 1743 all the lands in this locality were common and undivided, owned by the original proprietors of the town, and subject to a division among them as regulated by the laws of the colony according to the amount of their interest in them. On the twenty-sixth day of April of that year (1743), Thomas Orton of Farmington purchased of James Smedley of Fairfield, one right in the common land in Cornwall, including all the lands which had been laid out on it, except fifty acres on Cream Hill, where Peter Mallory lived. Orton laid out most of the land on his right in the Hollow, and he also added to his domains by purchase from adjoining proprietors, some of whom were in Goshen, so that he finally owned a large share of the land embraced in the Sedgwick and Hurlburt farms, being more than one thousand acres of land. This Thomas Orton was the first white inhabitant of Cornwall Hollow. His house stood on the high bank south of the brook on which Mr. Merwin's saw-mill stands, about sixty rods west of the old Litchfield turnpike. The site was pointed out to me by my father more than sixty years ago, but all traces of it are now obliterated. Orton remained in the Hollow but two or three years, when he removed to Tyringham, Massachusetts, and was a very respectable inhabitant of that town for many years. Before leaving, he sold the greater part of his real estate here to Benjamin Sedgwick of West Hartford, who was the purchaser of the greater portion of it, and the residue to Dr. Jonathan Hurlburt of that part of Farmington which is now the town of Southington, and these gentlemen entered upon their possessions in 1748.

The first public highway by which access was had to the Hollow, was one leading from Canaan to Goshen. It passed over a slight depression, in the sandy hills south of the Wilcox farm, along the base of a wooded hill, north of the place where the forge formerly stood, thence up a steep hill called—I know not why—*Hautboy Hill*, to the residence of Mr. Benjamin Sedgwick, now the site of Philo C. Sedgwick's house, thence up the hill by Dr. Hurlburt's residence to the west side of Goshen. Traces of this old highway, through its whole length to Goshen line, were very distinct, within

my recollection. At the top of the hill, above Hurlburt's, it met another highway leading from Goshen East street, by the late Mr. Merwin's, and thus communication was opened with both parts of Goshen, east and west. Nearly all of Goshen, as it then existed, was on those two streets, there being then but a very few people at the Center. This was the main thoroughfare through the Hollow for nearly twenty years. The settlement of the inhabitants, afterwards, on the east and west sides of the Hollow compelled the abandonment of this road and the opening of others near where they now run. The west road by the school-house and up the Hollow Hill, as it was called, to the west side of Goshen, was the main avenue of travel until the building of the Litchfield and Canaan turnpike, in 1799.

On the old highway first mentioned, Mr. Sedgwick and Dr. Hurlburt erected their habitations, the former at the place now owned by his great-grandson, Philo C. Sedgwick, Esq., and the latter at the place now owned by his great-grandson, Mr. Marcus Hurlburt. As those gentlemen, with their families, were the only inhabitants of the Hollow for nearly six years, I shall give as minute sketches of them as the material at my command will allow.

The first pilgrim of the name of Sedgwick was Major Robert Sedgwick, who settled in Charlestown, Mass. in 1637. He was a leading, active member of the colony for nearly twenty years. When Cromwell came into power in England, he invited Major Sedgwick back, and placed him in command of a body of troops who were to operate against the French possessions in Nova Scotia. He returned to England, and was immediately sent out with the army which was to reduce the island of Jamaica, under General Venables, and in a short time he succeeded Venables in the chief command, with the rank of major-general. He died of sickness in Jamaica, in May, 1656, leaving three sons, Samuel, Robert, and William. The last-named settled in Hartford, where he married Elizabeth, the daughter of the Rev. Samuel Stone, colleague of the celebrated Thomas Hooker, the first minister of Hartford. This marriage was most unfortunate, and the relation was dissolved in a few years by a decree of the Court of Assistants. The only fruit of it was a son, Samuel Sedgwick, who was born after the desertion of his father, whom he never saw, and from this son of William, born under such circumstances, have descended all the Sedgwicks whom I ever knew. He inherited some estate from his mother, and on arriving at maturity he became the owner of a

valuable farm in West Hartford, which is situated about one mile south of the church in that town. There he raised a family of ten children, and died in 1739. His youngest child was Benjamin Sedgwick, who was born in 1716, married Anna Thompson of Wallingford, and for awhile was a merchant in West Hartford. Thomas Orton, whom we have mentioned, married a sister of Mr. Sedgwick, and, in 1748, sold to him his lands here, as we have before stated.

Mr. Sedgwick, having erected his house, entered vigorously upon the clearing up of his farm, which contained some six or seven hundred acres of land in Cornwall, Goshen, Canaan, and Norfolk. He erected a saw-mill on the stream which passes through the farm, at the place where the forge once stood, at the foot of Haut-boy Hill, and encountered the labors, trials, and privations incident to the early opening of new countries to civilized occupation. The forests in this region were well tenanted by bears, deer, wolves, turkeys, and other animals which tempt the skill and adventures of early settlers, but I do not know that he ever entered, to any great extent, into these sports. One adventure, which was related to me by Samuel Wilcox, is undoubtedly authentic, as Wilcox knew him well. He was at work in his saw-mill, and heard, for several hours, the barking of his dog in the woods north of him, and when he had completed his work, at sundown, he took his axe, as his only weapon, and sought the place where the dog was sounding the alarm, and found that he had driven a large bear into his den. This den, which was shown to me by Mr. Wilcox, is about forty rods north of my late father's residence, and is still in good preservation, although somewhat reduced in capacity by the removal of a part of the stones which formed one side of it, when the house built for my late uncle Benjamin was erected, in 1809. When Mr. Sedgwick came to the aid of the dog, the bear rushed from the covert upon him, threw him down, and he would soon have fallen an easy prey to the violence of the enraged animal, but the dog, faithful to his master, seized him with a fearful grip behind, which caused the bear to turn upon the dog, and Mr. Sedgwick took the opportunity to bury his axe-blade in the back-bone of the bear. Mr. Sedgwick died at the early age of 42. He was a man of christian character and profession, and was chosen deacon of the church in Cornwall some time before his death, and he is called Deacon Sedgwick in the traditions of the Hollow. His death was very sudden, on the 7th of February, 1787, from apoplexy. It occurred in the night. His wife, awakened by his

groans, found him in a dying condition, and before the attendance of Dr. Hurlburt could be procured, he had ceased to breathe. His epitaph is concise, and very expressive of the manner of his death:

“In an instant he is called
Eternity to view;
No time to regulate his house,
Or bid his friends adieu.”

Of his family I shall speak in the sequel.

Of Dr. Hurlburt my record must be brief, as I have only some scraps of information concerning him. The name of the family is ancient in our State, and, a century ago, prevailed extensively in Middletown, Berlin, and Farmington. Dr. Hurlburt came from a locality called Panthorn, which is within the present town of Southington, then a part of Farmington, and emigrated to the Hollow with Deacon Sedgwick in 1748, having purchased a part of Thomas Orton's farm. His son, Ozias, insisted that his father, the doctor, was very badly overreached in the bargain. Whether Doctor Hurlburt engaged, to any great extent, in medical practice, I am not informed, but the fact that he was sent for when Deacon Sedgwick was in his extremity, indicates that some reliance was placed upon his medical knowledge. I have seen some entries made by him in an old account book, now in possession of his grandson, Frederick Hurlburt, describing the constituents of several kinds of medicine, which indicate that he had a considerable knowledge of chemistry for those times. He died in 1779, at the age of 79. He had three sons, Ozias, Jacob, and Hart, the last of whom died, when a young man, of consumption. The tradition was, in my early years, that he had a supernatural premonition of his approaching fate, and that an audible voice came to him from the old grave-yard, that his days on earth were numbered. He was always spoken of as a most amiable and lovely young man.

Those two families, Sedgwick and Hurlburt, were the only families residing in the Hollow for more than six years. Their nearest neighbor in this town was the Rev. Solomon Palmer, the first minister of Cornwall, who lived where Earl Johnson lately lived. The road was opened to the town street from the Hollow at the first coming of Orton, except that part of it which crossed the mountain range west of the Hollow. It was nearly in the same place which it now occupies. The grade over the hill has been greatly improved within the last thirty-five years. Samuel Oviatt, from Milford, had located himself in Goshen, on the hill above

Edwin Merwin's, where the large stone chimney is still standing, and even after Fowler Merwin, also from Milford, while yet a single man, commenced clearing up the farm which he occupied till his death; but it was not till 1754 that any further permanent settlement was made in the Hollow. These naturally commenced on the west side, that being nearer the center of the town and more inviting, from the general appearance of the country. The road from Goshen west side was extended through to Canaan in 1760 on the lay which it now occupies, and that over Hautboy Hill was naturally abandoned. There was no road on the east side of the Hollow for many years from Canaan to Goshen, and after it was built on that side there was a strong rivalry for the travel between the two; but it greatly preponderated in favor of the west side till the building of the turnpike, when it turned the other way.

There is a misty tradition that a man of the name of Abbott lived somewhere in the Hollow at a period perhaps somewhat earlier than 1754, but I have not been able to locate his residence, or to determine when he left the place.

The earliest permanent settler in the Hollow, after Sedgwick and Hurlburt, was Solomon Johnson, whose father, Amos Johnson, the patriarch of all the old Johnson family in Cornwall, came from Branford at the earliest settlement of the town. Amos Johnson was a large land-holder, his possessions here including all the old Bradford farm, and he gave off about fifty acres to his son Solomon, who built his house where Mr. Lyman Fox now lives. He built a saw-mill near the school-house, in company with my maternal grandfather, Jesse Buel, and the remains of this saw-mill, and of the dam, were remaining within my recollection. Johnson remained in the Hollow about twenty years, and left in an extraordinary manner. He had become involved in a lawsuit with Jonah Case, who lived at Goshen west side, and told his family that he must go and see his lawyer, who was John Canfield, of Sharon. He left under that pretence, and was never seen or heard of by them afterwards.

I will now speak of persons and incidents which are within my more accurate traditional or personal knowledge, and in giving sketches of the old residents, it is natural to begin with the families of the first settlers, Sedgwick and Hurlburt.

Deacon Sedgwick died in the very maturity of his powers, at the age of 42, leaving six children, three sons, John, my grandfather, Theodore, and Benjamin, and three daughters, one of whom married the Rev. Hezekiah Gold, the second minister of

Cornwall, and who died at the age of twenty-eight, leaving four sons, Thomas, Thomas Ruggles, who were eminent lawyers, Benjamin, the father of Col. Stephen J. Gold, and Hezekiah, the father of Dr. Gold. Hezekiah was in his very early infancy when his mother died. Another daughter of Deacon Sedgwick married the Rev. Job Swift, and became the mother of a very numerous and respectable family in Vermont. The other daughter married Jacob Parsons, Esq., of Richmond, Massachusetts, who removed to Broome county, N. Y., while it was yet new, and to a great extent uninhabited.

The second son of Deacon Sedgwick was Theodore, who was educated at Yale College, where he graduated in 1765. I have heard my grandfather say, that the burden of his education was very heavy upon the family, but he lived to obtain an eminence of fame and honor, which satisfied them for all their struggles and made them happy in the reflection that they had borne them. He was a member of Congress under the old confederation, senator and representative from Massachusetts under the present Constitution, and for one term was Speaker of the House of Representatives. He was a tried and trusted friend of Washington, who relied much on his aid and counsel in setting the machinery of government in motion under the new order of things. He retired from Congress in 1803, and soon after was appointed a Judge of the Supreme Court of Massachusetts, which office he held till his death in February, 1813. He left four sons, all of whom were respectable lawyers, and three daughters, the youngest of whom, Catharine, still survives.*

The third son of Deacon Sedgwick was Benjamin, who first settled in Goshen, and who built the old house still standing near the west side cemetery, and there married a Miss Tuttle. He removed in a few years to North Canaan and became a merchant, and built the house which is yet standing, and was lately occupied by his son-in-law, James Fenn, Jr., about one mile east of the four corners. He died at the early age of thirty-six, leaving one son and four daughters, and a handsome estate to his heirs.

The oldest son of Deacon Sedgwick, the late General John Sedgwick, spent his life upon the old farm which was his father's, and reflecting, I marvel at what he accomplished. He was of the age of fourteen years when his father died, and all he inherited

* Miss Catharine Sedgwick resided at Stockbridge, Mass., and was an authoress of wide celebrity. She died in 1869. T. S. G.

was two-sevenths of his father's estate, which was incumbered with the support of a young and expensive family. He had this advantage over his brothers and sisters, that by the laws of inheritance as they then existed in this colony, in partial imitation of the English laws of primogeniture, he received a portion of the estate of twice the value of that of each other child; yet from such slender beginning, when he had arrived to the age of fifty years, and before he had divided off a portion of his estate to his children, he was the owner of a territory which extends from the highway near the school-house, that being his western boundary, full two and a half miles eastward into the towns of Goshen and Norfolk, and which would average more than a mile in width, an ample portion of which had been brought under cultivation from a state of Nature. He was never in affluent circumstances, the whole income of his farm being devoted to the support of a large household and to extending and improving his possessions. Nor did his household consist of his own family merely, but he employed large numbers of laborers, who and whose families were fed from his ample stores—within my recollection there were, at one time, ten dwellings, all but one built of logs, all inhabited, in the locality which we call Meekertown, and from them issued swarms of laborers to earn their daily bread by their daily labor, and many of these found employment and keeping on the large and ample domains of General Sedgwick. The table at which he presided reminded one of a good-sized country boarding-house, and the barrels of pork and beef, and the immense piles of vegetables with which his cellar was stored, resembled the supplies of an army commissariat. He was a man of very large physical dimensions, and performed an immense amount of personal labor. He was first a captain and then a major in the army of the Revolution, and after the war, a brigadier-general of militia. He started to join his regiment at Ticonderoga in December, 1775, and on the first night of his absence his house was consumed by fire. My father, his oldest son, then ten years old, told me that he was called up in the night and informed that the house was on fire, and that he awakened to such a degree of consciousness as that he remembered to have seen the flames through a knot-hole, but overcome with drowsiness he fell asleep again and had nearly perished in the flames before he was rescued. General Sedgwick was called back by express, and I have heard it said that within

one week the frame of a new house was standing on the site of the old one.

General Sedgwick was a man of strict religious principle and possessed of undaunted moral courage, never fearing to express his opinion before any audience, however large, and his efforts of natural, unpretending eloquence were sometimes very effective. He was a member of the Legislature of this State at twenty-eight sessions, and took an active part in its deliberations, and was once a candidate for Congress. He died in August, 1820, at the age of seventy-seven years. He had twelve children, eight of whom lived to mature years, but now they are all gone to the resting-place of man, and his descendants are scattered in a wide dispersion over the face of the earth. One of his grandsons, who bore his honored name and who had acquired a national fame as a gallant soldier and a skillful military leader, sleeps beneath the tall column which rises amid the graves in your beautiful rural cemetery, and not the stirring battle-roll nor the martial trump, not the clash of arms nor the shouts of victory "can awake him to glory again."

It is in order now to speak of the family of Dr. Hurlburt, as they were cotemporary with that of Deacon Sedgwick. I have already stated all I know of the son, Hart Hurlburt, and that was told to me by my mother nearly sixty years ago. Dr. Hurlburt had two other sons, half brothers, Ozias and Joab, and these lived on the farm which he left them. Ozias took the west part of the farm and lived on the west road, opposite the old burying ground. In his early years he was threatened with consumption, and never regained any firm health. In view of the advantages afforded him, he had cultivated his mind to a remarkable degree, and was a most interesting, companionable man in social intercourse. He united very early with the Methodist church, and frequently took part in public religious services. He was a theologian of no mean acquirements, and having read many of the master works of the old divines, was well informed on the most abstruse points, and could defend his cherished opinions with much skill, and, I may say, learning. I heard him say once, that he "should have been a crazy man if he had not got shot of the doctrine of election." He was a believer in supernatural omens. Signs in the heavens, meteoric phenomena and spots on the sun were all full of significance to him. I once heard him say, that he must give it up that a *blazing star*, as he called a comet, was a certain sign of war. It so happened that a comet came within the reach of our vision just before the war of 1812, and he remem-

bered that just such an event occurred just before the old French war and the war of the Revolution, and his faith in their premonitory significance was thus confirmed. It ought to be said that those opinions were by no means singular during my childhood; in fact, they were very common. He was well versed in modern history, especially in regard to the wars of the Duke of Marlborough, and would recount the exploits of dukes, marshals, and generals with much interest. He said the battle of Fontenoy was the hottest battle ever fought under the cope of heaven. He was also a poet of no mean pretensions, as well as a theologian, and towards the close of his life he published a sermon and several poems, and both sermon and poems show abilities which, if cultivated, would give the author a respectable position among the writers of the day. He also constructed a Hudibrastic poem in several cantos, descriptive of men and events in Cornwall, which excited much interest in its day, and which was very ingenious and witty. I have heard him repeat page after page of it in my childhood, and deeply regret that it has gone out of existence. He described most humorously the proceedings of the town which led the way to the removal of the meeting-house from the top of the hill near Mr. Ford's to the valley below. One measure to help forward that result was the construction of a road through the valley by Edmund Harrison's, to facilitate communication between the Hollow and the new meeting-house. The starting point was the fork of the roads near the school-house, and the committee who laid the road were represented as deliberating whether to follow the old road owned by Thaddeus Ford, or to go straight through the land of Hurlburt and Bradford, and their final determination was thus expressed:

“ We will not go around by Thad. Ford's,
But cut across the farm of Bradford,
And bend around close by Ozias,
For he professes to be pious.”

He spoke of several influential, ambitious men in the town who lived in separate sections and led separate factions, and whose names are familiar to elderly people present, as follows:

“ Keep Swift in Warren, Sedgwick north,
And Patterson on water broth;
Give Ned the power and Noah the land,
And you'll have peace through all the strand.”

It was said that the wife of a large landholder was overheard

praying that they might become the owners of all the land that joined them, and cantos represented her as

“Petitioning to the higher Powers
For all the land that joins to ours.”

If this old poem had been preserved, I am sure it would be much thought of, and read with great interest by the present generation.

Mr. Hurlburt had three children, Ulysses, Gilman H., and Almira. Ulysses was a physician in West Stockbridge, Mass.; Gilman was a well-educated, well-bred, polished gentleman, who taught our school for several winters, and afterwards became a physician in Western New York, and his father and mother went to reside with him in 1817, and there spent the remainder of their lives. The daughter, Almira, was also a well-educated lady, and taught our school for several summers. She afterwards became the wife of Mr. Bigelow.

The other son of Dr. Hurlburt was Joab, who lived on the old homestead, where his grandson, Marcus Hurlburt, now resides. He lived to the advanced age of eighty-six years, and his wife to about the same age. He was a shop-joiner, manufacturing plows, rakes, and such other agricultural implements as were then in use by farmers. He was a man of few words, seldom speaking but to give brief answers to questions, but his work was done in the most finished manner. He seldom smiled, and I do not believe that any one ever heard him raise a loud, hearty laugh. He had a strong propensity to undervalue and underrate everything he had. His tools were always in perfect order, and yet he would complain that they were dull. He had a field of rye which yielded at the rate of $37\frac{1}{2}$ bushels per acre (probably the largest ever raised in the Hollow), and when my uncle Benjamin said to him that it was a very large yield, he said, “It would have been tolerably good if the infernal geese had not eaten it all up.” I said to him once, when crossing a field of his where a crop was growing, that it looked very promising. “It looks pretty well now,” said he, “but I guess it will all blast.” In his household he appeared to a stranger to be *stern, sullen, silent, and indifferent*. He had, however, his good traits. In 1816 his son Frederick was visited with a long and dangerous sickness, and I frequently watched with him, and I never witnessed a more tender and affectionate solicitude from a parent toward a sick child than he exhibited. He also cultivated amicable relations with his neighbors, and nobody could complain

of ill-treatment from Uncle Joab, as we used to call him. His wife was a pattern of meek, quiet piety, and they had a large family. His sons, Frederick and Rodney, are all of them whom I know to be living.

A man of the name of William Tanner settled in the Hollow as early as 1755, on the spot where Mr. Eber Harrison now lives. He also owned the Ford place. His father, of the same name, was from Rhode Island, and was in the town at its first settlement, and lived in the south part of it. The younger William lived in the Hollow more than twenty years, when he sold to Daniel Harrison and Thaddeus Ford, and himself removed to the locality called *Dudleytown*. From his very large person, and to distinguish him from others of the same name, he was called Great Tanner. I saw him once in his extreme old age, but I had only a short interview with him, and knew but a very little about him.

The Harrisons in the Hollow are the descendants of two brothers, Daniel and Noah Harrison, who removed into the town from Branford, in 1763. Daniel lived on the hill, where the Nettletons have since lived, and he was the father of Daniel, Jr., Joel, and Luther Harrison. He died when I was very young, and his was the first burial I ever witnessed. Noah Harrison, the younger brother of Daniel, I remember very well. He was the father of Heman Harrison, deceased, and of Edmund Harrison, still living at a very advanced age.* The old house which Noah Harrison occupied is still standing, and it looks as it did sixty years ago.† Mr. Harrison and his son Heman occupied the farm on which their descendants now reside. The father, Noah, was distinguished for his skill in subduing, taming, and breaking to the yoke wild young cattle. We were frequently summoned over from our side of the Hollow to work on the road in that neighborhood, the highway district extending to Pond Brook, and on such occasions we were furnished with a sumptuous dinner at the Messrs. Harrisons, and I well remember how I relished the baked Indian puddings which formed part of the dinner. Noah Harrison lived to a good old age. His son Heman, whom I have mentioned, was distinguished for his quiet, industrious, thrifty habits, and seemed to be a timid, bashful man, very seldom speaking when he was in company, and was seldom seen abroad. He died at a comparatively early age.

Daniel Harrison, the son of Daniel Harrison of whom I have

* Mr. Edmund Harrison died in 1866, aged 98 years and 4 months. T. S. G.

† The brown house, still standing but unoccupied, near the residence of Luman Harrison. It is the oldest house in town. T. S. G.

spoken, was a man of marked and positive character, which would make him a leading man in any circle in which he moved. He seemed to have been literally born to command, and his right to that precedence was always acknowledged by his neighbors. If a building was to be moved, and long strings of teams marshaled to do it, universal consent awarded the direction of affairs to him, and his stern and assuming demeanor in directing the movements partook largely of the character of imperial dictation. He would call the men to order by a few smart raps upon the building with his ox goad, and woe to the wight who was found recreant in that interesting moment. When he ordered the forward movement, his eye was upon every part of the performance; and when he ordered a stop, forward movements instantly ceased. Even down to old age, whenever a building was to be moved, his services were always in demand. I have often worked on the roads when he had command of the gang, and it was wonderful to see what entire deference was paid to his orders. If he said a large rock was to be dug around and removed, all went to work to do it without cavil or question. This obedience came from deference to what was thought his superior judgment. His manner, when thus in command, was *stern, sullen, dominant*. His words were few and pointed, and his will was indomitable. He never retreated or gave back a hair's breadth from any purpose he had formed. He was employed to draw building stone for my grandfather, and I was standing by a bar-way near the house, when he attempted to pass through with his team and cart, very heavily laden, when the hub of his cart-wheel came up, all standing, against a firmly-set bar-post. "Pull away that bar-post," said he. "You can't pull it away," said my grandfather. "Yes we can too," said he, and many stout hands seized it, and away sagged the bar-post, and on went the team. He thought this school district had wronged him in not acknowledging and paying a small claim he had against it, and he declared he would never attend another meeting in the school-house till the bill was paid. It was thought that once when his own minister, Mr. Hawes, appointed to preach in the school-house one afternoon, he would yield his avowed purpose and go to hear his minister; but he did not attend, and I heard him say in reference to this meeting, that if Gabriel had appointed to preach in the school-house he would not have gone to hear him. The district finally yielded, and paid the bill, and then all was right again. I have frequently heard him testify in court, and have admired the positiveness, precision, and conciseness of his answers

to questions put to him by counsel. One of the most unpleasant positions in which a witness can be placed is to be called upon to impeach character, and the question whether a man is upon a par for truth is often evaded, or the answer so modified as to be as little offensive as possible; but if you put the question to Daniel Harrison he would say *no*, and say no more. He opposed the removal of the meeting-house in this congregational parish, although it was to be built a mile and a half nearer to him, insisting that good ecclesiastical strategy required that the fort should remain on the frontier. Having thus spoken of Mr. Harrison in regard to some traits in his character, it is pleasant to remember him in others. He was a man of decided Christian purpose, never neglecting public worship when able to attend, and in the absence of a clergyman, often assisting good Deacon Mallory in conducting the public exercise of worship. He also attended and took part in social meetings in the neighborhood, and then his exhortations were earnest and his prayers fervent. If any neighbor got behind in his work through sickness, loss of team, or other untoward causes, he was always ready to lend a helping hand in bringing his neighbor's matters into a prosperous condition, and to incite others to do so. He was remarkably kind to sufferers in times of sickness, and would face any danger to relieve them. When Ebenezer Jackson was sick with the small-pox, of which he died in 1799, and dismay and terror spread through the town to such an extent as to drive all the neighbors away to leave him to his fate, Mr. Harrison defied the pestilence, and went to see him and minister to his relief. Again, when the spotted fever prevailed to an alarming extent in the town in 1813, most people avoided contact or intercourse with the sick, but Mr. Harrison was indefatigable in ministering to their wants. He was a man of great public spirit, never withholding his share of labor or expense to carry forward meritorious public objects. He lived to an advanced age, and pleasant memories of him survive in the recollection of elderly people in the Hollow.

I now come to speak of the Wilcox family, the patriarch of whom was Samuel Wilcox, of whom I have a very distinct personal recollection, as he lived down to 1810. He was born in Simsbury in 1727, but his father removed to Goshen as early as 1748, and lived in Humphrey's Lane, near the East street. The name was originally Wilcoxon, and was so written in the Simsbury records down to near the commencement of the last century, when it was altered by common consent to Wilcox. He purchased in

1773 the place where Sylvester Scovill now lives, and lived there four years, when he sold that place to Timothy Scovill, and purchased the farm at the north end of the Hollow, where he spent the remainder of his life, and where his descendants now reside. He inhabited a log-house as long as he kept house. In the latter part of his life, his son, Zadok Wilcox, who had removed to the house on the east side of the Hollow, which he occupied till his death, took the old gentleman into his family. He was familiarly called *Uncle Sam*, and was a noted hunter and trapper, and the latter years of his life were principally occupied in telling stories of his adventures among these mountains in pursuit of bears and deer, whose haunts and dens and lurking-places were as familiar to him as the fields of his own farm. He killed twelve bears during the hard winter, as it was called, in 1780, as well as very many deer. These kinds of game, as well as wild turkeys, were very abundant in all these parts then. He called his favorite musket *Old Stagpole*, and he kept it hung on wooden hooks in his house during his life. He made all the ox-yokes and bows that were used in these regions, and they were finished specimens of workmanship. He was a disbeliever in the Copernican system of astronomy, and could not be persuaded that the world revolved. He was well read in the scriptures, and a strong believer in the Arminian system of divinity. He was a strong tory in the revolutionary war, and I once heard him say, "I did not join in this rebellion against good old King George," and then he would sing out in a kind of plaintive intonation, "*Shame, British boys.*" He was in the habit of using great extravagance in his comparisons and descriptions. A great thing was as big as the ocean, and a tall person as high as the clouds. If he wished to speak well of any thing or any performance, he would say that it was *bloody* good, or done *bloody* well. I remember hearing him describe a sermon preached by parson Robbins of Norfolk, in Goshen, during the ministry of the Rev. Mr. Newell. His text was, "I gave her a space to repent, and she repented not." Said he of the preacher, "He stretched his little arms from Torrington to Canaan almost, and he preached bloody well." His company was very much sought by the youth and children to listen to the numberless stories he could tell of his exploits in hunting game and killing rattlesnakes, some hazardous adventures of the latter kind being frequently intermingled in his relations. He died from mere decay, at the age of ninety years, without any apparent distress, and I have a very

pleasant remembrance of my intercourse with him during the years of my childhood.

His oldest son was Zadok Wilcox, whose history and character ought to be preserved, and who is remembered with much interest by the elderly people in the Hollow. He was, upon the whole, a remarkable man. His log-house stood, when I first knew him, near a great rock just north of where the brook comes close upon the highway north of the Pendleton farm; and there were born to him a somewhat numerous family. When the building of the Litchfield turnpike turned the course of travel to the east side, his habitation, now standing, was there erected, and there he spent the remainder of his days. He possessed remarkable conversational powers, and was the life and soul of every circle in which he mingled. His educational advantages must have been very limited, yet I never knew a man in common life who could command more appropriate and pertinent language to express his thoughts than he could. He possessed a loud, clear voice, which was heard above all others whenever he spoke. His statements were frequently illustrated by appropriate anecdotes, of which he possessed an exhaustless fund, and whenever he visited a family circle, his leave-taking was regretful to the household, and he was urged to prolong his stay to the last possible moment. He was the dentist of the neighborhood, extracting all the teeth that demanded that operation. He used a darning needle to remove the adhesive flesh from the doomed tooth, and the instrument with which he extracted it he called a *hawk's bill*. I remember he performed the operation for me when I was quite a child, and almost before I could utter the scream which the pain of the pulling forced from me, he proclaimed three times in a loud voice, "*It's out, out, out!*" He was also the great songster of the neighborhood; some of his songs were of a serious, sentimental cast. Dwight's Columbia and Burns's Mariner's Farewell were favorites with him. He also frequently sang Garrick's song, written in admiration of his Peggy. As this song has gone out of the books, I will repeat a verse or two as I remember it from his lips:

Once more I'll tune my vocal shell,
O'er hills and dales my passion tell;
A flame which time can never quell,
Still burns for thee, my Peggy.

Yet greater bards the theme have hit,
And say what subject is more fit,
Than to record the sparkling wit
And bloom of lovely Peggy.

While bees from flower to flower do rove,
Or linnets warble in the grove,
Or stately swans the rivers love,
So long shall I love Peggy.

I stole a kiss the other day,
As she to church was on her way;
The fragrance of the blooming May
Is not so sweet as Peggy.

Some of his songs partook of a coarse kind of wit, and were well adapted to excite mirth and hilarity, and were heard with great delight. One of these commenced with this stanza:

There was an old woman in our town,
I have heard some tell,
Who loved her husband dearly,
But another man quite as well.

He adopted the Protestant Episcopal form of church government as the true rule, and adhered to it during his life. He made loud and clear responses in the public celebration of worship when it was conducted in that form, and the ceremony was quite deficient of interest when he was absent, which was very seldom; and in the choral exercises his voice was prominent and his help indispensable. He was a man of good, placid, even temper, and I have no doubt died without an enemy. His decease was very sudden, from apoplexy, in 1821. I called on him about three weeks before his death, and I never saw him in better humor or in finer spirits. I am told that no grave-stone marks his resting-place. This is not creditable to his descendants.

Another son of Samuel Wilcox was Joseph Wilcox, the father of Russell Wilcox, Esq. Joseph Wilcox lived many years in the Hollow. He was a blacksmith by trade, and his shop stood for most of the time during his residence in the Hollow, nearly opposite my father's house. He was a hard-working, honest man, who supported his family well by his labor, and brought them up respectably. He removed to Canaan about 1807. He was a very obliging, accommodating neighbor, and between our families there was always a very neighborly feeling, and the friendships formed between the children of the families have been perpetual. I remember that my mother shed tears when she parted with Mrs. Wilcox on her removal to Canaan.

There was another son of Samuel Wilcox who must by no means be overlooked. Sylvanus Wilcox was his true name, but common usage gave him the name of Dr. Todd. He spent a

year in Vermont when he was a young man, with a physician by the name of Todd, and after his return people commenced, first in sport, to call him Dr. Todd, and it finally came to pass that he was known and called by no other name. I knew him when he was comparatively a young man. In his latter days he was always the owner of a good horse, which received unremitted care and attention from him, and of which he was always very proud. He was social, agreeable, and pleasant in his intercourse with his friends, fond of music and dancing, and other social pleasures. His last days were clouded by untoward fortunes, and are remembered with regret, but all who knew him have a kind feeling for the memory of Dr. Todd.

Captain Reuben Wilcox was the only son of Zadock Wilcox. His mother was a daughter of Joshua Culver of Litchfield, who was noted through the county for his great physical power, and in his early life for his desperate adventures in rowdyism. After this statement, it is due to Mr. Culver to say, that in his latter years he was a very devoted and useful christian. I heard him once deliver a discourse in Meekertown, but I retain no remembrance of the style or power of the sermon. Captain Wilcox had more of the Culver than the Wilcox in his complexion and stature. He was of a dark hue, very compactly built, of large frame, and of personal strength beyond any other man of his time in the Hollow. He was a man of extraordinary strength of memory, and of extraordinary acquirements for a man of his position in life. He was possessed of more historical facts regarding the men of this locality, than any other person living here. He was fond of the society of children, and was much addicted to amusing them by his anecdotes. I remember he took me with him one day, when I was very young, to Walnut Hill, where he was getting out barrel staves, for the mere purpose of having my company, and I was amused from morning till night by his interesting conversation, adapted to the capacity of a mere child. He was free and fluent in his conversation, wrote a very handsome business hand, and had a very good common-school education. His mind was of a very inquisitive turn, and he never gave up an inquiry till he had prosecuted it to a complete solution. He has frequently asked me the meaning of Latin and Greek sentences which he had seen in mottoes, coats-of-arms, and legal maxims, and pursued the inquiry till the whole matter was explained. He was well versed in New England history, especially that part of it which related to the

French and Indian wars, and when he had obtained knowledge upon any point which was new, was very ready to communicate it to others. He was a man of laborious, industrious habits, and I have spent many hours in his shop, seeing him manufacture barrels, and at the same time keep up a lively and interesting conversation. His death, like that of his father's, was very sudden, of apoplexy. It should have been stated before, that he represented the town in the Legislature in 1849.

The first settler on the Pendleton farm was Major Jesse Buel, my maternal grandfather. He was a grandson of Deacon John Buel, the patriarch of the Litchfield Buels, and a son of Captain Jonathan Buel, who lived on the line between Goshen and Litchfield, a little south of Deacon Brooks's residence. His wife was Lydia Beach, daughter of Deacon Edward Beach, and she is celebrated in Mr. Power's history of Goshen as the lady who spun seven runs of yarn in one day, and who bore off the palm of victory over several competitors. Her father, who was my great-grandfather, and Major Buel's mother, who was my great-grandmother, lived to within my recollection, and I have seen them both. I have also seen my own grandchildren, making six generations in one line of descent. Major Buel came to the Hollow about 1770, and built the house which stood, till within a few years, near the present residence of Mr. Yale. His children were all born there. He kept the first tavern in the Hollow, and the large amount of travel on this route during the Revolutionary war made this a somewhat lucrative business. I have heard my mother speak of the passage of a part of Rochambeau's French army through the Hollow in 1781, on its way from Rhode Island to Virginia, to assist in the capture of Cornwallis. The officers of high grade obtained quarters in the tavern of her father, while the main body encamped in the road and fields adjacent. Major Buel remained in the Hollow till 1792, when he sold his farm to Increase Pendleton of Guilford, and himself removed to the south part of Salisbury, his farm adjoining the town of Sharon. His wife Lydia died in 1789, and she is represented to have been a woman of superior excellence and amiability of character. Her epitaph is tender and sweet to the feelings of her descendants, who cherish her memory with unqualified respect and veneration:

Composed in mind, submitted to
The will of God she dies—
Bids all her earthly friends adieu,
Assured in joy to rise.

Major Buel died in Salisbury in 1818, at the age of seventy. He was a most amiable, genial, and good-humored man, who had many friends, especially among the young.

Mr. Increase Pendleton, who succeeded him in the ownership of his farm, was well advanced in life when he came here, and at my remembrance of him his wife had died, and he was an old man, living in the family of his son, William Pendleton. He retained the ownership of the farm while he lived, his sons, William and Joshua, cultivating allotted portions of it. He was a large, overgrown, sluggish man, who would occasionally walk up and down the road, with staff in hand, and was very apt to be out when the crops were divided between himself and his sons. His daughter Julia, afterwards the wife of Uri Merwin, lived with him, and appeared to care for him with all proper attention. His sons William and Joshua were active, stirring men, who raised large families. Joshua removed to the West many years ago, but William remained here during his life.

Thaddeus Ford, from Guilford, whose wife was a sister of Abraham and Oliver Hotchkiss, lived at the foot of the hill, a little west of the residence of his son, the late Samuel Ford, and within a rod of the old school-house. He also erected a small building in the gorge of the hills above him, in which he had an apparatus for running a spinning-wheel by water-power, and there I have witnessed the operation of a female drawing off the threads from a distaff of flax with both hands, at a very rapid rate. Mr. Ford was a man of decided opinions and purposes, and had his own peculiar way of expressing them. He had a peculiar kind of gesture, with closely-clinched fingers and extended thumb, and whenever the neighbors undertook to repeat his assertions, they would accompany the recital by an imitation of his gesture. He sometimes made in the carelessness of his emotions curious blunders in the inversion of syllables and the misplacing of words. I remember once to have heard him finding fault with the manner in which William Pendleton had constructed a box for the deposit of the ashes made at the school-house, and intending to say *ash-box*, he called it *ax-bosh*, and his thumb was out when he said it. He had two sons, Zerah and Samuel, both of whom died in this town, and his wife and several daughters died of consumption.

The last of the old settlers in the Hollow was John Bradford, who came here from that part of New London which is now Montville, in 1783, at the close of the Revolutionary war. He was a

direct lineal descendant of the Pilgrim Governor Bradford of Plymouth colony. He lived where his grandson, Fowler Bradford, now resides, having purchased the farm of Amos Johnson. He was a very quiet, retired, affable man, always very neat in his person and dress, and much given to a dry kind of waggy and story-telling, which would call out a jolly laugh from bystanders. He was very fond of telling anecdotes, and would entertain any social circle by his pleasant humor and salient jokes. He attended all the religious meetings of the different denominations who celebrated their worship here, and I never heard a profane or vulgar word from his lips. His only son, James F. Bradford, who lived where his son-in-law, Lyman Fox, now lives, was a man of quicker movements and more personal activity than his father. If he called on a neighbor on business, he was always in a hurry to have it accomplished, and he would be off in a twinkling as soon as it was done. He was of untiring industry, and very successful in acquiring property.

I might extend these imperfect sketches of individuals to an indefinite length, but they would be of persons well known to many present, and would protract this talk to an interminable prolixity. I have spoken of every man I remember to have been a householder here sixty years ago.

The first school-house in the Hollow stood at the foot of Ford Hill, as we used to call it, on the road leading westerly from the late residence of Samuel S. Ford. It stood directly in front of the house of Thaddeus Ford, and it seems to me within one rod of it; so near, at least, that much of the conversation in the family could be heard distinctly in the school-house. I now remember but two of my old schoolmates who now reside in the Hollow, who attended school with me in that school-house, to wit, Eber Harrison and Olive Cowles (now Mrs. Reuben Wilcox). The Baldwins, Ithamar, Noah, and William, and Stephen How, are the only other survivors of those who attended school there that I now remember. The school-district then extended to Canaan line, north of Deacon Nettleton's, and embraced the families of Joel and Luther Harrison and Joseph Cowles. After the school-house had been removed to the place which it now occupies, the gentlemen just named took measures to be annexed to the Cream Hill district, and an earnest controversy was had in the town-meetings on the question of their being set off. I well remember the close and earnest canvass which was made, and the drumming up of voters in the

Hollow to resist the application, as well as the chagrin and disappointment which prevailed when the town voted to set off the applicants according to their request. My uncle Benjamin was the collector of the tax which was levied to build the new school-house, and a lawsuit to test the legality of his levy on the property of Joel Harrison was tried before the Superior Court at Litchfield. The levy was sustained by the judgment of the court.

The school-house which stood till within a few years on the site of the present house, was built, I think, in 1804. I am told that the district records, which would fix the date precisely, are lost. The first and last clerk of the district whom I knew in that office, was James F. Bradford, and the first moderator of a school-meeting at which I was present, was Ozias Hurlbut. The teachers, whose school I remember to have attended in the old school-house at the foot of Ford Hill, were Dr. Everest, whose father lived in the South Society, my uncle Roderick Sedgwick, Gilman Hurlburt, Almira Hurlburt, and Clarissa Steele. The first school in the new house was kept by Henry Baldwin. Miss Steele kept the last school in the old house, and the first summer school in the new. Her subsequent history was eventful. In the summer of 1806 she was employed to keep the school on Canaan Mountain, and there a maniac of the name of Isaac Baldwin attempted to assassinate her in the school-house, after she had dismissed her school for the day. He belonged to Litchfield, was of a highly respectable family, and a graduate of Yale College of the class of 1801. He seems to have entertained a passionate fondness for Miss Steele, which, in his state of mental derangement, she could not reciprocate, and in desperation determined to take her life. He entered the school-house at the close of the school, and with a knife inflicted several dangerous wounds upon her face and neck, nearly cutting off the lower part of an ear, but her resolute resistance, and the coming in of two or three women whom her cries had alarmed, prevented the consummation of his purpose. She lingered a long while between life and death at the house of Joshua Munson, and finally recovered a tolerable degree of health. She had been an inmate of my father's family, and went from our house to the Mountain school. I went to see her two or three days after she was injured, and found her under the care of Dr. Humphrey of Norfolk, a young physician who had just commenced practice. Soon after her recovery she became the wife of Dr. Humphrey, but she lived but a little more than two years after her

marriage with him. I was living in Norfolk at the time, and was present at her bedside when she breathed her last. Baldwin fled to the mountain north of the school-house, but was arrested within twenty-six hours after he had attempted to take the life of Miss Steele. I remember to have seen him in a day or two thereafter on his way to Litchfield on horseback, under the care of Sheriff Landon, with his hands pinioned behind him. He was tried for the act, but was acquitted on the ground of insanity, but was kept in confinement till his father removed to the West and took him with him.

About the year 1780 General Sedgwick erected a forge on the stream which runs through the east side of the Hollow just above where it enters the meadow lands, and there grew up a small business hamlet. Large quantities of iron were manufactured from the Salisbury ore, and two dwelling-houses were erected near the forge, which afforded accommodations for several families of the operators. A shoemaker's shop was also built, where that business was carried on by Benjamin Palmer, who came to the Hollow from Barkhamsted. This last mentioned building was occupied one summer for a neighborhood school, which was kept by Mrs. Bierce, wife of Joseph Bierce, who was also a shoemaker, and lived in one of the houses in the hamlet. This school I attended, being then probably about seven years of age. Joseph Wilcox here erected his first blacksmith's shop and commenced working at his trade, which he followed many years, and also occupied, with his family, one of the houses I have spoken of. He afterwards removed his shop and changed his dwelling-house up the hill to the turnpike road, directly opposite my father's, and kept it in operation till 1807, when he removed to Huntsville, or Ireland, as it was then called. This shop was a great place of resort for the men of the neighborhood on rainy days, and all the common topics of the day, public and private, received ample discussion and appropriate criticism. After Mr. Wilcox removed to Canaan the shop was carried on by Dudley Henderson, afterwards of Goshen, and when he gave it up the blacksmith's business in the Hollow ceased to be prosecuted. The forge was destroyed by fire in 1803, as near as I can remember, and the buildings which stood around it gradually disappeared, and not a vestige of any of them now remains.

General Sedgwick also erected a grist-mill on the same stream, about sixty rods above the forge, which did a good business ac-

cording to the extent of its accommodations, there being but one pair of stones in it. I have heard my grandfather say that it yielded him one hundred bushels of grain annually clear of all deductions. The house built for the miller was the first built on the east side of the Hollow, which stood in Cornwall. As early as 1770 Jeremiah Harris had built a house over the Goshen line where Mr. Lawton lately lived, and owned a farm of about one hundred and thirty acres. He sold this to General Sedgwick in 1783. The farm contained all the land which was owned by my uncle Henry, now owned by Erastus Merwin, which lies in Goshen, and extends around the saw-mill pond, and up to the hill east of it. The first miller was a Mr. Ensign, the next was Theron Beach, uncle of the late Theron Beach, Esq., of Litchfield, who, when the mill was still for want of custom, used to weave cloth for the neighbors, his loom standing in the upper loft of the mill. The miller's house was the one occupied by Joseph Wilcox after he removed up the hill, and was much enlarged by him.

The next house after the miller's, erected on the east side of the Hollow, was the one erected by my grandfather for my uncle Henry, and it is the one now owned by Erastus Merwin, Esq.; and in that house I was born, my father and mother living in the same house with his brother while their house was being built. My uncle Henry kept a tavern for several years, and in his house all the dancing parties were held which I ever knew of in the Hollow, and they were not infrequent in my early days. The next house on that side was that erected for my father, and next to that the house by the saw-mill, which were all on that side till the Wilcox family removed their habitations. General Sedgwick apportioned to each of the three sons I have mentioned, John, my father, and Henry, more than one hundred acres of land, and built a new house and barn for each. The mill of which I have spoken was carried off by a freshet in 1805-6. The immediate cause of its destruction was the breaking away of the saw-mill dam above it. A heavy rain produced such a pressure upon the dam that it yielded, and the rush and roar of the waters was terrible. The turnpike bridge, a small saw-mill which had been erected by my uncle Henry, and the grist-mill, were all borne off like a feather upon a gale of wind. The millstones, which weighed more than a ton each, were carried more than twenty rods, and deposited in the bottom of the stream. In 1816 they were purchased by Captain Jonah Lawrence, of North Canaan, and placed for use in a mill which he built that year.

General Sedgwick also erected a saw-mill on the spot where that owned by Mr. Merwin now stands, before the commencement of the present century. This mill stands in Goshen, within a rod of the line, but the house attached to it is in Cornwall. This mill, from my earliest memory, was under the care of Jephtha Merrills, a man of singular habits, and of a certain kind of drollery, which gave him a considerable notoriety. He was the most perfect mimic I ever saw. He would imitate to striking perfection the voices of men, women, and beasts, and could set off by droll descriptions anything and everything that fell under his observation. He was a soldier of the Revolution, and was at the battle of Long Island, and exposed to all the perils of the retreat to and from New York, and I have often been entertained by his graphic descriptions of the scenes of those trying days. His manners and deportment were in strong contrast with those of his wife, who was a mother in Israel—one of the excellent of the earth.

There was, from my earliest recollection, a small local congregation of Episcopalians, who had stated worship after the forms of that denomination, either in the Hollow, or in the next neighborhood above in Canaan. The meetings were generally held at the school-house, but during one summer they were held at Joseph Wilcox's, and during one winter they were held at Zadock Wilcox's. They were conducted by a lay reader called Deacon Howe, although I am not aware that he ever held that office. Occasionally, the priest from Litchfield would visit them and administer the sacrament, and the service was kept up as long as Deacon Howe was able to carry it on, and before he gave it up he was assisted occasionally by Captain Reuben Wilcox. I became so familiar with that form of worship as contained in their ritual, by attending those meetings, that I have retained it ever since, and when I worship with Episcopalians I can anticipate every successive change in the service. I believe the Episcopal worship has not been celebrated in the Hollow for many years.

The Methodist circuit preacher visited this locality at a very early period. The only early Methodists in the Hollow were Ozias Hurlburt and his wife, Joshua Saunders and his wife, and the wife of Joab Hurlburt; but on the hills of Goshen, adjacent, there were several families of that order, and the meetings were well attended. But the principal supply of preaching at the Methodist meetings was by the Rev. Henry Christie, a local preacher, who for many years held stated religious services in the Hollow and its

vicinity. Mr. Christie lived where the late Henry Baldwin lived, and was a tailor by trade. He was the son of an officer in the British army who came to this country in the time of the old French war, and I have heard him say that he was born in Albany, where his father was then stationed. Sometimes, and most of the time, the meetings were held at the school-house, sometimes at the house of Ozias Hurlburt, and during one summer at the house of David Smith, at the Hollow Hill in Goshen. The minister received frequent contributions as the reward of his labor, and the rich west-side farmers, Lieut. Riley, Philo Collins, and Thomas Beach, were not stinted in their donations. Mr. Christie was a man of moderate abilities as a preacher, but was of an excellent spirit. His sermons were without method or point, but his prayers were free, fluent, and fervent, and he is entitled to a grateful remembrance by the people of the Hollow for honest service and faithful labor. He removed to Ohio in 1837.

The Congregationalists in the Hollow did not number very strong in the early years of this century. There was occasionally a conference meeting, and the only persons whom I remember as taking part in them were, my grandfather, Mr. Daniel Harrison, and Mr. Ichabod Howe. Mr. Hawes, Congregational pastor of North Cornwall, occasionally held service at Mr. Harrison's, but the principal meetings of that order were at the center of the parish.

Nearly fifty years ago stated meetings were commenced here by the Rev. Mr. Talmadge, a Baptist clergyman, who was a good, sound, sensible preacher, and whose labors were well adapted to advance the cause of religion and sound morals in the neighborhood. The enterprise of this worthy denomination was such that they erected, many years ago, a beautiful house of worship, and it is among the most pleasant incidents of my visiting the Hollow during these later years, that I can know that so appropriate a place has been provided, and that evangelical christian worship is constantly maintained. Christian ordinances are the best conservators of public morals.

I have now accomplished, as far as I am able to do it, the purpose I undertook in gathering up some historical facts and incidents relating to the neighborhood in which I was born. I am well aware that the work has been very imperfectly done. Very few of my old acquaintances remain to assist in bringing up to memory the scenes of other days, or the men of other times. It is

nearly fifty years since I ceased to have a home among you, and you must be well aware that great changes—perhaps more noticeable to me than to you who have remained here—have taken place here during the currency of that period. The face of nature, it is true, is unchanged. The same sun still comes up from behind that spur of the Green mountain range that came up fifty years ago, and looking at his fair face to day, I do not perceive that he has grown dim with age during that period. The same mountains still lift their summits to the storms and defy the thunderbolts, and the same beautiful streamlets reflect the moonbeams, and fertilize the valley; but in other respects the changes and vicissitudes which mark the progress of human affairs toward the final consummation of all things are going forward here as they are elsewhere. Be these changes what they may, or how they may, I shall never cease to cherish with fond emotions the memory of my early experience in this pleasant locality, and to say from the heart :

O, give me back my native hills,
 Rough, rugged though they be,
 No other clime, no other land
 Is half so dear to me.
 The sun looks bright, the world looks fair,
 And friends surround me here;
 And memory, brooding o'er the past,
 Gives home its tribute tear.

Though far from home, the heart may still
 Reflect surrounding light,
 When stranger smiles enkindle love,
 And stranger hearts delight;
 Yet, oh, they call the memory back,
 As meteor-like they glide,
 To tell how kind our early friends,
 How dear our old fireside.

My native hills, still dear to me
 Wherever I may roam,
 With lofty pride and cherished love,
 I'll think of thee, my home.
 For rooted in thy rock-bound sides
 The noblest virtues grow,
 And beauty's choicest flowers are cull'd
 From out thy highland snow.

Then give me back my native hills,
 Rough, rugged though they be,
 No other clime, no other land
 Is half so dear to me.
 Affection's ties around my home
 Like ivy tendrils twine,
 My love, my blessings, and my prayers,
 My native hills, are thine.

SOLDIERS OF THE REVOLUTION.

I cannot give even the names of many of our revolutionary heroes, but brief reminiscences of a few are here presented.

Phineas Hart was a pensioner; lived to about eighty years; when over seventy, walked a journey in one week of over three hundred miles. He lived and died at a house on the Canaan road, a little north of James Reed's.

CAPT. EDWARD ROGERS,

the father of Col. Anson Rogers, was an officer both in the French and Revolutionary wars. He held a captain's commission during the latter. He was a man of good judgment, genial manners, and kindness of heart. Whilst he lived his house was ever open, and made welcome to the old soldiers, some of whom might almost be said to have lived there. A copy of his will, now before me, dated April 27, 1757, bequeathing £100 to his five sisters, and the residue of his estate to his brother Noah, was made as stated when he "was bound on the expedition against the French." With such a document in hand, we realize the dangers of our forefathers. He was a country merchant, a farmer, a manufacturer; he had a potashery in Cornwall, and made potash in 1775, as the books show in the purchase of ashes and the sale of potash, and long engaged in both military and civil service. His papers, still in possession of his descendants, show his abundant labors, and in lack of a complete list of soldiers furnished by Cornwall, we give a mileage list of his company, also an alarm list, which is marked as Capt. Rogers's company, though the names of other captains are attached to it. Some erasures and some additions on the list as here printed, in different ink, indicate it as having done duty for some time. This contains all the names on it:

An Abstract of the Mileage of Capt. Edward Rogers' Company in late Col. F. Gay's Regiment, returning at the end of the campaign.

MEN'S NAMES.	DISCHARGED AT	RETURNING TO	MILES DIST ^t .
Edward Rogers, Capt.,	North Castle,	Cornwall,	77 £0:6:5
Nathaniel Hamlin, Lieut.,	do.,	Sharon,	77 6:5
Hezh. Andrews, Lieut.,	do.,	Canaan,	87 7:3
Joel Hinman, Ensign,	do.,	Woodbury,	55 4:7
Joshua Parmele, Sergt.,	do.,	Cornwall,	77 6:5
Wm. Avery, do.,	do.,	Sharon,	77 6:5
Jacob Williams, do.,	do.,	Canaan,	87 7:3
Simeon Barns, do.,	do.,	Woodbury,	55 4:7
Timothy Doughty, Drummer,	Philipsborough,	Sharon,	83 6:11
Samuel Darrow, Fifer,	Norwalk,	Canaan,	70 5:10

MEN'S NAMES.	DISCHARGED AT	RETURNING TO	MILES. DIST'T.	
Timothy Knapp, Corporal,	Norwalk,	Cornwall,	60	5: 0
Gershom Dormon, do.,	North Castle,	Sharon,	77	6: 5
Daniel Harris, do.,	Norwalk,	Canaan,	70	5: 10
John Demmin, do.,	North Castle,	Woodbury,	55	4: 7
Solomon Emmons,	do.,	Cornwall,	77	6: 5
Francis Brown,	do.,	do.,	77	6: 5
Timothy Rowley,	do.,	do.,	77	6: 5
Joseph Brown, do.,	do.,	do.,	77	6: 5
Daniel Harrison,	do.,	do.,	77	6: 5
James Wilson,	Norwalk,	do.,	77	6: 5
John White, Sen.,	Philipsborough,	do.,	60	5: 0
James Sterling,	Norwalk,	do.,	83	6: 11
Ichabod Brown,	North Castle,	do.,	60	5: 0
Ben'jn Carrier,	Philipsborough,	Canaan,	77	6: 5
Roswel Fuller,	North Castle,	do.,	93	7: 9
Aaron Brownell,	do.,	do.,	87	7: 3
Samuel Partridge,	do.,	do.,	87	7: 3
David Whitney,	do.,	do.,	87	7: 3
William Fellows,	do.,	do.,	87	7: 3
Peter Tooley,	Norwalk,	do.,	87	7: 3
Asa Cole,	do.,	do.,	70	5: 10
Ebenezer Pardee,	Dead.		70	5: 10
Nehemiah Smith,	Norwalk,	Canaan,	70	5: 10
Asa Smith,	do.,	do.,	70	5: 10
John Whitney,	North Castle,	do.,	87	7: 3
George White,	do.,	do.,	87	7: 3
David Lawrance,	do.,	do.,	87	7: 3
Uriah Williams,	Norwalk,	do.,	87	7: 3
John Curtice,	North Castle,	do.,	70	5: 10
Luke Rowland,	Norwalk,	do.,	87	7: 3
Jonathan Blinn,	do.,	do.,	70	5: 10
Samuel Franklin,	North Castle,	do.,	70	5: 10
Elisha Forbbs,	do.,	do.,	87	7: 3
John Cusehoy,	Dead.		87	7: 3
Lewis Hurd,	North Castle,	Woodbury,	55	4: 7
Solomon Reynolds,	do.,	do.,	55	4: 7
Simeon Rood,	Norwalk,	do.,	40	3: 4
Timothy Johnson,	North Castle,	do.,	55	4: 7
David Franklin,	Dead.			
Andrew Coe,	North Castle,	Woodbury,	55	4: 7
David Douglass,	in Captivity.			
John White, 2d,	North Castle,	Sharon,	77	6: 5
Samuel Lamson,	Dead.			
Elnathan Knapp,	Norwalk,	Sharon,	60	5: 0
Daniel Coon,	North Castle,	do.,	77	6: 5
Cornelus Hamlin,	do.,	do.,	77	6: 5
Thomas Hamlin,	Norwalk,	do.,	60	5: 0
William Robinson,	North Castle,	do.,	77	6: 5
Joel Jackson,	Norwalk,	do.,	60	5: 0
Asa Hamlin,	North Castle,	do.,	77	6: 5
Sluman Abels,	Philipsborough,	do.,	83	6: 11
Peter Pratt,	North Castle,	do.,	77	6: 5
David Simons,	Philipsborough,	do.,	83	6: 11
Gamaliel Pardee,	Norwalk,	do.,	40	5: 0
David Hicock,	North Castle,	Woodbury,	55	4: 7
Adam Wagner,	do.,	do.,	55	4: 7
Daniel Potter,	do.,	do.,	55	4: 7
Nathan Bristol,	do.,	do.,	55	4: 7
Ephraim Herrick,	do.,	do.,	55	4: 7
Justus Johnson,	do.,	do.,	55	4: 7
Lemuel Gillet,	Dead.			
James Daley,	in Captivity,			
William Jakways,	Norwalk,	Canaan,	70	5: 10
Samuel Sirdam,	do.,	do.,	70	5: 10
Isaac Cool,	do.,	do.,	70	5: 10
Samuel Williams,	North Castle,	do.,	87	7: 3

*A list of the Number and Names of such as are of the Alarm List
who have their abode within the Limits of the fourth Company or
Trainband in the 14th Regiment in the State of Connecticut :*

Col. Heman Swift,	Elijah Hopkins,	James McClary,
Capt. Thos. Porter,	Jonathan Crocker,	Nehemiah Barsley,

Lieut. Ebenezer Dibble,	Elnathan Patterson,	Silas Clark,
Lieut. Matt. Patterson,	Sherman Patterson,	Kitchel Bell,
Ensign Benoni Peck,	Hezekiah Barse,	Samuel Bassett,
Abraham Payne,	Josiah Patterson,	John Dibble, 2d,
James Barse,	Samuel Sawyer,	John Dibble, 3d,
Thos. Dean,	Sele Abbott,	Timothy Cole,
Hezekiah Carter,	Job Simmons,	Noah Bull.
David Lindsly,	Jesse Jerrards,	38 in number.
Samuel Sawyer,	Rufus Payne,	—
John Millard, Jr.,	John McHannah,	33
Peter Rumer,	Samuel Abbott,	38
John Carter,	Jethro Bonney,	—
John Sprague,	Abel Abbott,	74 Capt. Rogers's Company.

CORNWALL, 17th March, 1777. pr. JOSHUA PIERCE,
Captain of the Company.
 Capt. ROGERS.

The subjoined order for teams shows that the pressure of military necessity was felt even among our hills:

These Lines are to Sertify all whom it may Conserne that I the Subscriber was sent by Mr. Isaac Bauldwin A. D. Qt. to Edward Rogers with a desir for him to Procure ten teames in this Place to transeptort one Hundred Barrels of flower to Litchfield on next Sabooth Day if the teams Cannot be procured no other way they must be pressed.

pr. JOS. GREGORY.

CORNWALL, April 9, 1779.

The following Act of the General Assembly, found among the same papers, shows the pressing necessities upon the country at that time, in a clearer light than I can in any other way:

At a General Assembly of the Governor and Company of the State of Connecticut, holden at Hartford, (by special Order of his Excellency the Governor,) on the 7th Day of April, A. D. 1779.

An Act for ascertaining the Quantity of Grain, Flour and Meal in this State, and thereof to make provision for an immediate Supply of Bread for the Army, and the necessitous Inhabitants of the State, and for securing other necessary Articles for the Army.

Be it enacted by the Governor, Council and Representatives, in General Court assembled, and by the Authority of the same, That an exact account shall be taken of the number of persons belonging to each family in this State, and of the quantity of wheat, meslin, rye and Indian corn; and of all the flour and meal made of such grain, in the possession of every person in this State, in manner following, viz.: That the Select-Men in each town by themselves, or such persons as they shall appoint, shall, by the twenty-ninth day of April instant, give warning in writing or otherwise, to all the heads of families and other persons in their towns, to make and return to them, on or before the sixth day of May next, a true account, under oath, (or affirmation if of the people called Quakers,) of all the wheat, meslin, rye and Indian corn, and of all the flour and meal made of such grain, which they have in their possession, and to whom

the same belongs, on the twenty-ninth day of April aforesaid; and also an exact account of the number of persons each family consists of, on penalty that each person who refuseth to give a true account of his or her grain, flour and meal, as aforesaid, shall forfeit to and for the use of this state, double the value of such grain and meal as any such person hath, and is found to be possessed of on said twenty-ninth day of April, and also the sum of one hundred pounds lawful money, to be recovered by bill, plaint or information, which oath shall be in the form following, viz.:

“You A. B. do swear, (or affirm) that this return by you made, contains a just and true account of all the wheat, meslin, rye, Indian corn, flour and meal, made of either of said kinds of grain, you had on the twenty-ninth day of April, 1779, in your possession, being either your own, or the property of any other person, and the number of persons of which your family consists, according to the best of your knowledge. So help you God.”

Which oath may be administered by an Assistant or Justice of Peace, or any Select-Man, within the town to which he belongs. That the Select-Men of each town, by themselves or such person or persons as they shall appoint, shall receive said accounts so returned, and enter them in a book, or roll, keeping each family and its number of persons, with the kinds and quantities of such grain, flour and meal returned, as the stores of each family, or on hand, in distinct columns; and of all persons having such grain, flour or meal in possession at the time aforesaid, with the footing of the sum total of the inhabitants, and of each kind of the aforesaid grain, flour and meal in each town, on the twenty-ninth day of April instant; and such book or roll so made up, shall be lodged with the town clerk in such town, by the tenth day of May next, and a true return of the sum total of such inhabitants, and of each kind of such grain, flour and meal aforesaid in each town, shall by the Select-Men be made from the footings of rolls aforesaid, entered in separate columns according to the form hereto annexed, and transmitted to his Excellency the Governor, by the fifteenth day of May next.

That an allowance of one bushel of wheat, or five pecks of meslin, or one bushel and a half of rye, or two bushels of Indian corn, or flour or meal equivalent, shall be reserved in the hands of the possessors, for each person in their families per month respectively, until the twenty-ninth day of August next, for their subsistence. And such owners and possessors of such grain, flour and meal on hand on said twenty-ninth day of April, more than the aforesaid allowance, for their families use for the time aforesaid, shall stand accountable to the Select-Men of their respective towns for the same, and not dispose thereof, unless to the Continental or State Commissaries, or to such persons as by a certificate of the town-clerk, or in his absence, of any one of the select-men of the town where they dwell, appear to be deficient of the quantity of such grain, flour and meal, for support of their respective families, as also the quantity that is necessary for that purpose, until the first day of August aforesaid. And whoever shall otherwise dispose of the same, or any part thereof, or shall refuse to render an account thereof to the select-men when required, shall forfeit the value of all such grain, flour and meal, refused to be disposed of or accounted for as aforesaid; one half thereof to the town treasurer of the town, where such grain is found, and the other half to him who shall sue for, and prosecute the same to effect, in any court proper to try the same.

And in case any owner or possessor of any such grain, flour or meal, more than is wanted for his own family, by the allowance aforesaid, will

not sell to any continental or state commissary, or his agent, at a reasonable price, such commissary or agent may immediately apply to an assistant or justice of peace, who shall grant a warrant directed to any proper person, to enter any house or store, and seize and take from such refusing owner or possessor, all such grain, flour and meal, in his or her hands, over and above the allowance made by this act, and deliver the same to such commissary, taking a true account thereof, to be laid before the General Assembly, to be considered and allowed as they shall judge just and reasonable; and such commissary shall thereupon pay for the same accordingly.

And any person who shall be in want of any such grain, flour or meal as aforesaid for his families use, may take a certificate from the town-clerk, or in his absence from any one of the select-men of said town where he belongs, of the quantity in which he is deficient, which shall be a sufficient warrant to him to purchase the quantity therein specified, on the back of which certificate, shall be endorsed the quantity of grain purchased, and of whom, and shall be returned to the town-clerk, and such persons receipt left with him, of whom he shall purchase, shall be good accounting, by the seller, for such quantity of grain sold as aforesaid. And whenever any such certificate shall be given by any select-man as aforesaid, he shall forthwith lodge a memorandum thereof, in the town-clerks office; and the select-men of any town deficient in supplies of such grain or meal as aforesaid, may take a certificate from their town-clerk of their deficiency, and the same shall be a warrant to them, to purchase of such persons and in such town, as have to spare, and cause the same to be disposed of to such persons as are deficient therein, and shall have power to transport the same by the most convenient carriage, to their own towns, giving bond to the treasurer of the town from whence transported, in double the value of the grain, flour and meal by them so transported, to be forfeited to and for the use of such town, in case the whole of such grain, flour and meal be not disposed of for the purpose aforesaid.

And be it further enacted by the Authority aforesaid, That when any purchasing commissary, for the continent or state, shall have occasion for rum, molasses, sugar, coffee, or other supplies and refreshments, necessary for the continental or state troops, and cannot purchase the same, at a reasonable price, of such person or persons as may have the same on hand, such commissary shall make information thereof, as also whose hands such articles are in, to any assistant and justice of the peace, or to any two justices of the peace, who shall consider thereof, and if they judge it reasonable, shall grant a warrant, directed to some proper officer, to enter any house or store, seize and take such quantity as they shall judge sufficient, and deliver the same to such commissary, taking his receipt, and a true account thereof, and such warrant shall be returned to the authority granting the same by such officer with his doings, and a list of the goods taken and delivered by virtue thereof, truly indorsed thereon, and an account of such goods, with the expence of seizing and delivering the same as aforesaid, shall be laid before the General Assembly as soon as may be, to be adjusted and allowed as they shall judge just and reasonable, and such commissary shall pay for the same accordingly.

And be it further enacted by the Authority aforesaid, That it shall be, and is hereby enjoined on the commissaries, and all other persons whatsoever, to stop, take, and seize all such grain, flour or meal, as they shall find in the hands of any person or persons, conveying or transporting the same, by land or water, out of this state, without a special permit

from the General Assembly therefor, or from his Excellency the Governor and Council of Safety, and the same being so seized and stopped, shall be reported, with the facts and circumstances attending the same, to his Excellency the Governor, and Council of Safety, and be liable to such orders and directions as they shall give thereon, any law of this state notwithstanding. *Provided nevertheless*, That nothing in this act shall be construed to prohibit any licenced tavern-keeper, or victualler, from purchasing, or retaining in his or her possession, such supplies as the select-men shall judge necessary for the use of his or her tavern. *Provided also*, that masters and owners of vessels, may purchase such necessary stores for the use of such vessels, having regard to the number of men, and the length of the voyage intended, as his Excellency the Governor and his Council of Safety shall allow, and grant them a licence to purchase for that purpose.

And be it further enacted by the Authority aforesaid, That if the select-men, in any town in this state, or any of them, shall neglect or refuse his or their duty, in executing the trust reposed in them by virtue of this act, each select-man, so neglecting or refusing, shall forfeit as a penalty, to the treasury of this state, the sum of one hundred pounds, lawful money, to and for the use of this state; to be recovered by bill, plaint, or information, in any court proper to try the same. And the select-men and town-clerk of each town shall be allowed a meet reward for their services, by their respective towns. And this act shall be and remain in full force until the first day of August next, and no longer.

And all suits that may then be depending for the breach of this act, may be pursued thereon to final judgment and execution. And the form in which said returns shall be made from the select-men to the town-clerk, and from the town clerk to his Excellency the Governor, shall be as follows, viz. :

A true Copy of Record,
Examin'd, by
GEORGE WYLLYS, Secretary.

GEN. JOHN SEDGWICK.

Gen. John Sedgwick was an officer in the War of the Revolution. He was superseded by Col. Heman Swift, which offended him to such a degree that he resigned his commission and retired from the army. He was a brave and good officer. For many years he represented the town in the legislature. Although his early education was defective, his natural good sense enabled him to discharge the various duties of public and private life in which he was actively engaged in a very creditable manner. As a magistrate he was remarkable in leading contending parties to an amicable settlement. For many years he discharged the duties of School Visitor. To the scholars whom he inspected General Sedgwick was always an object of much interest. His stalwart form, shaggy eyebrows, with the frank, familiar, and kind manner with which he was accustomed to address them, attracted their attention, won their confidence and esteem to the highest degree, and



GEN. JOHN SEDGWICK.
Born 1742. Died August 18,
1820.

many a little fellow, for the first time, was induced to commence on a course of honorable manhood by his kindly persuasiveness and appropriate suggestions which flowed out of his large heart and superior mind. General Sedgwick was a man of piety. His passions were naturally strong, but, subdued by moral principle, and guided by an excellent understanding, made him one of the kindest of men in all the social relations of life.

A true friend, kind and affectionate in manner, a peace-maker, and given to hospitality, his memory will be cherished with veneration by all who had the pleasure of his acquaintance. As in stature and physical strength he excelled his fellows, in moral qualities he was equally unrivaled. He died at the age of seventy-seven years, and his remains repose with those of the other members of his family in the old Cornwall Hollow Cemetery.

Anecdotes illustrating his Herculean strength and resolute courage are abundant. One of his oxen once slipping from the yoke left the half-loaded cart in the mire. He took the place of the ox at the yoke, saying, "I will have it go; whip up that other ox,"—and it went. Hunting bears on the back side of Cream Hill—the bear came out of the cleft in the rock where he watched, and astride him he rode some ways down the mountain before the bear was subdued.

His energy at the time of Shays's Rebellion, in 1787, saved our county from participation in the affair.

SHAYS'S REBELLION.

Theo. Sedgwick of Great Barrington, wrote under date of May 13, 1787, to his brother Col. John Sedgwick of Cornwall, Conn., that the followers of Shays were depending on much assistance from New York, Vermont, and Connecticut, and especially boasted of receiving aid from Sharon and vicinity, and he asks if there is no power in Connecticut to stop these scoundrels.

Thereupon (the same day, May 13th) Col. John Sedgwick issued orders to his regiment, the 14th Militia, to hold themselves in readiness to march at a moment's notice to prevent all disturbances; that in no case must citizens be allowed to assist the rebels of Massachusetts, and orders Parsons and Day to be arrested, who are leaders.

He appears also to have informed Gen. Heman Swift of the facts, who investigated the matter so promptly as to be able to write to Gov. Huntington, at Hartford, May 15th, to this effect: That

Col. Sedgwick had acted as above in order to let the disturbers of the peace know that their plans are discovered; that many men, particularly in Sharon and Norfolk, had formed connection with Shays; that one Mitchell is employed in that service in Sharon; that he (Swift) had just sent a "man of sagacity and prudence" to Sharon, who had approached Mitchell and made him believe he was friendly, and Mitchell disclosed to him his whole plan of operations, and said he had enlisted 100 men in Sharon as minute men, to support Shays, who were now completely equipped and ready to march at the shortest notice, but the whole organization was secret; that Drs. Hurlburt and Barns were Mitchell's advisers, who were insurgents from Berkshire, and had fled from justice there, and were harbored in Sharon; also, that one Captain Tanner from Spencertown, N. Y., had been publicly forwarding recruiting in Sharon, and that the disaffected people in Berkshire were constantly passing and repassing to and from Sharon. Swift says he had been obliged to act in secret, for the movement was very popular, and he was regarded as "a speckled bird" for opposing it.

The Governor laid this at once before the Assembly, who ordered Col. Canfield to come at once, and gave him authority to arrest Mitchell, Tanner, Hurlburt, Barns, and such others as should be thought necessary, and the governor was authorized to order Gen. Swift to call out some or all the militia under his control, if necessary, to stop the insurrection and prevent their joining the Massachusetts insurgents.

Canfield acted so promptly and carefully as to be able to get to Sharon and make the arrests and put those men in jail before they knew any design to that effect was on foot.

This from State Archives at Hartford, in State Library.

COL. ETHAN ALLEN.

Ethan Allen was the son of Daniel Allen, who resided in Cornwall, and though it does not appear that Col. Allen was born here, yet most of his boyhood was spent here, and we rightly claim some share in the honor which attaches to his name. The residence of his father was on the corner south of the North Cornwall Church, a large old house torn down about 1830. Many stories are told of his youthful spirit, indicating the man of firm resolve and undaunted purpose.

Colonel Allen held a commission in the army, and by his bold daring and laconic demand obtained the surrender of Ticonderoga

and Crown Point. He was afterwards taken prisoner and sent to England, where he was for some time confined in the Tower of London. The British found him such a difficult case to manage on account of the influence he exerted over the masses of the English metropolis, by communications which he made and contrived to send out, though kept closely confined in prison, that they desired to send him back to America. He wore the same Continental uniform through the whole period of his imprisonment in England which he had worn in the American service. Of course it was in a soiled and dilapidated condition—on which no “busy housewife” had “plied her evening care” for many a long month. But this circumstance did not break down the spirit of Allen. He was sent under the charge of a hard and cruel officer, who treated him with the greatest severity. He was not allowed to come on deck in presence of the British officers. The ship in which he sailed had occasion to put into a port in Ireland, and when it became noised about that Colonel Ethan Allen was aboard—he who was the famous champion of American liberty—the great *Irish heart*, which then, as now, beat in unison with his in the cause of freedom, and in opposition to British tyranny, rallied around him, much to the annoyance of the officers who had him in charge. They presented Colonel Allen with a new uniform, many articles for his comfort, of nice luxuries, and a purse of fifty guineas. The luxuries were distributed among the ship’s crew by the captain. The purse of gold was nobly declined by Colonel Allen. The uniform he too plainly needed to decline.

GEN. HEMAN SWIFT.

Gen. Heman Swift came from Kent, about the year 1764–5, and settled on the road from Sharon to Warren and Litchfield, about half a mile southeast up the hill from the residence of his son, the late Rufus Swift, Esq. His mind was strong, and he possessed an uncommonly sound judgment, for which he was much more distinguished than for brilliancy of imagination. He was also distinguished for firmness and decision of character. He was a man of strict integrity. Early in life he was selected by his fellow-citizens for public service, both in a military and civil capacity. He was an officer in the old French war, and in the Continental army, having received a colonel’s commission over Major John Sedgwick, which circumstance created a momentary excitement, and the major resigned his commission and retired from the army.

But this breach of good feeling did not long continue. Colonel Heman Swift continued in active service during most of the War of the Revolution. He was a personal friend of Washington, by whom he was held in high esteem.

Colonel Swift's early education was very limited. This circumstance prevented the attainment of as high a position as otherwise he might have occupied. He was for many years after the close of the war a member of the Upper House in the State Legislature. He possessed a noble personal appearance, and during the later period of his life bore the title of General. He died November, 1814.

Colony }
of }
Connecticut. }

THOMAS FITCH, Esq. ;

Captain-General and Governor-in-Chief in and over His Majesty's English Colony of CONNECTICUT, in New-England in America.

To HEMAN SWIFT, GENTLEMAN, *Greeting :*

By Virtue of the Power & Authority to me given, in & by the Royal Charter, to the Governor & Company of the said Colony, under the Great Seal of England, I do by these presents, reposing especial trust & confidence in your Loyalty & Courage & good Conduct, constitute and appoint you the said Heman Swift to be first Lieutenant of the ninth Company in a Regiment of Foot, raised within this Colony for invading *Canada*, and carrying the War into the Heart of the Enemies Possessions ; & to proceed therein under the Supreme Command of His Majesty's Commander-in-Chief in North America, of which Regiment David Wooster, Esq., is Colonel. You are therefore carefully and diligently to discharge the Duty of a Lieutenant in leading, ordering, and exercising said company in Arms, both inferior Officers & Soldiers, in the service aforesaid, to keep them in good Order and Discipline ; hereby commanding them to obey you, as their Lieutenant, and yourself to observe & follow such Orders & Instructions, as you shall from Time to Time receive from Me, or the Commander-in-Chief of the said Colony, for the Time being, or other your superior Officers, according to the Rules & Discipline of War, pursuant to the Trust reposed in you.

Given under my hand & the public of the said Colony at Norwalk, the Twenty-seventh day of March, in the Thirty-first Year of the Reign of his Majesty King George the Second. Annoque Domini, 1758.

By His Honor's Command,
GEORGE WYLLS, *Sect.*

THOS. FITCH.

CAPTAIN JOHN JEFFERS.

This name in the early records of the town was called Jeffrey. Whoever was acquainted with the people of Cornwall fifty or sixty years ago will recollect an old Revolutionary soldier by the name of Captain John Jeffers. He had served faithfully in the Conti-

mental army against the British and Indians. The rough pursuits of a large share of his life, and the times in which he lived, had given him a peculiar style of manner, and made their impress indelibly upon his moral sensibilities. He was naturally brave, ardent, and of strong passions. After the war had closed he retired to private life, and abstained from any business engagements except as teacher of a district school. He taught in the district north of Cream Hill for at least two winters. As a teacher, Captain Jeffers, accustomed as he had been to the arbitrary rules of a military life, was severe in the government of his school—differing widely from that modern tender-footed class who advocate the no-whipping and anti-corporeal punishment system, and believe that Solomon was not a very wise man in comparison with many in our day.

The military company which was under Jeffer's command, and which he often led to perform feats of valor, received the gentle appellation of "Hell Hounds." He was accustomed to spend most of his time in visiting the various families about the town, who were always happy to entertain an old soldier, give him the best seat at the board and the fireside, and to promote his happiness in every possible way. His genial manners, large stores of information, and free conversational powers, made his company usually agreeable and interesting. His vices, for he had some, "leaned to virtue's side," and were the inseparable accompaniments of the camp and battle-field, where he had passed so many years.

Captain Jeffers was never married. When in 1812 war was declared by the United States against England, Jeffers made application to a distinguished member of Congress for a Brigadier-General's commission in the army; but this request was not granted.

Soon after this he was taken with a fever at the house of Mr. Timothy Johnson, and after a few days' illness died. His death occurred in the early part of May, 1813. His grave is in the old South Cornwall cemetery.

He was the son of John Jeffrey and Mary Howland. He was born 5th of June, 1761, being at the time of his death nearly 52 years of age. His birthplace, and where his father's family resided, was the farm owned and occupied by the late Hawley Reed, now that of Barnett Johnson, in Cornwall Hollow.

HON. OLIVER BURNHAM.

Few, if any, of the distinguished men who have borne an active part in the transactions of Cornwall since its first settlement, would rank before the Hon. Oliver Burnham, whose late residence still remains, though in a dilapidated condition, about a quarter of a mile south of the North Cornwall Church. His father, at the time of his death, was a resident of Cream Hill. The son Oliver served, while very young, as a soldier in the Army of the Revolution, and in consequence of a wound produced at that time he received a small annuity from the government. He occupied the place of County Surveyor for many years. For twenty or twenty-five years he represented the town in the General Assembly, usually in the House of Representatives, and served one term in the Senate. He held the office of magistrate until exempted by age, and served a short time as judge of the county court.

When in middle life he was distinguished by the beauty of his personal appearance. His manly form, dark eyes, regular features, which were usually enlivened by a smile and a strong intellectual expression whenever addressing another, was in no ordinary degree interesting and agreeable. A mind naturally vigorous had been much improved by his long course of public life, and his varied stores of knowledge, thus acquired, enriched his conversational powers, which gave a charm to his society possessed by very few men of the age in which he lived.

He was a native of Farmington, and born on November 11, 1760. When he was fifteen years of age, he enlisted as a soldier in the regiment of Col. Willis, and went, in December, 1875, to join Gen. Washington's army, then near Boston. When the British evacuated Boston and removed to New York, the army of Washington soon followed them. Young Burnham was in the desperate and disastrous battle on the west end of Long Island, at Flatbush; many were killed, and others taken prisoners. The prompt withdrawal of the American army by Washington during a dense fog perhaps saved the cause in which he was engaged from total failure.

When in New York, young Burnham was removed from his regiment to a battalion of rangers, commanded by Col. Knowlton, and was near Harlem when the army of Gen. Washington left New York. Knowlton was ordered to take one hundred and twenty men and reconnoiter a large body of the British on Harlem

Heights, and bring them down to a certain ground, more favorable to the attack of the Americans. They went on until the enemy fired upon them, when Knowlton's men fired, and after giving the enemy nine rounds, rapidly retreated and concealed themselves behind a stone wall. The British came on, and when within about ten rods of the wall Knowlton's men fired upon them. Thirty were killed or wounded of the Americans, and many more of the British. Knowlton, before he could reach the main army, being pursued by the enemy, was mortally wounded. At this juncture the American army attacked the enemy in large force, and after a severe battle of four or five hours, the enemy were driven back, leaving many dead and wounded on the field. Gen. Washington gave his thanks to this brave body for their success, and they were ordered to the rear for a season of rest.

After this, the corps to which Burnham belonged, under the command of Maj. Coburn, was placed between the two armies—a post of danger, but one of honor also—the place of the greatest hazard is best suited for the brave. In a skirmish which ensued on Harlem Plain, Maj. Coburn was wounded, and in consequence resigned his command, and a Capt. Pope took his place.

On the 16th of the following November, the enemy came out in full force and attacked the Americans on every side. The battle lasted during most of the day and resulted in young Burnham, with many others, being taken prisoners of war. He was taken to New York with his associates. They were confined in a barn for two or three days, and then in the old Dutch Church. For the first four days after Burnham's captivity, he tasted no food nor saw any but some sea biscuit, which were devoured before he could obtain any.

These prisoners were nine days in the church with small allowance of food. Some soup was furnished them by a few good people in the city.

From the Old Dutch Church they were removed to a prison-ship where were confined eight hundred prisoners, making with the guard, 1,000 men. The name of this ship was the Dalton. Although she was a large-sized East Indiaman, the crowd in the hold was so great that there was not room to sleep below without lying partly one upon another. In the pestiferous air of this crowded ship, with scanty allowance of food, and but little water, it seems extraordinary that any should have survived.

The prisoners died in vast numbers. Every morning boat-loads

were conveyed away to a sand-beach, ostensibly for interment, but the whitened bones which afterwards appeared were a sufficient proof of the barbarity of the enemy.

Such was the situation of young Burnham among the sick, dying, and dead for many days (how long he did not know), until he also became sick. Being the youngest of the prisoners, his sufferings excited the compassion of the commander, and he and a few others were sent to the city. They were put into the Methodist church in John street. Burnham remained there for many days without any proper care, and was furnished with nothing but powders and water-gruel.

Soon after this a quarrel originated between the doctor who had the care of him, and a prisoner by the name of Samuel Lyman, who brought some soup for the sick. Lyman applied to the British commodore, and obtained orders that he and his associates that were sick and were New Englanders might board in the city. The town of Farmington sent money, so that they were comfortably provided for in provisions. At this time the small-pox was prevailing in New York. Burnham caught the disease, from which he recovered. After a time he was about to obtain leave to go home on parol, but just before the arrangement was completed, and while at the office upon this business, the news of Washington's successful battle at Princeton arrived and crushed all hopes of a parol. He remained a prisoner in New York until the 16th of February, 1777, when, by the aid of some friends, he took leave of his captors without asking their liberty, and returned home. He was afterwards in two campaigns until he became lame, and in consequence compelled to retire from the army—at which time he was but eighteen years of age.

He married the daughter of Mr. Noah Rogers, a lady of piety, and the mother of a numerous and interesting family of children, all of whom but two have passed away.

As a politician, Judge Burnham possessed much shrewdness and tact. For many years he probably held a greater influence in the affairs of the town than any other individual. His vigorous intellect remained unimpaired until he attained about fourscore years. Although partial to the Episcopal church, he was a regular supporter of the Congregational society. He died in the eightieth year of his age.

JACOB SCOVILLE.

Among the residents of Cornwall who took an active part in the struggle of the Revolution, and one intimately known to the writer, was Jacob Scoville. Often did he afford amusement in my boyhood by relating incidents of the war in which he had for so many years been an actor. He was distinguished by a genial and convivial nature, frank and amiable manners, and generous hospitality.

He served as a private soldier through most of the war, and in his old age received the benefit of a pension. He was a single man through his military service, at the close of which he married a widow Emmons, whose first husband died in a prison-ship in New York.

The farm she occupied was situated on the southern border of Cream Hill. The house was remote from the traveled road, in a sequestered vale, and beside a little brook whose bright and sparkling waters murmured their sweet though monotonous music, as they hurried onward in their ceaseless course. It was a small brown cottage. Its original dimensions were very limited, consisting of but one room, to which several small additions had been made from time to time, to suit the convenience of the occupants. Here were a few feet appended for a pantry, there an addition for a small bedroom, and on another side still, a portion sheltering the only entrance. Its secluded and sheltered position precluded extensive prospect, and no other house was in view.

Fruit trees of various kinds, such as the cherry, peach, plum, quince, pear, and apple, exhaled the fragrance of their blossoms upon the balmy air of spring, and sheltered, beneath their cool, embowering shade, this quiet spot from the scorching rays of the summer sun, or protected it from the rough blasts of winter.

In this humble though picturesque spot lived a widow, with her three orphan children. Her name was Hamer [Ruhamath] Emmons. She was the daughter of Mr. Jennings. Her eldest children were daughters of some six and eight years; the youngest, a son of about four. One of the daughters married a Mr. Cole of Sharon, father of Benjamin Cole. The other a Mr. Hudson; from this last marriage a grandson, who became high sheriff of Columbia County, N. Y. Two long years had this widowed mother tended her little flock since the companion of her happier days—he who shared with her the toils and joys of life—had passed away.

Melancholy were the circumstances of his death to her, for he expired amid the pestilential air of a British prison-ship. He was a brave soldier and a kind husband, but his country had called him to break away from all the endearments of his happy home, and meet his fate where she could not smooth his lonely pillow, or administer any relief to his sufferings.

But *Time*, the great restorer of human comfort under bereavement, had done something to tranquilize her perturbed spirit, and heal the wounds of her lacerated heart.

A placid melancholy had taken the place of deep sorrow, and she became pleased when some neighbors dropped in to pay her a visit, and particularly when a soldier, returned from the war, would spend a leisure hour in relating something which he chanced to know of her dear lost husband.

Among the number of her visitors, none seemed to afford her more pleasure than Jacob Scoville. She had known him from childhood. He had suffered with her late husband in the toils and privations of the army and noisome prison-ship, and had watched over him when the deadly sickness was upon him, and assisted to close his eyes in death.

Jacob Scoville was young, several years younger than widow Emmons; but she was still a young widow, and it was not strange that the susceptible heart of Jacob, at length, should have become affectionately inclined towards Hamer Emmons. Every time he could honorably obtain leave of absence from the army, he would hasten home, and as often as he came he visited his gentle friend, who greeted him with kindness at each successive visit, and as he rarely failed to bring some little present for the children, he soon became quite a favorite with them. Mrs. Emmons scarcely knew why she had become so much interested in these things, or why her heart would suddenly leap with a joyous emotion as she contemplated his speedy return.

Now "the wars were over," the "intention of marriage," as the law of the time required, was duly proclaimed by the minister on the following Sabbath, and the indissoluble bands were shortly after imposed. Jacob Scoville was too partial to the little cottage by the brook to forego the pleasure of occupying the same, and chose it as his residence. Here Jacob and Hamer lived many years, until they purchased and occupied the small brown one-story house situated on the traveled road, a little west of the present house of Jacob and Ralph I. Scoville, where now is the residence

of Mrs. Wm. Rogers. Here they lived together until the death of Hamer [Ruhamath], which occurred in the year 1830.

The writer, during a professional visit in the neighborhood on the day of her decease, in passing the house, was accosted by Jacob Scoville with a request to call, saying, with deep emotion, and tears falling from his cheeks, "Hamer is a-dying." She was insensible, and in a dying state, and shortly breathed her last.

On the death of his wife, Jacob went to live with his nephew, Jacob Scoville, to whom he gave his property. Here, at the advanced age of ninety-two years, he died, and was buried by the side of Hamer.

Their resting place may be seen in the old South cemetery in Cornwall. And whoever shall read their brief epitaphs, may drop a tear over a soldier's grave, and remember the virtues which were many, and forget the vices which were comparatively few, over two generous hearts now tranquilly at rest.

Samuel Scoville, brother of Jacob, was very partial to Gen. Swift. Once, when on sentinel duty, it was very wet and muddy, an officer came riding along, whom he ordered to dismount. The officer replied, "You know me well, and you wouldn't make me get off in this mud?" "I know no man when on duty, and you must dismount." Soon after Gen. Swift rode up, to whom he said, "I know you very well, you can pass."

The following names are from an old record :

Samuel Emmons died in a prison-ship at New York.

Heth, or Hesse (colored,) belonged to Capt. Samuel Wadsworth : died in Goshen, aged about 90.

Reuben Dean, Jos. A. Tanner, Elisha Bradford, Wm. Chittester.

Wm. Bierce, afterwards went to New Connecticut, where his sons, Columbus and Lucius, became prominent men.

Ebenezer Bierce, Edward Allen.

CORNWALL SOLDIERS IN THE WAR OF THE REBELLION.

Of the sons of Cornwall who gave their lives for their country three lie buried in the Hollow cemetery; one alone has a monument with this short epitaph:

MAJ.-GEN. JOHN SEDGWICK,

Born in Cornwall Hollow,

Sept. 13, 1813.

Killed near Spottsylvania C. H., Va., May 9, 1864.

Any attempt to do justice to the eminent services of Gen. Sedgwick must of course be a failure. My father attempted to prepare a sketch of his life, but it remained unfinished among his papers. He says: "Among the distinguished heroes for the maintenance of the Union, none held a more exalted position, or, dying, left a purer record on the page of our country's history, than Maj.-Gen. John Sedgwick."

In 1832, in a letter to Gen. Cass, recommending young Sedgwick for an appointment at West Point, my father wrote: "I believe, if permitted to enjoy that privilege, he would do honor to the institution and become of some service to his country." Would that all our recommendations to public places could be as well honored. Graduating with honor in 1837, he was first engaged in the Seminole war in Florida; the next year, under Gen. Scott, employed in the removal of the Cherokees to their Western reservation; next we find him fighting in Mexico, under Taylor, Worth, and Scott. Vera Cruz, Cerro Gordo, Puebla, Cherubusco, El Molino del Rey, and Mexico herself, witnessed his valor.

The war of the rebellion opened while he was on the frontiers beyond Pike's Peak. Called to the Army of the Potomac, the command of which was twice offered to him and twice declined, he fought at Fair Oaks, Antietam, Fredericksburg, and the battles of the Wilderness, till he met a soldier's death at Spottsylvania.

Notwithstanding his familiarity with scenes of blood and carnage, he was as tender as a father of his men; and though so long in public life, and removed from the scenes of his boyhood, his love for them, for his ancestral acres,—for they had memories of which a soldier and a patriot might well be proud,—his love for the simple pursuits of husbandry was as strong as if he had never wandered from his native vale.

The strength of a country consists not in bulwarks and ramparts of stone, nor yet in an array of well-disciplined troops, bristling with bayonets and thundering with artillery; not in commerce, with her sails whitening every sea, and bringing tribute from every clime; not in manufactures, leading captive the powers of water and of steam; nor even in agriculture, the parent of all arts, with her waving fields of grain, and her flocks and herds upon a thousand hills; but in the hearts of her citizens. If they are virtuous, if they are true, if they are noble, if they are brave, they form true ramparts stronger than ribs of oak or mountains of rock, alike defenders against external assaults and internal dissensions.

What nation has a richer record than our own of true, noble, and brave men, who in times of danger have rushed to her rescue—have bared their breasts to her enemies—and who have, alas! sealed their sacrifice with their blood.

But Gen. Sedgwick was known to us as one who never forgot his ancestral home. The adornment of his paternal acres was his pride, and it was his hope and ambition to retire from public life, here to enjoy that quiet which his duties as a soldier prohibited. The same qualities which made him a good officer made him a good farmer, and his example and influence as a cultivator of the soil will be no less enduring than as a patriot soldier.

In 1858 the old Sedgwick residence, which had been so speedily rebuilt for his grandfather when it was burned by the Tories in Revolutionary times, was consumed by fire. Here Gen. Sedgwick built a noble mansion for his own occupancy, but it was a sad day to his friends and neighbors gathered there, May 15, 1864, to perform the last offices to the patriot dead.

In the same cemetery, with unmarked graves, rest Harvey Ford and Mr. Read, colored.

In the North Cornwall cemetery we find the names of

Lieut. WILLIAM H. COGGSWELL, died Sept. 22, 1864, aged 25 years, 2 months, and 23 days. He enlisted as private in the Fifth Regiment, C. V., June 22, 1861, and was promoted in the Second Connecticut Artillery for gallant services, Sept. 11, 1862. He was in the battles of Peaked Mountain, Winchester, Cedar Mountain, Cold Harbor, and Opequan, and died from wounds received in last battle.

A handsome freestone monument, with the above inscription, erected by his fellow-townsmen, stands as a tribute to his memory. As a valiant, faithful soldier he had no superiors, while in his power to endure fatigue, agility, strength, and never-failing spirits, he had few equals. The writer remarked to his colonel (Wessells) that "William was one of a thousand as a soldier." He replied, "You might well say one of ten thousand."

It is related of him that when on the march many were falling out of the ranks from fatigue, he grasped the muskets of three or four, carrying them for miles, showing his men what strong and willing arms could do.

Before he went into the army he was a noted runner at all our local fairs, surpassing all competitors, so that when it became known that he was to run, there would be no race. No gymnasium

could surpass these Cornwall hills, as a field to acquire good lungs and limbs. He was the oldest son of Nathan Coggsell, to whose skilled hands Cornwall farmers are indebted for many of their fine stone walls, and grandson of Jeremiah Coggsell, a member of the Scatikoke tribe.

CRAWFORD H. NODINE, son of Robert G. and Clara Hart Nodine, died of wounds received at the battle of Cedar Mountain, Sept. 3, 1862, aged 21.

He was a grandson of Deacon Nathan Hart, and a young man of much promise. He was residing at Charleston, West Virginia. A rebel bullet struck a building near him. This settled his determination to enter the army. He said he would "send it back to its owners."

Capt. AMOS T. ALLEN, Co. C, Eleventh Regiment, C. V., only brother of Susan Brewster, died of wounds received at the battle of Cold Harbor, July 6, 1864, aged 25 years. He was engaged in the following battles: Winchester, May 25, 1862; Cedar Mountain, Aug. 9, 1862; Fredericksburg, Dec. 12 to 15, 1862; Suffolk, April 24, 1863; near Suffolk, May 3, 1863; Swift's Creek, May 9, 1864; Cold Harbor, June 3, 1864.

Capt. Allen enlisted as a private, and was promoted for his gallant conduct. Political economists, in attempting to account for the present hard times, for the stagnation in business, fail to take account of one important element,—the immense loss the country sustained in so many of her most enterprising, active young men, who now, in the prime of life, would have been foremost in every enterprise.

CHARLES McCORMICK, born Sept. 15, 1836; died Sept. 17, 1865, from disease contracted in the service. He was a member of Co. I, Fifth Regiment, C. V., and in the battles of Winchester, Cedar Mountain, Chancellorsville, and Gettysburg, and orderly-sergeant of his company under General Sherman, in all battles from Chattanooga to the surrender of the rebels under Johnson.

WILLIAM GREEN, died March 29, 1874, aged 46; born in Sheffield, England.

MYRON HUBBELL, died at Alexandria, Va., Nov. 24, 1862, aged 38.

Mr. Hubbell was a miller by trade; tended the mill at West Cornwall, and when he enlisted was at Gold's mill. A few years before he married Laura, daughter of Birdseye Baldwin, who still survives.

Two as yet have no monuments.

EDWARD BARNUM.—He was the son of Micajah Barnum, and was a native of Cornwall, though he enlisted elsewhere; died in 1875.

EDGAR ELIAS, eldest son of John Hart, born in Cornwall, 1842; enlisted in the Eighth N. Y. Regiment, and served through the war. He died in Cornwall in 1875.

Soldiers Buried in the Cemetery at Cornwall.

REV. JACOB EATON, Chaplain of Seventh Regiment, C. V. I., died at Wilmington, N. C., March 20, 1865, aged 32 years; a volunteer in the war of 1861. A noble Christian patriot.

GEORGE W. PENDLETON, a member of Co. C, First Connecticut Artillery; died while in the service of his country at Washington, D. C., September 11, 1862, aged 22 years.

CORPORAL HENRY L. VAIL, died at Winchester, Va., November 3, 1864, by a rebel bullet through the neck and shoulder; aged 23.

JOHN HAWVER, died August 1, 1868, aged 30.

PHILO L. COLE, died January 4, 1863, aged 27.

WILLIAM R., son of Rufus and Mary S. Payne, died February 20, 1865, aged 33.

WILLIAM B. NORTH, born June 25, 1835, died March 18, 1866.

Two other graves there have no monuments.

THOMAS SHERMAN returned at the close of the war with the Second Connecticut Artillery, and died in 1866.

ZINA D. HOTCHKISS, a member of Co. G, Second Connecticut Artillery, died in 1875.

The remains of five are buried in the cemetery in the southwest part of the town.

ALBERT ROBINSON, sergeant of Co. G, Second Connecticut H. A., died at Baltimore, Md., March 26, 1865, aged 33 years.

GEORGE PAGE, killed at the battle of Cedar Creek, October 19, 1864, aged 25. A member of Co. G, Second Conn. H. A.

LEWIS SAWYER, died at the City of Washington, August 24, 1864, aged 24 years. A member of Co. G, Second Conn. H. A.

HORACE SICKMAN, a member of Co. G, Second Conn. H. A., died in Washington, July 19, 1864, aged 29 years.

HERMON E. BONNEY, died at Philadelphia, June 28, 1864, aged 28 years. A member of Second Conn. H. A.

I am indebted to H. P. Milford of Cornwall Bridge for the names of Cornwall soldiers in Co. G, Nineteenth Conn. Vol., afterwards Second Conn. H. A., with some incidents of their history. Mr. Milford went as corporal, entering camp at Litchfield, August 21, 1862, and was quartermaster-sergeant at the time of his discharge, July 7, 1865.

The following-named men were residents of Cornwall at the time of their enlistment: Edward F. Gold, captain; John M. Gregory, lieutenant, lost an arm at the battle of Cedar Creek. Gad N. Smith became captain. Henry S. Dean, wounded at Cold Harbor; Henry P. Milford, Joseph Payne, killed at Cold Harbor; Myron Hubbell, died of sickness; Albert L. Benedict, Frederick Butler, Franklin B. Bierce, Jerome Chipman, Nelson Clark, Philo Cole, died; Josiah B. Corban, Patrick Delaney, Edward Hawver, wounded at Cedar Creek; Nelson T. Jennings, George L. Jones, David Kimball, Sydney Lapham, John Lapham, Elijah C. Mallory, Ralph J. Miner, Henry Peck, killed at Winchester; George W. Page, killed at Cedar Creek; Lucian G. Rouse, died; Charles R. Swift, Lewis Sawyer, died; Thomas Sherman, Charles H. Smith, Elisha Soule, killed at Cedar Creek; Patrick Troy, died from wounds received at Winchester; Allen Williams, died; Horace Williams, brother to the above, Robert Bard.

The above went with the regiment from Litchfield Hill.

The following joined the company from Cornwall as recruits; Herman E. Bonney, died; Albert H. Bailey, George W. Baldwin, John Hawver, wounded at Cold Harbor; John Christie, Hubert D. Huxley, Zina D. Hotchkiss, Dwight A. Hotchkiss, father and son, Timothy Leonard, Paschal P. North, died; Nathan Payne, Wm. S. Palmer, Frederick J. Pierce, Swift B. Smith, John Tully, William White, died; James H. Van Buren—this was a boy in the drum corps; he was wounded in the leg at Winchester, had the limb amputated twice, and died of the wound.

The reader is referred to the history of the Nineteenth Conn. Vol., afterwards the Second Conn. Vol. H. A., by Lieut. T. F. Vaill, for a fuller record of these Cornwall soldiers, yet some personal incidents related by Mr. Milford will be interesting to those who shared the dangers with him.

On the night before the battle of Cold Harbor, our company was on picket near the town of Hanover. We were in a very bad place, and very near the rebs; so much so, that we could hear distinctly all that was going on in their camp, and we were, in conse-

quence, very watchful, having strict orders so to be. Each man worked faithfully in digging himself a hole that would protect him from the enemy's bullets. While so engaged, we could just distinguish a body of men marching on our left, and supposing them to be the rebs, our men at once opened fire upon them, receiving a shower of balls in return. But we soon learned they were friends instead of foes. We were lucky on our side in getting no one hurt, but the other party, which proved to be Company L of our regiment, had two wounded. We left this place about 2 A. M. on the morning of the 1st of June, the army being on the march some hours before us towards Cold Harbor, and I think all of our company will always remember that march until we came up with the army, about 10 A. M.

Battle of Cedar Creek.

The morning of October 19, 1864, found our company suddenly formed in line of battle at Cedar Creek; and rebel balls made sad havoc in our ranks. The company numbered thirty-four in the morning; at night I called the roll and found seventeen. I was stationed on the left of the regiment. Sergeant F. Lucas, our sergeant-major, was wounded in the thigh, and I aided him off the field, and while doing so our army retreated past us, leaving us between the lines, and the balls flew about us thick and fast. We expected every moment to be either shot or captured. While in this place I had my knapsack strap cut, letting it fall, the ball passing under my arm, parting the strap as cut with a knife, without doing other injury. We succeeded in getting safely within our lines again.

Assistant Adjutant-General Simeon J. Fox has kindly furnished me the names of recruits from the Town of Cornwall from and after July 1, 1863. Those previously named have been stricken from this list.

First Artillery.

John Swift,

Isaac Doughty.

Second Artillery.

Newton W. Coggsell,

Lockwood Waldron,

John H. Taylor,

John R. Thompson,

Orville Slover,

George Burton,

Horace Sickmund,

Henry M. Marshall,

William A. Slover,

Sylvester Graves,

Norman Mansfield,
Lorenzo Moseley,
Frederick Saxe,

Charles C. Bosworth,
Patrick Ryan,
James Adams.

First Cavalry.

Michael R. Oates,
James McLane,
Edward Suter,
James Carey,
John Brady,
John McCabe,
James Flood,

William H. Benton,
George B. Clark,
William Rogers,
Frederick Beam,
James Kelly,
John Boyd,
John Kelly.

Fifth Infantry.

Charles McCormick,
Tracy A. Bristol,

Wm. H. McMurtry,
Adam Coons.

Seventh Infantry.—Hiram F. Hawver.

Eighth Infantry.

Charles Dixon,
John Williams,
Peter Smith,
Henry Root,
Bennett Smith,
Henry C. Smith,

William Petri,
Hiram Allen,
William Murphy,
Nelson Hart,
Charles E. Dibble.

Ninth Infantry.—William C. Wilson.

Tenth Infantry.

John Martin,

Andrew Hall.

Eleventh Infantry.

Thomas Quinlan,
Frederick Krellmer,
Francis Ginnetty,
Gustave Krall,

James Armit,
Joseph Morean,
Charles Marien,
Pierre A. Guy.

Thirteenth Infantry.

Eugene Davidson,
John McGowan,
George Roraback,
Henry S. Wright,

Ira A. Davidson,
Charles Richmond,
Sylvester Titus,
James H. Roraback.

Fourteenth Infantry.

John Buckley,

John McCarrick.

Seventeenth Infantry.

James Mills,

James McDermott.

Twentieth Infantry.

Lewis T. Drummond,

Charles J. Brent.

Twenty-ninth Infantry.

John Watson,

George H. Green,

Peter Howard,

John Lepyon.

Henry Johnson,

Navy.—Charles Dailey.*Substitute.*—John Mahone.

From other sources I gather the following names, but it by no means completes the list. A visit to each family would hardly enable one to make a complete record, so soon does the memory of events fade away:

COL. CHARLES D. BLINN, though born on the west side of the Housatonic River, and hence in the Town of Sharon, by good rights belongs to Cornwall. He was a son of Sturges Blinn, and on his mother's side a grandson of Dea. Elijah Nettleton, of the Baptist church, who resided on Cream Hill. From the location of his father's farm, just across the bridge, he was really "brought up" in Cornwall, was a member of the North Cornwall church, and at the opening of the war was a clerk with Pratt & Foster. He, with his uncle, Isaac Fuller Nettleton, then living in Kent, desirous to do something for their country, consulted with my father, resulting in a letter from him of recommendation to Governor Buckingham that they were proper persons to raise a company. I went to Hartford with them. We left Cornwall early in the morning, and before noon were in the Governor's office. He approved the application, the necessary papers were made out, and they returned the same afternoon to Cornwall and commenced recruiting. Theirs was the first full company to go into camp of the Thirteenth Regiment at New Haven. Going out as captain, Blinn returned at the close of the war as colonel,—the youngest in age in the Connecticut service. Lieutenant Nettleton died at New Orleans, much lamented, in the early period of the war, leaving an honored name in Cornwall. The same promptness that distinguished Captain Blinn and his company in their enrolment, followed them in their whole career. No task so diffi-

cult or post so dangerous that they hesitated. To detail their services belongs to national history.

Alvin Henry Hart, son of Elias Hart, went as sergeant in Co. I, 5th Reg., Conn. Vol., and was promoted to 2d Lieut. Nov. 1, 1864.

Horace Nelson Hart, son of John Hart, enlisted in Co. I, 8th Reg., Conn. Vol., Sept. 21, 1861, at sixteen years of age. Mustered out in 1865. Still lives in Cornwall.

John Mills, son of Peter Mills, enlisted at the same time and died in the service.

Henry Fieldsend, killed in battle.

Edwin L. Nickerson, 15th Conn.

Thomas A. Smith.

James Wilson.

Charles Fairchild.

LIST OF REPRESENTATIVES TO THE GENERAL
ASSEMBLY FROM THE TOWN OF CORN-
WALL—FROM THE STATE RECORDS.

October Session, 1761.

Thomas Russell,		Joshua Pierce.
<i>May.</i>	<i>1762.</i>	<i>Oct.</i>
Joshua Pierce,		Thomas Russell,
Thomas Russell.		Joshua Pierce.
<i>May.</i>	<i>1763.</i>	<i>Oct.</i>
Thomas Russell,		Joshua Pierce,
Joshua Pierce.		Amos Johnson.
<i>May.</i>	<i>1764.</i>	<i>Oct.</i>
Thomas Russell,		Thomas Russell,
Joshua Pierce.		Joshua Pierce.
<i>May.</i>	<i>1765.</i>	<i>Oct.</i>
Thomas Russell,		Thomas Russell,
Joshua Pierce.		Joshua Pierce.
<i>May.</i>	<i>1766.</i>	<i>Oct.</i>
Noah Rogers,		Heman Swift,
Heman Swift.		Thomas Russell.
<i>May.</i>	<i>1767.</i>	<i>Oct.</i>
Thomas Russell,		Thomas Russell,
Heman Swift.		Heman Swift.

<i>May.</i>	1768.	<i>Oct.</i>
Thomas Russell, Elijah Steele.		Heman Swift, Thomas Porter.
<i>May.</i>	1769.	<i>Oct.</i>
Joshua Pierce, Thomas Porter.		Thomas Russell, Thomas Porter.
<i>May.</i>	1770.	<i>Oct.</i>
Joshua Pierce, Thomas Porter.		Heman Swift, Thomas Porter.
<i>May.</i>	1771.	<i>Oct.</i>
Heman Swift, Thomas Porter.		Heman Swift, Thomas Porter.
<i>May.</i>	1772.	<i>Oct.</i>
Thomas Russell, Heman Swift.		Heman Swift, Thomas Porter.
<i>May.</i>	1773.	<i>Oct.</i>
Heman Swift, Thomas Porter.		Heman Swift, Thomas Russell.
<i>May.</i>	1774.	<i>Oct.</i>
Thomas Porter, John Pierce.		Heman Swift, Thomas Porter.
<i>May.</i>	1775.	<i>Oct.</i>
Heman Swift, Thomas Porter.		Edward Rogers, John Pierce.
<i>May.</i>	1776.	<i>Oct.</i>
Edward Rogers, John Pierce.		Thomas Porter, Judah Kellogg.
<i>May.</i>	1777.	<i>Oct.</i>
Edward Rogers, John Pierce.		Judah Kellogg only.
<i>May.</i>	1778.	<i>Oct.</i>
Edward Rogers, Judah Kellogg.		Edward Rogers, Abraham Payne.
<i>May.</i>	1779.	<i>Oct.</i>
Judah Kellogg only.		Edward Rogers, Andrew Young.
<i>May.</i>	1780.	<i>Oct.</i>
Edward Rogers, Andrew Young.		Edward Rogers, Andrew Young.

<i>May.</i>	1781.	<i>Oct.</i>
No record.		Mathew Patterson, Noah Rogers.
<i>May.</i>	1782.	<i>Oct.</i>
John Sedgwick, No record.		John Sedgwick, Mathew Patterson.
<i>May.</i>	1783.	<i>Oct.</i>
John Sedgwick, Matthew Patterson.		Andrew Young, Edward Rogers.
<i>May.</i>	1784.	<i>Oct.</i>
Andrew Young, John Sedgwick.		John Sedgwick, Andrew Young.
<i>May.</i>	1785.	<i>Oct.</i>
John Sedgwick, Matthew Patterson.		Heman Swift, Matthew Patterson.
<i>May.</i>	1786.	<i>Oct.</i>
John Sedgwick, Samuel Wadsworth.		Heman Swift, Matthew Patterson.
<i>May.</i>	1787.	<i>Oct.</i>
Matthew Patterson, Heman Swift.		Rev. Hezekiah Gold, Rev. John Cornwall.
<i>May.</i>	1788.	<i>Oct.</i>
Rev. John Cornwall, John Pierce.		Samuel Wadsworth, Ebenezer Jackson.
<i>May.</i>	1789.	<i>Oct.</i>
Ebenezer Jackson, No choice.		Samuel Wadsworth, Ebenezer Jackson.
<i>May.</i>	1790.	<i>Oct.</i>
John Sedgwick, Ebenezer Jackson.		John Sedgwick.
<i>May.</i>	1791.	<i>Oct.</i>
John Sedgwick, Dr. Timothy Rogers.		Timothy Rogers, Tryal Tanner.
<i>May.</i>	1792.	<i>Oct.</i>
John Sedgwick, Timothy Rogers.		John Sedgwick, Isaac Swift.
<i>May.</i>	1793.	<i>Oct.</i>
John Sedgwick, Isaac Swift.		Samuel Wadsworth, Tryal Tanner.

<i>May.</i>	<i>1794.</i>	<i>Oct.</i>
Samuel Wadsworth, Isaac Swift.		No record.
<i>May.</i>	<i>1795.</i>	<i>Oct.</i>
John Sedgwick, Ebenezer Jackson.		Isaac Swift, Samuel Wadsworth.
<i>May.</i>	<i>1796.</i>	<i>Oct.</i>
John Sedgwick, Isaac Swift.		John Sedgwick, Isaac Swift.
<i>May.</i>	<i>1797.</i>	<i>Oct.</i>
John Sedgwick, Isaac Swift.		John Sedgwick, Judah Kellogg.
<i>May.</i>	<i>1798.</i>	<i>Oct.</i>
Elijah Steele, Jr., Tryal Tanner.		John Sedgwick, Judah Kellogg.
<i>May.</i>	<i>1799.</i>	<i>Oct.</i>
John Sedgwick, Isaac Swift.		Samuel Wadsworth, Judah Kellogg.
<i>May.</i>	<i>1800.</i>	<i>Oct.</i>
Judah Kellogg, John Sedgwick.		Judah Kellogg, Samuel Wadsworth.
<i>May.</i>	<i>1801.</i>	<i>Oct.</i>
Judah Kellogg, Oliver Burnham.		Judah Kellogg, Samuel Wadsworth.
<i>May.</i>	<i>1802.</i>	<i>Oct.</i>
John Sedgwick, Benjamin Gold.		Benjamin Gold, Oliver Burnham.
<i>May.</i>	<i>1803.</i>	<i>Oct.</i>
Benjamin Gold, Oliver Burnham.		Oliver Burnham, Benjamin Gold.
<i>May.</i>	<i>1804.</i>	<i>Oct.</i>
Benjamin Gold, Oliver Burnham.		Benjamin Gold, Oliver Burnham.
<i>May.</i>	<i>1805.</i>	<i>Oct.</i>
John Sedgwick, Benjamin Gold.		Benjamin Gold, Oliver Burnham.
<i>May.</i>	<i>1806.</i>	<i>Oct.</i>
Benjamin Gold, Oliver Burnham.		Benjamin Gold, Oliver Burnham.

<i>May.</i>	<i>1807.</i>	<i>Oct.</i>
Oliver Burnham, Benjamin Gold.		Benjamin Gold, Oliver Burnham.
<i>May.</i>	<i>1808.</i>	<i>Oct.</i>
Oliver Burnham, John Calhoun.		Benjamin Gold, Oliver Burnham.
<i>May.</i>	<i>1809.</i>	<i>Oct.</i>
Benjamin Gold, Oliver Burnham.		Benjamin Gold, Oliver Burnham.
<i>May.</i>	<i>1810.</i>	<i>Oct.</i>
Oliver Burnham, Benjamin Gold.		John Calhoun, Oliver Burnham.
<i>May.</i>	<i>1811.</i>	<i>Oct.</i>
John Sedgwick, Benjamin Gold.		John Sedgwick, Oliver Burnham.
<i>May.</i>	<i>1812.</i>	<i>Oct.</i>
Oliver Burnham, John Sedgwick.		Oliver Burnham, Benjamin Gold.
<i>May.</i>	<i>1813.</i>	<i>Oct.</i>
Oliver Burnham, Noah Rogers.		Reuben Fox, Oliver Burnham.
<i>May.</i>	<i>1814.</i>	<i>Oct.</i>
Noah Rogers, Benjamin Gold.		Benjamin Gold, Oliver Burnham.
<i>May.</i>	<i>1815.</i>	<i>Oct.</i>
Noah Rogers, John H. Pierce.		Oliver Burnham, John H. Pierce.
<i>May.</i>	<i>1816.</i>	<i>Oct.</i>
Oliver Burnham, John H. Pierce.		Oliver Burnham, Philo Swift.
<i>May.</i>	<i>1817.</i>	<i>Oct.</i>
Philo Swift, Oliver Burnham.		James Alling, Oliver Burnham.
<i>May.</i>	<i>1818.</i>	<i>Oct.</i>
Noah Rogers, Philo Swift.		Philo Swift, Noah Rogers.

After this the new Constitution began to operate, and the Representatives were chosen annually, not biennially.

1819	Oliver Burnham, John H. Pierce.	1839	Isaac Marsh.
1820	Oliver Burnham, Wm. Kellogg.	1840	Isaac Marsh, John R. Harrison.
1821	William Bennet, Samuel Hopkins.	1841	John R. Harrison, Frederick Kellogg.
1822	Oliver Burnham, Samuel Hopkins.	1842	William Hindman, Edwin White.
1823	Oliver Burnham, Samuel Hopkins.	1843	William Hindman, Edwin White.
1824	Peter Bierce, Benjamin Sedgwick.	1844	John Scovill, John E. Sedgwick.
1825	Peter Bierce, Benjamin Sedgwick.	1845	Edward R. White, Joseph Essex.
1826	Peter Bierce, John A. Sedgwick.	1846	Carrington Todd, William Hindman.
1827	John A. Sedgwick, Peter Bierce.	1847	Chalker Pratt, John C. Calhoun.
1828	Seth Pierce, Jr., Peter Bierce.	1848	John Scovill, Myron Harrison.
1829	Peter Bierce, John A. Sedgwick.	1849	Hezekiah C. Gregory, Reuben Wilcox.
1830	George Wheaton, Frederick Kellogg.	1850	Amos M. Johnson, Charles Lewis.
1831	George Wheaton, Frederick Kellogg.	1851	Edward W. Andrews, Isaac Marsh.
1832	Benjamin Catlin, Frederick Kellogg.	1852	Isaac Marsh, Charles Lewis.
1833	Benjamin Catlin, Victorianus Clark.	1853	John R. Harrison, William Hindman.
1834	Victorianus Clark, Philo Kellogg.	1854	Jacob Scovill, Henry Swift.
1835	Philo Kellogg, Anson Rogers.	1855	Sherman Barnes, Earl Johnson.
1836	Caleb Jones, William Clark.	1856	Jacob Scovill, Samuel S. Reed.
1837	Caleb Jones, Myron Harrison.	1857	Ralph C. Harrison, John W. Beers.
1838	Caleb Jones, Benjamin Sedgwick.	1858	Russell R. Pratt, Edward F. Gold.
1839	John C. Calhoun,	1859	Alvin B. Palmer, George H. Swift.

1860	Nathan Hart, Jr.,	1869	M. A. Nickerson.
	Rossiter B. Hopkins.	1870	Wm. H. H. Hewitt,
1861	Dwight W. Pierce,		Geo. C. Harrison.
	Philo C. Sedgwick.	1871	Alanson Preston,
1862	Stephen Foote,		Niles Scoville.
	H. C. Gregory.	1872	Henry L. Beers,
1863	Marcus D. F. Smith,		Chester Wickwire.
	John McMurtry.	1873	Virgil F. McNeil,
1864	S. P. Judson,		Robert N. Cochrane.
	John McMurtry.	1874	Luman Harrison,
1865	Robert T. Miner,		Smith Beach.
	E. Burton Hart.	1875	Myron I. Millard,
1866	Gad W. Smith,		George H. Crandall.
	Solon B. Johnson.	1876	Henry L. Beers,
1867	Silas C. Beers,		Ralph I. Scoville.
	H. C. Crandall.	1877	William L. Clark,
1868	George L. Miner,		Ingersoll Reed.
	Edward Sanford.	1878	Elbert Shepard,
1869	William H. Harrison,		Amos Waterbury.

Senators from the Town beginning in

1837	Peter Bierce.	1847	Samuel W. Gold.
1838	Peter Bierce.	1855	George A. Wheaton.
1844	Philo Kellogg.	1859	Samuel W. Gold.
1845	Philo Kellogg.	1870	Victory C. Beers.

MANUFACTURERS AND MECHANICS.

A detailed history of the various manufacturing establishments which have sprung up in Cornwall would occupy too much space. Gen. Sedgwick has given a sketch of early enterprises in the Hollow.

Capt. Edward Rogers had a potashery near North Cornwall in the time of the Revolution, and there was one owned by a company on the Agur Judson farm. There was an old forge near Chauncey Baldwin's, at West Cornwall, which stopped work in 1828. Gardner Dodge, Eliakim Mallory, and Eli Stone are names mentioned as connected with it. The ore was brought principally from Salisbury, yet some was dug in Cornwall.

Adonijah Pratt, in the last century, had a carding machine and fulling mill near where Gold's mill now stands. He was suc-

ceeded by William Stoddard, who built lower down on the stream, and afterwards made satinets, followed by Gledhill and others. Another factory of the same kind (Avery's) was in the south end of the town.

About 1837, John Rogers and Almon B. Pratt set up a tannery near Stoddard's, to dress deer and sheep-skins. These were made into mittens and gloves about the town. William Smith, and M. Beers & Sons afterwards extended the business; and after the burning of the paper mill, built a tannery on that spot. This was also burned and rebuilt, and then converted into a grist mill by S. W. & T. S. Gold, in 1860. The paper mill had been burned in 1846, just after its completion. It was owned by Pratt & Foster, Noah Hart, and M. D. F. Smith.

The Cornwall Bridge Iron Co. was formed in 1833, and about the same date the West Cornwall Iron Co. These were blast furnaces, making pig iron from Salisbury ore. The one at West Cornwall stopped in 1850; that at Cornwall Bridge is still in good working order, with a full stock of coal.

About 1845, Mr. Allen had a cupola-furnace at West Cornwall, for casting stoves, etc. Still earlier, S. J. Gold, followed by Mr. Essex, had a casting shop at South Cornwall.

For twenty-five years the manufacture of shears has been carried on at West Cornwall, by various parties, now by firms of Vohniller & Beck and Wood & Mallinson.

C. & M. Beers had a successful tannery in South Cornwall, sixty years ago. Capt. Clark, father of Pierce and Victory, had another on the hill south of Trunan Dibbles; and still later, Leighton W. Bradley had a tannery in the Hollow near the Baptist Meeting House, and carried on quite an extensive trade.

Joel and Benjamin Catlin, sons of Bradley Catlin, were hatters, and had a shop near the North Cornwall Church, where they made hats till about 1835. They were active men and quite prominent in town affairs. They married sisters of Lee Blinn.

Blacksmiths and shoemakers were more numerous formerly than at present; machine and factory work now taking the place of the slower hand processes. Almon Benedict had a shop near E. D. Pratt's in 1825, and Chester Markham at Cornwall Center; later, Zerah Dean had a shop near Gold's mill.

Sixty years ago, tailor (Josiah F. Dean) Dean's wife did most of the tailoring for North Cornwall, succeeded by Reuben Hitchcock.

John Dean, sixty year ago, told stories over his lapstone, in the old house now torn down, north of the Hitchcock place. Alvy

Norton,* familiarly known as "Waxey," succeeded by Samuel Wheeler, made shoes on Cream Hill, while Milo Dickinson, Micajah Barnum, Theodore Ives, Curtiss and Menzies Beers followed the same calling.

Jeremiah Coggsell, father of Nathan, James Ford, and Carington Todd made barrels.

Soon after the railroad was completed, Henry and Edwin Ives of Goshen, with their brother-in-law, Mr. Baker, built a sash and blind factory at West Cornwall. The Iveses moved West, and Baker to New Hartford, and the building was used as a carriage shop by David Vail, succeeded by Orville L. Fitch, who came from Salisbury, Thomas Bosworth from Dutchess County, and now by Geo. W. Silvernale.

James M. Gardner built a larger sash and blind shop, now Volmiller's Bee Hive, but the business failed.

Two grist-mills were early erected, special privileges being bestowed for the control of the water—the one where Gold's mill now stands having the right to dam the lake for a water supply, and the other, below the pines at South Cornwall, having similar rights. A story is told of this mill, which had wooden gudgeons, and sometimes was run with a lack of oil. The inhabitants on the mountains south were aroused one night by certain unearthly sounds, like "Oh, father!" "Oh, mother!" "Oh, dear!" and mustered courage to trace them to their origin. They found old Mr. Kipp, the miller, was grinding his grist, and hence these lamentations. The grist-mills at West Cornwall and Cornwall Bridge were built about 1830.

Messrs. Wood & Mallinson, in 1873, erected a cupola-furnace at West Cornwall for the manufacture of Gold's Sanitary Heaters, and general castings. This was burnt in 1875, and rebuilt. Saw-mills have been numerous upon all our streams of sufficient water supply, and in some cases the builders have been disappointed in this respect. Tradesmen in the different arts have been enabled to make a fair living, and tolerable success has been awarded to our manufacturers; but agriculture, with all its difficulties, has ever been the main support of the inhabitants.

* He was one of the last of those who went about from house to house making a stock of shoes for the family, an occupation known as "whipping the cat." A practical assertion of "women's rights" over him, to correct a little irregularity in his domestic relations, made him famous in the annals of the neighborhood. The women, though not allowed to vote, claimed and exercised the right to administer justice.

CRIMES AND CASUALTIES.

There are few gross crimes to record. Rev. William Green, who was sentenced to state's prison for life for the murder of his wife, by poison, at West Cornwall, about 1867, was only a temporary resident. We are happy to say also that the "Perkins" of unhappy notoriety did not belong here.

Early in the present century Edmund, son of Oliver Ford, and brother of James Ford, and Samuel, son of Bradley Catlin, were drowned in the pond on Cream Hill, on a Sabbath evening. John Ford, a son of James Ford, was drowned in the Housatonic about 1842; also, a son of Jacob Garrison was drowned at West Cornwall about 1845.

Eber Johnson was killed by a bull in the Hollow about 1846.

Mrs. Hiram Garner was thrown from a wagon and killed, near West Cornwall, about 1850.

The house of Dea. Andrew Holmes of the Baptist church, was burnt in the night, about 1845, and his wife and two children perished in the flames. It stood in the Housatonic Valley, north of West Cornwall.

Charles Baldwin was thrown from a wagon and killed, on the turnpike west of Cornwall Center, about 1852.

James Oats was killed by the cars at West Cornwall about 1846, and Wm. White at Cornwall Bridge, about 1868.

A son of Wallstein Wadhams was killed by the kick of a horse, at Cornwall Bridge, about 1872.

Martin Cook was killed by the fall of a building in North Cornwall in 1874.

A little son of Martin Besançon went to meet his father, who was chopping in the woods, got lost, and was frozen to death in 1874.

Story of the Convict Dana.

On or near the same ground on which now stands the house of Capt. Edward Gold, stood an old house occupied by several families at different times, one of which was that of Joseph Judson. In this house he had a store. One night his store was broken open and robbed. London Dana was arrested upon suspicion, and in a singular manner convicted of the crime and sentenced to Newgate prison at Simsbury. Dana opened the store through the window, from which he removed a pane of glass by cutting out the putty with a knife. Having removed the pane of glass, he, with his

hand, unloosed the shutter on the inside, and thus effected an entrance. At a place in the casement where the putty was dug out, was found the point of a knife-blade. This was preserved, and, being presented, was compared with the blade of a knife which Dana had in his possession. The fracture of the blade of his knife agreed perfectly with the point found in the casement. On this single proof the villain was convicted. He was an extraordinary character, and the following story was taken from the mouth of Col. Humphrey, the commandant of the prison at Simsbury. Of Dana, he said that he was the most intractable and most difficult to manage of all the convicts, and of the most determined resolution, giving the overseers of the prison almost constant vexation. After being there for a season, Dana, while making nails, laid his right hand on the anvil, and taking the hammer in his left, he smashed the other hand and fingers, declaring with an oath that he would make no more nails. His master was not to be conquered in this way, and therefore ordered a frame and hopper to be made and sand brought, and directed Dana to pour the sand through the hopper with a ladle, unremittingly, while the other convicts were at work. This employment Dana pursued week after week. Finding that it availed nothing in subduing his indomitable temper, Humphrey adopted an expedient that effectually reduced him. In the numerous caverns of the prison was a dungeon, where the light of day could not enter, and from its rocky walls water was dripping constantly. Here Dana was confined, chained to a staple in the rock. The furniture of his solitary cell consisted simply of a bed of straw. At stated times one of the guards was sent to his cavern to carry him his bread, with an express order not to speak to him a word. For a long time Dana bore his dismal solitude with invincible patience. But at length his spirit was broken. He implored to be allowed again to see the light of day. Still the guard kept silence. Finally the colonel went down, and Dana was ready to yield with the most abject submission, asked his forgiveness, and went to making nails with his mutilated hand, and continued to the end of his term perfectly obedient.

NOTE.—I have visited this old prison at Simsbury and have seen this cell, with the staple in the rock, where the most incorrigible were confined. An old copper mine, wrought before the Revolution, was used to confine the prisoners. Tories as well as common malefactors were here confined.

T. S. G.

RECORDS OF EARLY AND PRESENT RESIDENTS IN
CORNWALL.

Of some of these we have no record. Others have passed away, and their names are no longer found here; tradition still survives, and we gather up the fragments. Some are so fully sketched in the historical discourses as to need little further notice. The record of the living is still incomplete, and they are passed with brief mention. I have solicited full records from all. It is unfortunate that so many have failed to respond, as I have labored to make this volume full in everything pertaining to Cornwall.



THE DOUGLAS FAMILY.

One of the most active pioneers in the settlement of this town was James Douglas. He came here, in 1739, from Plainfield. Cream Hill was his lot; it received this name from the superiority of the soil and the beauty of its scenery. This name was given to it, as Town Records show, before Mr. Douglas purchased. He bought two rights of Timothy Pierce of Canterbury, an original proprietor, in 1738, for £400; also, he bought fifty acres on Cream Hill, on which his first house was built. The fifty-acre lot was purchased of Jonah Bierce of New Fairfield, who had bought it of Nathan Lyon of Fairfield, an original proprietor. James Douglas was brother of Benajah, an original proprietor in Cornwall, but who settled in North Canaan, being the ancestor of the Douglas family in that town, and great-grandfather of the distinguished senator, Stephen Arnold Douglas.

James Douglas and his wife, whose family name was Marsh, taught the first school in Cornwall, he teaching in the winter and his wife in summer. Cream Hill, before the woodman's ax was heard there, was covered with lofty trees of various kinds, the surface not being entangled with underbrush, as much of the forest in town was. Mr. Douglas was an energetic and public-spirited man.

He expended much labor in opening a mine one hundred and twenty feet in depth, for gold. Specimens of the ore were sent to Boston for analysis, from which small sums in gold were returned. But the expense of obtaining it was too great to make it a paying business. Another mine was wrought for silver, sixty feet, with like results.

He is said to have wintered the first stock in town,—a horse and yoke of oxen. Heavy snows caught him unprepared. Deer were abundant; the boiled flesh made a nutritious soup for the cattle, which, with browse from the trees felled for the purpose, was their support. The horse refused both, but ate hair from the skins, and moss from the trees gathered in blankets.

Mr. Douglas, about 1748, erected a large two-story house, which, about two years after its completion, was unfortunately burned down, and he built the house now standing on the same ground, which he occupied till his death. This is supposed to be the oldest occupied house in town. Capt. Hezekiah Gold, son of Rev. Hezekiah Gold, who married Rachel Wadsworth, granddaughter of Mr. James Douglas, purchased this property about 1790, of Mr. Joseph Wadsworth, a son-in-law of Mr. Douglas. This house and farm is at present (1877) owned by T. S. Gold.

Farmers were then their own mechanics. The old tan vat, where James Douglas tanned his own leather, was but recently filled up,—on the bank of the small stream now called the “Gutter,” near his house.

Mr. Douglas had three sons and four daughters. The eldest of the daughters, Sarah, married Capt. Samuel Wadsworth; the youngest, Eunice, married Mr. Joseph Wadsworth; another, Olive, married for her first husband, a Mr. Johnson, and after his death, Dea. Eliakim Mallory. The other daughter, Mary (or Rachel), married a Mr. Taylor, of New Marlboro, Mass. Two sons, William and James Marsh, having sold their property on Cream Hill, removed to Vermont, where some of their descendants at present reside. James Marsh married Rhoda, sister of Judge Burnham, of Cornwall. The other son, John, died in 1763, aged fourteen.

In the old cemetery at South Cornwall, we find the tombstones of James Douglas and his wife thus inscribed:

James Douglas, Died Aug. 18, 1785, æ. 74.

Mortals Awake
Your time review, think on
Death, Eternity is near.

Rachel, wife of James Douglas, died April 23, 1790, æ. 78.

Life how short,
Eternity how long.

I am indebted to Charles H. James Douglas, of Providence, R. I., author of the "Douglas Genealogy," for the ancestral record of James Douglas.

Dea. William¹ Douglas, b. 1610; m. Ann, d. of Thomas Marble, of Kingstead, Northamptonshire; landed at Cape Ann 1639-40; removed to New London 1660; d. July 25, 1682. Had five children.

Dea. William² Douglas, fifth child of Dea. William¹, b. April 1, 1645; m. Dec. 18, 1667, Abiah, d. of William Hough, of New London, and had eight children.

Dea. William³ Douglas, third child of Dea. William², b. Feb. 19, 1672-3; m. Sarah Proctor, about 1695, and in 1699 removed to Plainfield. He was one of a little company who, in 1705, covenanted together and formed a little church at Plainfield, of which he was chosen first deacon. He had twelve children, of which Thomas, the eleventh, was also deacon, and settled in Voluntown (now Sterling).

James Douglas, tenth child of Dea. William³, b. May 20, 1711; d. Aug. 18, 1785, aged seventy-four.

THE WADSWORTH FAMILY.

Rev. Samuel Wadsworth was a minister in Killingly. He had three sons, who came to Cornwall about 1740,—Samuel, Joseph, and James.

Samuel Wadsworth married Sarah, daughter of James Douglas, and had only one child, Rachel, who married Hezekiah Gold. By her he received her father's farm on Cream Hill, which has passed by descent to the present owner, T. S. Gold. Samuel Wadsworth died Jan. 2, 1813, aged sixty-six. Sarah, his wife, died April 16, 1820, aged seventy-seven.*

Joseph Wadsworth married another daughter of James Douglas, —Eunice, and had three sons, Warren, Samuel, and Douglas. About 1800 he sold his farm on Cream Hill to Hezekiah Gold, and removed to Goshen, Orange Co., N. Y.

James Wadsworth married Irene Palmer, and had a son, Dea. James Wadsworth, one daughter, who married an Ingersoll from

* Strange as it may seem, I remember her, though but two years old at the time of her death. (T. S. G.)

Bethlehem, and a second daughter, who married Hawley Reed, of Cornwall.

Dea. James Wadsworth had sons—John Palmer, a farmer living in New Marlborough, Mass.; Stiles, Franklin, Henry, a Congregational minister in New Jersey; and one daughter, who married Darius Miner, and lives in Torrington. His children had all left town previous to the death of Dea. James Wadsworth, and the dwelling, with a portion of the farm, was purchased by T. S. Gold.

Industry, frugality, and simple Christian consecration were characteristics of Dea. Wadsworth and his wife, and though their descendants have all removed, yet will their memories long be cherished by their friends and neighbors.

JOSHUA PIERCE, the father of Joshua, John, and Seth Pierce, and of several daughters, belonged to Pembroke, of Plymouth County, Mass. He bought the place now occupied by Maj. Seth Pierce, May 17, 1748, consisting of three hundred and three acres, of Joshua Jewel. Joshua Pierce was the venerable ancestor of the Pierce family. He was a poor boy, put out to a hard master, who treated him with much unkindness and severity. But when he became of age, the severe training which he had received made him an industrious, economical, and respectable citizen. He gave half his wages of one year's hire, when living at Pembroke, for the building of a house for the worship of God. He was remarkably prosperous in acquiring property. He gave £3,000 for his farm, which he bought of Jewel. He here increased in wealth, and was very liberal towards all benevolent objects and ever remembered the poor; and such was his reputation and standing that he was one of the first chosen to represent the town in the legislature, to which place he was re-elected for ten different sessions. He was a good ministerial man for the sake of their sacred office. He showed himself a genuine descendant of the Puritans in principle and feeling. Generally the descendants of this venerable Joshua Pierce have been prosperous and respectable, having a blessing resting upon them. He died at the age of eighty years, on March 13, 1794. He had five daughters. Elizabeth and Eleanor married two brothers, Amos and Solomon Johnson. Sarah, the second daughter, married Jonathan Chandler. The younger, Priscilla, and Anna, married Perez and Titus Bonney, two brothers. Mr. Pierce married, for his second wife, a widow Starr, from Danbury.

Joshua, second, his oldest son, had children,—Joshua, Samuel, Captain John, and Lorain, who married Captain Nehemiah Clark.

Joshua, third, married Betsey Paine, and had children,—Mills, a farmer in Cornwall; Fayette, who went to New York; Colonel Dwight, who remained in Cornwall; and a daughter, who married Dr. B. B. North.

Captain John, the youngest son of Joshua, second, had daughters who married Menzies Beers and Rexford Baldwin, and remained in Cornwall; and two sons, who removed to Plymouth. His second wife, Sally Russel, still survives, living with her daughters at Cornwall.

John, second son of the elder Joshua, lived where William Harrison now lives. He had one daughter, who married in Washington. He went to live with her, and died there, aged about ninety.

Captain Seth Pierce, the youngest son, inherited the homestead. He was a very liberal man. When the old meeting-house was moved down to the plain, he put on one bent at his own expense. He was a large and thrifty farmer, breeding horses and cattle in large numbers, having at one time eighteen horses. At this time Captain Pierce and Noah Rogers were the largest landholders in town, each listing over one thousand acres.

He had sons, Major Seth and John H.; and daughters, who married Franklin Gold, Oliver Chapin, and Ezekiel Birdseye. Major Seth inherited the homestead, which he still holds at the age of ninety-two. He graduated at Yale in the class of 1806, and, having been born May 16, 1785, is the oldest living graduate of the college. A bachelor, his life has been that of a quiet farmer, and he still enjoys good health in his green old age, and is much respected by his fellow-citizens. John H., second son, was a farmer; built the corner house, so called, which he occupied; and was killed about 1825, having been crushed by a cart.

Doctor JONATHAN HURLBURT came from that part of Farmington now called Southington, having bought of Timothy Orton 120 acres, in 1746. He is thought to have been the first that practiced medicine in the township. It seems that his medical profession was not his only employment. He was also a mechanic, and made plows. His son Ozias lived and died on the same place where his father did, a little south of the Sedgwicks. He had a natural taste for poetry, and published a poem on the great hail storm which occurred in the summer of 1799. He lived to a good old age.

His brother, Joab, lived near him, and died some years before him. Both are buried in the old Cornwall Hollow cemetery.

MATHEW MILLARD, from East Haddam, was one of the early permanent citizens in Cornwall. He located and built on the west side of the street opposite to the house of the late Judge Burnham. He was one of the largest land-holders in Cornwall; was a very respectable citizen, and was authorized to obtain a minister at the first town meeting. Mr. Millard had but one child that lived to mature age—a daughter, Achsah. She married Elisha Steele of West Hartford, called Deacon Steele, who, after the death of his father-in-law, occupied his house and homestead. The house was sold to Wm. Tanner (called Great Tanner on account of his extraordinary size), a native of Rhode Island. John Jones bought the house and place of Tanner, and afterwards it was purchased by Judge Burnham, and occupied by him till he bought the habitation of the Rev. Mr. Palmer.

SAMUEL MESSENGER of Harwinton, was one of the first settlers, a surveyor, a very active and useful inhabitant. His residence was on the spot where the Rev. Hezekiah Gold built and lived, at the Center. Mr. Messenger was here in the summer of 1739. He bought a whole right of Ephraim Smedley of Woodbury, soon after the sale of the town in 1738.

According to town records, Mr. Messenger's son Daniel, who was born March 18th (old style), 1740, was the first birth of the early settlers of the town. Mr. Messenger, in four or five years, sold his place to his brother Nehemiah Messenger, and he, in 1757, sold to one Joseph Mather. The Rev. Hezekiah Gold then was settled here as minister, and bought the place of Mr. Mather, and erected the house which he occupied until his decease, in 1790. His youngest son, Wakeman, owned the house and homestead, and he having sold to Captain Peck, removed to Pompey, N. Y. Captain Peck sold to Theodore Norton, from Goshen. The next owner was Mr. Darius Miner, followed by his son-in-law, Mr. Johnson, who erected a new house in place of the old one. His widow and family still reside there.

GEORGE HOLLOWAY, from Pembroke in Massachusetts, came with his brother John to this town from New Fairfield, in the spring, 1740. He was the most prominent among the first settlers in office, character, and influence. He was directed by the Assembly to call the first town meeting; was a justice of the peace, first town clerk, captain of the militia, and bore the title of Doctor Holloway.

His handwriting in the first Town Records is quite ordinary, and his orthography more imperfect. He had a wife, but no children. His brother John, who for some years survived him, never married.

At the public worship which our forefathers regarded with the strictest pertinacity at the very first of their settlement, and when they had no public teacher, and when Daniel Rugg was by town rule to pitch the tune for the choir, it was the allotted duty of Doctor Holloway to select and read the Psalm. He was considered to be one of the most wealthy men in town. He settled on the hill near the first meeting-house, and erected the house which Ithamer Baldwin occupied many years, and which was on the same ground on which his widow resides. Mr. George Holloway died in middle life, and having been too much engaged in public life he had necessarily neglected his private affairs, and left his estate insolvent.

Woodruff Emmons became the owner of the Holloway house, and kept a tavern there during the Revolutionary War.

THE EMMONS TAVERN.

One hundred years ago, in the center of the town there was a tavern of some notoriety in its day, which stood near the summit of a high hill, overlooking in a southern direction a wide extent of country, embracing a beautiful valley.

The building was distinguished by the peculiar architecture not altogether uncommon at that period in the construction of the better class of dwellings. Large massive scrolls and roses of carved work ornamented the tops and sides of the doorways, while the windows, of six by eight glass, were surmounted by heavy angular projecting caps. The doors were wrought with curvilinear styles and panels, surmounted also like the windows with the angular projecting caps. The body of the house was painted a light red, the windows and doors being trimmed with white. The large square chimney-top exhibited, neatly cut in a stone on its front side, the figures 1758, being the year in which the house was built. Few dwellings at the present day exhibit so elaborate a finish as appeared in its exterior. The interior was more plain. The best rooms, however, were finished with a dark, heavy wainscot, nearly half way to the ceiling above, on three sides, while on the fourth the wood-work covered the whole. A plaster of lime mortar covered the remaining portions of the walls. On the

chimney side of each of the front rooms there was a huge fireplace, with a wooden manteltree, in the wainscoting above which there was inserted an immense panel, some four or five feet in breadth. The remaining parts of the house were done with plain wooden ceilings, leaving the joists, which were neatly planed, naked overhead. The wood-work was painted either red or blue; the latter being considered the most genteel color, was applied to the two front rooms of the first story—the one being used for the best room or parlor, and the other as the bar-room. In one corner of the latter was a space six feet square, parted off by a ceiling four and a half feet high. This inclosure was called the Bar. Around the two posterior sides of the bar were placed several shelves containing various articles, of which the most conspicuous were several square bottles filled with different kinds of liquors. One was labeled Old Holland Gin, another French Brandy, and a third Orange-peel Bitters. By the side of these stood drinking vessels of various kinds, some of glass and others of pewter. A large conical loaf of white sugar, enclosed in a thick dark purple paper, was also conspicuous, while beside it stood a large, round, covered wooden box, containing many broken pieces of the same, ready for use. The furniture of the bar-room consisted of a large heavy oaken table, composed of a single leaf, one or two forms or benches, and some half dozen splint-bottomed chairs.

The house here described stood upon a terrace some three or four feet high, sustained on two sides by a wall of unhewn stones, the entrance being up a flight of large stone steps; the side-hill position of the building rendering this arrangement quite convenient. Just exterior to this terrace, and about thirty feet from the building, stood the sign-post, from the rectangular bar of which was suspended the sign.

In front of this tavern was an open space or common, sixteen rods in width and forty in length, called the green; it was nearly destitute of trees, and furnished the ordinary parade ground for the militia, and place for town gatherings on gala days or other public occasions.* On the opposite side of the green from the tav-

* From the papers of Capt. Edward Rogers, we select a bill from this tavern showing the depreciated state of the currency :

THE COMASSARY GENERAL OF FORRAGE,

to SAMUEL BASSITT, DR.

To keeping Colo^l Sprought's 2 horses 6 days on hay that was good in Stable,
£6 14s. 4d.

SAM'L BASSITT.

January 1780.

ern, and near the northwest corner, stood the meeting-house, a large and respectable looking edifice, where all the inhabitants of the town usually met on the Sabbath. Fronting the extreme southern part of the common or green, stood the parsonage of the Rev. Hezekiah Gold; about half a dozen other dwellings completed the center village.

WHIPPING-POST AND STOCKS.

About six rods from the tavern, and directly in front of it, near the traveled path, stood a wooden post about ten inches square, and seven feet in height placed firmly and perpendicularly in the earth. Near the ground a large mortice was made through the post, in which were placed the ends of two stout pieces of plank, five feet in length, lying edgewise, one to the other. The under one was made immovable in the post, while the upper plank was movable up and down by a hinge-like motion. Between the edges of these planks were four round holes, one-half of each hole being cut from each plank; the two half circles when joined made an opening of the right size to embrace a person's ankles. On the outer ends of these horizontal planks were appended a stout iron hasp and staples, designed when in use to be secured in place with a heavy padlock. The fixture here described answered the double purpose of posting warnings for town meetings or other public notices, as well as for a whipping-post and stocks.

A spot like the Center Village, connected so intimately with many revolutionary incidents, is deemed worthy of the particular notice here given. Time has wrought many changes in the place since that memorable era. The broad common has, by the cupidity of adjoining proprietors, been reduced to the width of an ordinary highway. The venerable church has long since been removed, and given place to one of quite a different construction; and the famous old tavern has relinquished its commanding seat upon the

THE COMASSARY GENERAL OF FORRAGE,

to ASA EMMONS, DR.

To keeping Colo^{ll} Sprought's 2 horses 1 week in Stable^d at good hay, £9 0 0.

ASA EMMONS.

February 1780.

THE COMASSARY GENERAL OF FORRAGE,

to SALMON EMMONS, DR.

To keeping Col^l Sprought's 2 horses 4 weeks & 1 day, Stabled on good hay at 15 dolars p^r head p^r weak, £37 : 6s : 6d.

SALMON EMONS.

December 1779 & January 1780.

hill-side, which is now occupied by a handsome residence of more modern style. The stocks and whipping-post have disappeared, and are to be found nowhere within the limits of the State; a change caused by the onward march of a more enlightened and refined civilization.

The old parsonage occupied by the Rev. Mr. Gold has recently been removed, and the spot is now occupied by a handsome modern edifice owned and occupied by the family of Mr. Palmer Johnson. About 1820, Erastus Gaylord kept a store on the corner of this green, south of the old tavern. He removed to Madison, N. Y., in 1827, but the store was continued by others for more than thirty years. Here was the post-office of Cornwall, till it was removed to the Plain about 1850. For many years this was the only office in town, which now boasts of six offices.

When we consider the events which here transpired during the stormy period of the Revolution; when we contemplate that this now quiet hill was then alive and resounding with the bustle of those who came, leaving the plow in the furrow, and the grain ungathered in the field, to peril fortune and life for their country in its awful extremity; that here, as upon one of Nature's great altars, many a heart was devoted to the sacred cause of freedom, and that here were often gathered bands of stalwart men whose minds glowed with patriotic fire; that here, on this very spot, they pledged themselves on the issue of the great cause in which they engaged for victory or death. Who can fail, as the mind's eye dwells upon this consecrated spot, to venerate those once throbbing hearts, glowing minds, and stalwart forms which have long since passed away.

But the hill-side, with all its rural beauties, still remains, and who can contemplate its bold and picturesque scenery and not feel his heart glow with something of that same old fire of seventy-six, and entertain a purer and holier devotion for the welfare of our common country?

JOHN CLOTHIER, who was one of the first permanent settlers, resided for some time on Cream Hill, and finally settled on the Cotter place, near the Housatonic river. This farm of 160 acres was made a present to him by Thomas Ballard, who had no children. Mr. Ballard was from Plainfield. He first settled almost opposite the house of Noah Rogers, from whence he removed to the Cotter farm.

SAMUEL ABBOTT was one of the early settlers from Danbury. He located in the East Street. He first erected a log-house, and afterwards a large and commodious residence a few rods southwest of the house of the late Ebenezer Birdsey. This house was burned in the middle of the day by the accidental ignition of dry flax, supposed by means of a cat. This was before the existence of insurance on buildings or their contents—all the furniture and clothing of the family being in the house, were, with it, totally consumed, which calamity at once reduced Mr. Abbott from a state of affluence to poverty.

Mr. Abbott was a very worthy citizen, and for several years a deacon of the Congregational Church. His children were Samuel, Abel, Nathan, Seeley, and Daniel, and a daughter who married Jesse Jerrods, from Long Island. Samuel Abbott, Jr., is said to have been regardless of religion until he was more than eighty years old. He did not attend public worship, but in 1811 he was in a surprising manner changed in his views of religion. At the time of a revival, he became under deep conviction, which he struggled desperately to suppress. After a time his heart yielded to the power of Divine Truth, and he became a humble and earnest Christian, and united with the Congregational Church in South Cornwall. He lived to be eighty-six years old, and died in the full hope of a glorious immortality.

THOMAS TANNER, one of the original settlers, came from Litchfield, with his son William, being of age. Thomas settled on the old road east of the Burnham place, and died there; house since occupied by John Kellogg. William had sons,—Consider, who removed to Ellsworth; Ephraim, to Warren, and kept tavern opposite the meeting-house; Tryal built the gambrel-roofed house since owned by Tyler Miner, and early in this century went to Ohio, Joseph to Green River, N. Y. Dea. Ebenezer Tanner was also a son of William.

JETHRO BONNEY, and his brother Perez, came from Pembroke, Mass., about 1760. Jethro owned the Beardsley place, and afterwards the Judson place. Perez settled on Clark Hill, and had sons,—Perez, Titus, Asa, and Jairus. Perez and Titus married Priscilla and Anne, sisters of J. Beirce. Stephen, son of Perez, occupied the same place as his father. Titus lived on Clark Hill till 1813, when, with his oldest son, John, and his son-in-law, Joshua Bradford Sherwood, he went to Nelson, O. Jairus was a soldier, deserted, and went to the District of Maine.

THE BURNHAM PLACE was sold in 1757, by Rev. Solomon Palmer (eighty-five and one-half acres, house, barn, and orchard), to Noah Bull, of Farmington. That house is still standing, being the back part of the Burnham homestead. In 1759 Noah Bull sold to Joel Gillett, of Great Nine Partners, N. Y. Judge Burnham bought the place in 1792, of Jerrett Kettletop, of New York city.

RECORD OF THE BURNHAM FAMILY.

Oliver Burnham m. Sarah, dau. of Noah Rogers, third, and had children,—Oliver Rogers; Franklin; William; Rhoda, m. Victorious Clark; Mary A., m. Rev. A. Judson; Clarissa, m. Alvin North; Emily F., m. Rev. John Clark Hart; Harriet, m. Rev. Grove Brownell.

Dr. RUSSELL came from Guilford. Sold the Holloway House, in April, 1777, to Salmon, son of Woodruff Emmons. Dr. Russell, with his father-in-law, John Pattison, removed to Piermont, N. H. This was the Emmons tavern (elsewhere described), torn down about 1846 by Ithamar Baldwin, who built upon the site.

EBENEZER SHERWOOD, son of John Sherwood, of Fairfield, a Baptist minister, and one of the early proprietors, in 1770 settled on the farm afterwards owned by Parson Stone, now (1877) the estate of John C. Calhoun. He died in 1785. His daughter married Joel Millard, son of Nathan Millard, and lived on Cream Hill.

TIMOTHY COLE, from New Milford, married Rebekah, daughter of old Sergeant John Dibble, lived south of Truman Dibble, and died in 1783. He was uncle of John and David Cole, who came from same town. His son Ezra built the house formerly occupied by Timothy Bronson, and in 1845 by W. Barber. Seth sold his place in 1800 to Asa Emmons. Thaddeus, having lived at Rogers' mill, went to Tioga, N. Y. John Cole bought of Orlo Allen; had three sons,—Edmund, Irad, and Martin, who had the mill where now stands Gold's grist-mill; the saw-mill on the turnpike near West Cornwall, now Henry Cole's; and built the grist-mill at West Cornwall, now owned by Wood and Mallinson. David Cole was a Revolutionary soldier, but his health failed, and he came to Cornwall in 1773. Had one daughter, Rachel, who married William Allen. He lived at Cole's mill, a few rods west of his brother John.

JONATHAN SQUIRES, an original purchaser of two rights, was

another enterprising pioneer from Plainfield. In 1739 he settled on Cream Hill, southwest from Mr. Douglas's place, on the road (long since discontinued) leading from Rexford's to the grist-mill. His son Reuben, who came with him, established himself on the place where Captain Joel Wright resided, which property now belongs to his only son, John Wright. (Thomas Wilson, 1877.)

Jonathan Squires was a man of activity, and was frequently employed in the public business of the town. But few of the first settlers were more wealthy than he. A daughter of his married Mr. Samuel Scovill, grandfather of Jacob Scovill, Esq. Mr. Squires died in this place at an advanced age.

THE RUGG FAMILY.

Thomas Rugg, in 1739, came from Woodbury and built a house on Rugg Hill, near the Housatonic River. As the "hard winter" set in, he left his wife and three small children, and went to Woodbury to obtain supplies, expecting to be absent but a few days. Before he could return, there came on a terrific snow-storm which lasted many days. The scanty supply of food in the house was exhausted, and one of the children died from starvation, and they might all have perished from the same cause had not Mr. Douglass, living on Cream Hill, went on his snow-shoes to inquire after them. Finding them in this suffering condition, he brought them all on his ox-sled to his house, and kindly cared for their necessities until Mr. Rugg's return. This family, disheartened by their afflictions, returned in the spring to Woodbury.

THE JOHNSON FAMILY.

Amos Johnson removed from Branford to Cornwall in 1742. He was accompanied by his wife and two sons. His wife was Amy Palmer, a sister of Solomon Palmer, the first settled minister in Cornwall. Mr. Johnson settled where the late Amos Johnson lived, now (1877) Mr. Fairchild's, and the farm was retained in the family over one hundred years. The two sons were respectively named Amos and Solomon.* The former was born in 1733, and the latter in 1735.

Descendants of Amos.

Amos Johnson, second, was a captain in the Revolutionary War. He married Elizabeth Pierce, a daughter of Joshua Pierce. They had twelve children, of whom nine survived childhood, viz., Amos, Elizabeth, Timothy, Anna, Lucy, Samuel Pierce, Buckley, Urena, and Palmer.

Amos, third, married Anna Patterson, daughter of Elnathan Patterson, and had four children, viz., David, Benjamin, Sylvester, and Elizabeth.

Timothy married Sarah Mallory, daughter of Deacon Eliakim Mallory. They had children as follows, to wit, Elizabeth, Amanda, Earl, Amos, Lucy, Sarah Ann. Elizabeth m. Luther Emmons; Amanda m. Milo Dickinson; Earl m. Lucia Ann Wadhams; Amos m. Sarah Ives; Sarah Ann m. Joel Hall.

Samuel Pierce married Miriam Gilbert. Their children were,—Mariett, m. Frederick M. Peck; Martha Louisa, m. Joseph L. Cowdin; Myra Caroline, m. Lemuel Peck; Jesse Gilbert; Eber Ives; Samuel Joseph Burnet, m. Desire Hewitt; Thomas Stanford Hopkins, m. Sarah Hopkins.

Buckley married Elthene Britton, adopted daughter of Jared Jones. Their children were,—John Lyman, m. Persis Dean; Benjamin P., m. Mary Miner; Urena Maria, m. Philander Vaill; David Franklin; Wakeman Pierce, m. Harriet Avery; Timothy C., m. Betsey S. Barber; Charlotte Ann, m. Jay Gaylord; Harriet, m. Allen T. Bunnell, and secondly, Mortimer D. Holcomb; Laura, m. Luther Ives; Lucy Maria.

Urena married Isaac Sterling. Their children were,—Isaac; Urena, m. Ephraim Gibbs; Heman B.; Amos; Ansel.

Palmer married Celia Bonney, daughter of Asa Bonney. They had children,—Dorothy Woods, Sophronia, Seymour, and Lewis Palmer. Sophronia m. Rev. N. M. Urnston; Seymour m. Julia Ann Sanford, and had children,—J. Sanford, Solon B., and Collis S.; Lewis Palmer m. Rebecca Barber, and had children,—Wilbur A., and Walter B.; J. Sanford m. Martha S. Foster; Walter B. m. Mary J. Harrison.

Descendants of Solomon.

Solomon married Eleanor Pierce, daughter of Joshua Pierce. Their children were,—Solomon, Eleanor, Abigail, Stephen, Seth, Lucy, and David. The two last named died in childhood. Of the remainder, a number went West, and Eleanor married Col. Benjamin F. Gold. They had several children, whose names appear in another part of this history.

STORY OF THE CARTER FAMILY.

Nathaniel Carter came from Killingworth and bought the Jones homestead of Barzillai Dudley, in Dudley Town. In March, 1763,

he sold his place and removed to the Forks of the Delaware, now Binghamton.

The following narrative of their sufferings from the Indians was from the lips of Mrs. Elizabeth Oviatt of Goshen, one of his daughters, an eye-witness of the scenes described at the age of nine years, given a few weeks before her death—past eighty years—at Goshen, in 1832.

Her parents, Mr. and Mrs. Carter, in company with two other families, removed in the spring of the year 1763 from Cornwall to a place then called the Forks of the Delaware, now Binghamton, N. Y. They advanced about twenty miles beyond any other white settlement, cleared a small spot near the bank of the river, and erected a building of logs, in which the three families resided. Mr. and Mrs. Carter had four children—Sarah, the eldest, was eleven, Elizabeth, the second daughter, was nine, a son of seven years, and an infant. There were also several children belonging to the other families. Here those parents, with their children, passed a few months in apparent security. They were engaged in various employments to improve the safety and comfort of their new residence.

The heavy, tall trees immediately in front of their dwelling they had in part cleared away, and some corn and other articles required for their families were cultivated. While some were laboring, others carried the muskets and ammunition, acting as sentinels, that they might seasonably be apprised of any approaching danger. Every day seemed more promising of future happiness and security, and added something to their little stock of comforts. The wild scenery had begun to grow familiar to their view, and an agreeable interest had associated itself with the principal objects which were embraced by the little horizon formed by the tall and unbroken forest, which stretched away to an almost interminable distance around them.

One day in October, when the inmates of this little settlement were occupied in their usual pursuits, two of the men having gone a short distance into the woods to labor, and the other, whose business it was to act as sentinel, had also gone a few rods out of sight from the house to examine some traps; the Indians, who had been secretly watching their prey, uttered their savage shout, and rushed upon these defenseless women and children. At this moment Elizabeth was a few yards from the door in company with her mother; in an instant she saw her mother weltering in blood upon the ground

beside her, a savage having nearly divided her head with a tomahawk. The Indians, twelve in number, then rushed into the house, where were the elder females, one of whom was confined to her bed with illness; a daughter of the same woman, aged sixteen, who was ill, an infant child of Mrs. Carter, and five other children. One of the Indians seized the infant and threw it with such violence against the logs of the house that it was instantly killed. The two sick females were also put to death with the tomahawk. The man who had gone to examine the traps, hearing the shrieks of the sufferers, hastened to their defense, but had only time to discharge his gun once, before he received a death-blow from the hands of the assailants.

The Indians, having selected such of their captives as they supposed could best endure the hardships of savage life, taken the scalps from those they had killed, and also having collected the clothing and utensils which they thought would best serve their convenience, set fire to the house, and then hurried off to their encampment, a short distance from thence on the river.

The captives were the three surviving children of Mr. Carter, Mrs. Duncan, and two children belonging to the other family. At the encampment they found about two hundred Indians, principally warriors. Several large fires were burning, around which the Indians began to regale themselves with roasted corn and other refreshments which had been brought from the white settlement. After having indulged themselves in exultations at their recent success, and night approached, they secured their captives with cords, and stretched themselves on the ground around the fires. Sarah, the eldest daughter of Mr. Carter, appeared perfectly distracted by the circumstances of her situation. She continued crying and calling for her father to come and rescue her.

The Indians appeared several times almost determined to silence her screams with the tomahawk. At length, when they had become buried in sleep, Sarah obtained a small brand and burned the cord in two with which she was bound, and being thus at liberty, made her way back to the smoking ruins of her recent home, where she gave way to the most violent lamentations. Though her cries were distinctly heard in the encampment, she was not pursued until morning, when she was retaken.

The next day the Indians commenced their journey through the woods, carrying on horseback their captives. After pursuing their route three days in a westerly direction, they halted and sent

back a war party of twenty Indians. After five or six days the party returned with several scalps; those of Mr. Carter and his companion, Mr. Duncan, were of the number.

These unfortunate men, after seeing the desolation which the Indians had made, hastened to the nearest white settlement to obtain some assistance from thence, and they returned precisely in time to fall a prey to the aforementioned party: five of the twelve only being able to escape. The Indians then recommenced their march through the woods to the residence of their nation. As nearly as Elizabeth could recollect, they traveled several days diligently in a northwesterly direction, and at length arrived in their nation. Here, in dark and filthy huts, hung round with the scalps of their parents and friends, separated from each other, did these captives spend the long and tedious months of winter, in a state of almost perfect starvation. The Indians would never go abroad to obtain new supplies of food so long as one morsel remained; and then sometimes return with little success. Being extremely indolent in their habits, they would only yield to the labor of hunting from the most imperious necessity.

When spring returned they deserted their winter quarters and journeyed toward the Lakes, and after several weeks they arrived in the vicinity of Fort Niagara; and here, to the great joy of Elizabeth, she and her sister Sarah were ransomed. Being conducted under the escort of English troops, they at length reached their friends in Cornwall in safety. Most of the other captives were ransomed at a subsequent period. But young Carter, the brother of Elizabeth, never returned. Having imbibed the habits of the Indians, he married one of their daughters, by whom he had several children, and finally died in the Cherokee nation, at the age of about seventy.

One of the sons of this Carter by the Indian marriage attended for a time the Foreign Mission School in Cornwall, during which period he visited the Oviatt family, then in Goshen. Although Sarah lived to old age, her mind never recovered from the shock it had received. She became incapable of providing for her own wants. She was never married. But Elizabeth's mind received no permanent injury. Possessing naturally a high degree of equanimity of temper, and being early made acquainted with the consoling and purifying truths of the Gospel, she passed the remainder of her life in much prosperity and happiness. She married Mr. Benjamin Oviatt, of Goshen, Conn., from which union proceeded

numerous and highly respectable descendants. After reaching the seventy-ninth year of her age, she closed her long life—which was in childhood so darkly overshadowed—peaceful, resigned, and happy, leaving behind her not only the memory of her early sufferings, but the rich legacy of her exemplary virtues and Christian character.

THE DIBBLE FAMILY.

John and Benjamin Dibble were brothers, and among the first inhabitants of the town. They came from Norwalk. Benjamin, who was called Doctor Dibble, though he had no medical education—was a sort of a root or Indian doctor. He lived thirty or forty rods down the hill from the house of the late Seth Dibble, his grandson; the cellar of the old house remains, and is seen a few rods north of the road in the meadow. He died at an advanced age. He had two sons and several daughters. The sons were Israel and George. Israel was severely wounded during the Revolutionary war, at White Plains, from which wound he never recovered fully, rendering him decrepit for life. He had nine children, sons and daughters. His youngest son, Seth, lived at his father's house, and was an active business man. His father died when quite aged. The son Seth Dibble died suddenly, after a brief illness, in the midst of an active life, leaving sons and daughters.

George, the other son of Benjamin Dibble, lived to the age of eighty-four. He left one son, Truman Dibble, and a daughter.

John Dibble was designated by the title of Sergeant Dibble; such titles were common less than one hundred years since. This man was active, and is often referred to in the early records. He built a house some sixty rods east of the present residence of William Harrison, at the southwest corner of the Dibble meadow, so called; vestiges of the old cellar still remain. Mr. Dibble had three sons, Clement, John, and Silas, and two daughters, Lydia and Rebekah. Clement was an inefficient and useless man, and became poor. Silas was intemperate. Sergeant Dibble died in 1782, being eighty two years old.

THE SCOVILLE FAMILY.

Among the early settlers, though not original proprietors, were three brothers,—Samuel, Stephen, and Timothy Scoville,—spelt in the early records, Scovel, from Saybrook.

Samuel settled where Henry Rogers now lives, building a house, probably of logs, just east of the present dwelling.

Stephen settled where Sylvester Scoville now lives.

Timothy settled just above the Mills place, north of Frank Reed's. These three lived and died where they settled, and are buried in South Cornwall cemetery.

From Stephen descended Levi, who was deaf and dumb; and Sylvester, his son, who still occupies the old homestead. Levi was a good farmer, a man of remarkable intelligence for a deaf and dumb, before they had any of the modern advantages of education. He had no difficulty in communicating with his neighbors by natural signs so apt that all could understand. He was a regular attendant at church, and, it was said, well knew what the minister had to say.

Timothy's children—Ira and Ithamar—moved West.

Samuel had a large family,—two sons by his first wife, Samuel and Jacob, familiarly known as "Uncle Jake." Both were Revolutionary soldiers, and were taken prisoners at the battle of Long Island, and confined in the terrible prison-ships, and eventually dismissed on parole. When they came home, their clothes were so infested with vermin that they had to bury them.

Samuel settled on the Cobble, and it is said that when engaged in piling up the stone walls which still stand there, talking to his four yoke of oxen, he could be heard at Cornwall Center and down on Cornwall Plain.

A sketch of "Uncle Jake" is given among the Heroes of the Revolution. Many stories of him are still extant. One time, while watching a redoubt, a British soldier, being in the habit of coming out and slapping a portion of his person in contempt, he was appointed, as the best shot in the company, to put a stop to the performance. He watched his opportunity, and had the satisfaction of seeing the soldier keel off the parapet before the slapping process was half accomplished.

At one time he bet a gallon of rum that he could outjump the company (the ——— Connecticut), and won it by clearing thirty-six feet at two hops and a jump.

By his second wife Samuel S., Sen., had sons, Joseph, Daniel, Jonah, Ezra, Stephen, and Jonathan.

Joseph first settled and built the house where Frank Reed now lives; afterwards moved to Greene, Chenango County, N. Y.; was run over by his team of horses and killed. His son Jesse built the house lately occupied by Deacon Nettleton, and moved with his father to Greene, and built the first permanent bridge across the Chenango river at that place.

Daniel and Ezra moved to Vermont. Jonah went to New Connecticut, O. Stephen lived in Cornwall, and died from the bite of a mad cat. Jonathan remained on the old homestead and took care of the old folks.

Daughters of Samuel S., Sen., were Lois, married Dilly Howe, brother to Ichabod, and lived on Sharon Mountain; Eunice, married Richard Wickwire, brother of Daniel W., and father of Mrs. James Reed; Ruth, married Mr. Dibble, and moved West; Sallie, married Mr. Brown, and moved West; Samuel was a bachelor, and died in 1877; John, married Eleanor Fletcher. Is now a successful practitioner of medicine at Ashley Falls, Mass.

Jonathan had children, Jacob and Samuel, twins; John, Ethan, and Daniel, Sarah, and Mary Ann.

Jacob married Martha Ingersoll of Bethlehem, and settled near, and occupied a part of, the old homestead, now owned by his son, Ralph I. Scoville. He died in 1876. Jacob and his son Ralph have represented the town in the Legislature. Samuel, second son, graduated at Yale, 1857. Is a Congregational minister at Norwich, N. Y.; married Hattie, daughter of Rev. Henry Ward Beecher, and has four children. Eliza, only daughter, married William Rogers of Cornwall; moved to Kentucky, where he died. Mrs. R. returned to Cornwall, and lives on the old property of "Uncle Jacob." Her eldest daughter, Belle, married Eugene Wickwire, and lives in Cornwall.

Ethan died in New Haven, unmarried. Daniel married Betsey Gray. Only one son, Eugene, survives. A daughter, Belle, married David O. Cain of Sharon. Sarah married Riley M. Rexford.

Another Scoville,—Elias, a blacksmith,—came from Middlebury, having resided in Goshen for a time, about 1838, and had a shop near North Cornwall church, where, in connection with Mr. Studley of Sharon, they made wagons, and also did general blacksmithing. His shop was afterwards removed to the neighborhood of Gold's mill, where he bought the house of Wm. Smith, formerly the old Baptist church, where he now resides. He is a genial man and a good mechanic; but had rather tell a story than shoe a horse, even when the joke rests on himself. As the owner of a Bolles' rock-puller, with improvements of his own, he has helped to make the rough places of Cornwall smooth. His oldest son, Niles, follows his trade at the same place, and represented the town in the Legislature in 1871.

THE WICKWIRE FAMILY.

Oliver Wickwire came from New London county before the time of the Revolution. He settled on the old road, long since discontinued, running northeast from near Chester Wickwire's. His nearest neighbor on the south was James Douglas.

He had children, Joshua, who went to Eaton, Mad. county, N. Y.; Lois, married James Robb, and lived in Salisbury, near Falls Village; Richard, who lived where his daughter, Mrs. James Reed, now lives, and went to North Canaan in 1842. Daniel married Mara Scoville. He lived, and died at an advanced age, where his son Chester now lives, on Cream Hill, and Lucretia married Calvin Butler, and had a numerous family. Another daughter married Paul Price.

Chester Wickwire is a farmer, one of the largest landholders in town; was member of the General Assembly in 1872, and has held other town offices; married Mary Harrison, and has children; Daniel removed to Illinois; Jane married Mr. Smith, Homer, N. Y.; Eugene married Belle Rogers, and Luman, Julia, and Gertrude.

THE WHEATON FAMILY.

George Wheaton, Esq., came from East Haven, where he was born, in 1790. He died Nov. 24, 1865, aged 75. He studied law with Judge Church of Salisbury, was admitted to the bar in 1813, and settled as a lawyer in Cornwall. Mr. Wheaton was a well-read, exact lawyer, a prudent business man, and a close reasoner. He was a valuable man in town affairs, and enjoyed the respect and confidence of his fellow-citizens. He was a member of the Congregational church, and was well known as a consistent Christian. Married, first wife, Lewey Alling, Nov. 10, 1815, and had children, George A., married Artemisia Baldwin; Lewey, married William Baldwin. Cynthia married Elbert Shepard. Second wife, Eliza Cotter, and had Lucretia, married Dr. P. C. Cummings of Canaan.

THE ROGERS FAMILY.

The pedigree of this family is traced back by records in the British Museum to Thomas Rogers of Bradford, County of Wilts, sergeant-at-law, who died in 1485. He was great-grandfather of John Rogers, the martyr.

John Rogers, the martyr, born about 1500, married Adigan Pratt of Brabant, and had eleven children,—named, Daniel, John,

Ambrose, Samuel, Philip, Bernard, Augustine, Barnaby, Susan, Elizabeth, and Hester.

The son, John Rogers, married Mary, daughter of William Leete of Everden, County of Cambridge. Thomas, a grandson of the martyr, came over in the *Mayflower*, and was the ancestor of the Rogers family in Cornwall, who have now reached ten generations from him. The early records note other arrivals of this name.

It is probable, from the records, that this Thomas was the father of William, who was the father of Noah, 1st.

Noah Rogers, 1st, married Elizabeth, daughter of Michael Taintor, and had seven children, as mentioned in his will: Mary, born April 14, 1675; John, born Nov. 8, 1677; Josiah, born Jan. 31, 1680; Hezekiah, Noah, Elizabeth, Ann.

Noah Rogers, 2d, married Elizabeth Wheeler, 1722, and had children, Abigail, born Oct. 8, 1723; Temperance, born Sept. 6, 1725; Elizabeth, born Nov. 9, 1727; Rebecca, born June 20, 1730; Noah, born May 8, 1732; Edward, born April 14, 1735; Harriet, born May 8, 1737.

Noah Rogers, 1st and 2d, were large landholders in Branford, and held many positions of public trust.

Noah Rogers, 3d, with his brother Edward, moved to Cornwall from Branford in 1760. Noah, 4th, born 1766; Noah, 5th, 1803; Noah, 6th, 1844; Noah, 7th, 1871.

Noah Rogers, 3d, though relieved from military duty by defect in one of his eyes, was a volunteer at the time of the surrender of Burgoyne, and brought home a British musket as a trophy.

Noah Rogers, third, b. in Branford, 1732, m. Rhoda, dau. of Dea. Daniel Leete, of Guilford, a descendant of Gov. Leete; his children were Sarah, m. Oliver Burnham; Irene, m. Prentiss Williams of Stockbridge, Mass.; Rhoda, m. Andrew Cotter; Noah, Abigail, m. Asahel Bradley of Stockbridge, Mass.; and Amanda, m. Theodore Ives.

Noah Rogers, fourth, b. 1766; m. Lydia, dau. of Rev. John Cornwall; his children by first wife were Daniel L., b. 1790, m. Harriett, dau. of Miner Pratt; Abigail, b. 1793, d. 1791; Lydia, b. 1795, m. Chalker Pratt; Rhoda, b. 1798, m. Julius Hart; John, b. 1801, m. Elizabeth, dau. of Dea. B. Hamlin, of Sharon; Noah, b. 1803, m. Catharine, dau. of Wm. Clark; Abigail, b. 1805, m. E. M. Pratt. Children by his second wife, Elizabeth of Amenia, N. Y., dau. of Hon. John Wilson of Perth, Scotland; Eliza, b. 1812, m. Rev. Augustus T. Norton; Ambrose S., b. 1815, m. first wife, Cornelia

Hamlin. of Sharon, dau. of Dea. B. Hamlin; Amanda, b. 1817, m. Rev. A. B. Pratt. His third wife was Mrs. Abigail Whedon of Winchester.

Daniel Leete Rogers and Harriet had nine children,—Henry L., m. Nancy, dau. of Wm. Clark; Daniel M., m. Philena Knapp of Greenwich; Mary E., m. Theodore R. Ives; Dwight, m. Lucy, dau. of Dea. Edward Leete of Guilford; Hattie, m. Edward W., son of Dea. E. Leete of Guilford; Miner, Egbert M., and Abby died unmarried.

Henry L. and Nancy had one son, William, who m. Julia Corbin, and they have two children.

Daniel M. and Philena live in New Britain, and have had five children. Their second son, Daniel O., m. Emma, dau. of David N. Camp of New Britain.

Theodore Ives and Mary E. have had four children, three sons and one daughter; Frederic died in early manhood, a youth of much promise.

Dwight and Lucy have five children.—Dwight, Nellie, Lucretia, Hattie Fowler, Miner Pratt, and an infant.

Edward W. Leete and Hattie reside in Guilford, and have two sons and two daughters.

Ambrose S. Rogers m. second wife, Ellen T., dau. of Hon. N. F. Thompson of New Haven, and have children, Clarence T., b. 1870; Juliet W., b. 1874. Mr. Rogers resides in New Milford, and is elsewhere referred to as the Principal of the successful school, "the Adelphic Institute."

Capt. Edward Rogers m. Hannah Jackson, July 18, 1773, and had children, Elizabeth W., b. June 23, 1777, m. Rev. Henry Christie; Hannah, b. May 29, 1776, m. Henry Sedgwick; Cinthia, b. Dec. 8, 1782, m. Elias White; Lucretia, b. March 17, 1785, m. John Ward; Edward, b. May 30, 1787, m. Sally M. Gold; Anson, b. April 2, 1792, m. Philomela Hart, dau. of Capt. Elias Hart, Oct. 14, 1814.

Capt. Edward Rogers was a lieutenant in the old French War, having received two commissions from George III., and an officer in the army of the Revolution; more particular mention of him is made in that record.

DESCENDANTS OF CAPT. EDWARD ROGERS.

Elizabeth m. Rev. Henry Christie, removed to Philadelphia. Had six children,—Henry practised medicine in New Jersey;

Asbury and John died young. Edward received a liberal education, and lived in Columbus, Ohio. Elizabeth m. Rev. Milton Buttolph. Margaret m. Mr. Wright of New York.

Hannah m. Henry Sedgwick, son of Gen. John Sedgwick of Cornwall Hollow. They had four children,—Anna m. Mr. Barnes and removed to Ohio; Fallah m. Mr. Landon and settled in Canaan; Lucretia m. Mr. Yale and settled in Canaan; John Edward, the youngest son, held important offices in this town and Litchfield, and now resides in Sandisfield, Mass.

Cynthia m. Elias White; had four sons,—Comfort, a farmer in Canton; Edward R. and Edwin, farmers in Cornwall. They have both been members of the General Assembly, and are honorable members of society; a son of Edwin is at present a member of Wesleyan University. Elias is highly esteemed as ticket agent at Poughkeepsie, on the H. R. R. R.

Lucretia m. John Ward. He built the house on Cream Hill where Chester Wickwire now resides, but after a few years removed to Sheffield, Mass. They had twelve children,—Artemisia m. Horace Hollister of Salisbury; Hannah m. a Mr. Cook, and Nancy a Mr. Lewis, both of Little Falls, N. Y.; Clarissa m. David Northrop of Sherman, Conn., removed to Middletown, where his son Ward Northrop is Judge of Probate; Sarah m. Dr. Turner of Tyringham, Mass., who practiced medicine in New York City; Elizabeth m. Dr. Bidwell of Tyringham; Cynthia m. Joseph Greenwood, a prominent lawyer in Brooklyn, N. Y.; a talented daughter, Miss Libbie Greenwood, is devoted to social reform; John Rogers, the only son who lived to maturity, settled near Falls Village, in Salisbury, as a farmer, and is well known as a prominent man in the town, and in the Methodist Church, of which he is a member.

Hon. Edward Rogers, oldest son of Capt. Edward, was a graduate of Williams College, studied law at the celebrated Law School of Gould & Reeves of Litchfield; m. Sally Maria Gold, daughter of Hezekiah Gold;* settled in the practice of his profession in Madison, Mad. Co. N. Y. He was a member of the New York State Convention for framing the Constitution for that State. Was presiding Judge of the Court of Common Pleas, in Madison County, for many years. Judge Rogers represented the district in which he lived in the Congress of the United States. On his monument, in the cemetery of Madison, is this inscription:

*For children, see Gold family.

HON. EDWARD ROGERS,

Born May 30th, 1787—Died May 29th, 1857,

A Scholar, a sound Lawyer,

An Impartial Judge,

An incorruptible representative of the people.*

Anson m. Philomela, daughter of Capt. Elias Hart of Cornwall, and had four children,—Cynthia A. m. D. L. Cartwright of Sharon; Lucretia H. m. Austin Brush, and now resides in the old homestead; Edward H., North Cornwall, unmarried; Maria E. M. m. Niles Scoville of North Cornwall.

Col. Anson Rogers was widely known as largely occupied with public affairs, having held almost every important office in the gift of his townsmen. He was drafted in the War of 1812, and served the town as constable and collector for fourteen years in succession. It was said of him that "he never served a writ without making a friend." He was a zealous worker to secure the location of the church at North Cornwall.

Noah and Edward Rogers appear on the town records as purchasers of land in December, 1761. The principal pieces were bought of William Gould; those near the church in North Cornwall now owned by Noah Rogers, and the estate of Anson Rogers, and a farm of six hundred acres lying in and on both sides of the Great Hollow, price £1,200. The family has always been one of the most substantial in town, always reliable in every good word and work.

Several members have received a liberal education, and are noted elsewhere, as Rev. J. A. R. Rogers and Ambrose Rogers, and in the other branch Hon. Edward and Hezekiah Gold Rogers.

A family gathering was held September 28, 1864, on the farm of Noah Rogers 6th. One hundred and twenty-five members of the family were present. After dinner, in which all heartily engaged, an historical address was given by Ambrose S. Rogers of New Milford, to whom we are indebted for many of these facts.

* Extract from a letter of Edward Rogers to his brother Anson, dated Madison, June 17, 1816. This advice commends itself to our regard, and shows the cast of the man :

"Punctuality in payment is all important, more especially to a young man. It is a maxim I have endeavored rigidly to adhere to. It is the life of credit, and a safe and secure course to pursue. 'I owe no man anything,' is a kind of guard against insult, and the crowing of a vain and miserly disposition which too often abounds in the world. It besides keeps a man above the cringing dependence so annoying to a man of delicate feelings."

Then followed short speeches, anecdotes, etc. One incident related by O. Rogers Burnham is worthy of preservation:

"The Rev. Nathaniel Hawes, minister of the parish, became embarrassed and was intending to sell his little house, when it was proposed to raise the \$750 he needed by subscription in shares of fifteen dollars each. The citizens generally subscribed one share each, but two young girls in the bloom and beauty of maidenhood, daughters of Noah Rogers, had put down their names for two shares each; and how," he asked, "did they obtain the money? by keeping school at one dollar a week! and thirty dollars then was more than ten times thirty now."

Anson Rogers said that his father Edward Rogers was a captain in the Revolution, and as the government scrip was valueless, he advanced \$2,000 in gold to pay his men, which sum the government had never restored. Revolutionary relics of Capt. Rogers were presented, specimens of the handiwork of the mothers; but more interesting was a Bible printed in 1575, brought over in the Mayflower. It had appended a "Book of Psalmes collected into English meter by Thomas Sternhold and John Hopkins."

Daniel Leete Rogers was an older brother of Noah 5th, and Ambrose S. was a younger brother. As stated elsewhere, this family have always been ready to bear a full share in all public burdens, and when Mr. Maynard left they bought his property for a parsonage, but it was not wanted for that purpose, and remained on their hands.

Henry Rogers, with his son William, and Dwight Rogers, sons of Daniel L., are farmers in North Cornwall. Noah the 6th still holds a portion^e of his paternal acres though residing in Bridgeport. The descendants of Capt. Edward also hold their lands by direct descent from him. These are important facts, in these days of change, for no single cause has done more for North Cornwall than this attachment to their paternal acres, for very many names cultivate the lands cleared from the forest by their ancestors.

The genealogist will notice with curiosity the occurrence of the names of Pratt and Leete as intermarrying with the Rogers' in Old England,—a custom so oft repeated in modern times, that the name of one family is suggestive of the others,—the last act being the marriage of Edward W. Leete of Guilford, with Hattie Rogers of Cornwall, for which reprisal was made by his brother Dwight in marrying Lucy, sister of Edward. Neither Guilford nor Cornwall can complain of the trade: their children rise up and call them blessed.

By intermarriage in North Cornwall the Rogers blood is mingled in most of the leading families that now reside there—as the Harrisons, Pratts, Harts, etc.—and frequent mention of them occurs in all parts of this History.

THE PRATT FAMILY.

In 1636, the Rev. Thomas Hooker, with a company of about one hundred men and women, the most of whom were members of his church, left what is now Cambridge, Mass., for the purpose of finding a new home somewhere along the valley of the Connecticut river. The most of the company traveled on foot, driving their cattle before them. After a few days they came to where the city of Hartford now stands. The fertility of the soil, the bountiful supply of game in the forests, and of fish in the river, all joined to recommend this as a desirable location, and there they pitched their tents and took up their abode.

Among those composing this company was Lieut. William Pratt, who came from Stevenage, in the County of Hertfordshire, England, about 1632. From that place his lineage is traced back direct to Thomas Pratt of Baldock, in Hertfordshire, who died in February, 1539. From this point the genealogical line backwards is not entirely perfect at one or two points, still it seems to run with a good degree of certainty back to Sir William Pratt, who in 1191 was a favorite officer under and accompanied Richard Cœur-de-Lion to the Holy Land in the Crusade wars.

In the division of lands in Hartford, the aforesaid William Pratt of Hooker's company drew lots on what is now North Main street in that city.

In 1637 he was one of a band who went from Hartford on an expedition against the Pequot Indians, the result of which was the annihilation of their power as a tribe. For his services on that occasion the General Court voted him one hundred acres of land. In 1645 he sold his possessions in Hartford, and removed to Saybrook in this State, where he became a large landholder. He represented that town in the General Assembly thirteen years, from 1665 to 1678. He had eight children.

Following down in the line of the said William Pratt's descendants to the fifth generation, we find one David Pratt, born about 1725. He married Jerusha Chalker in 1748, and had by her six sons and three daughters. This family moved to Cornwall about 1780. Among the sons was Jasper, the third child, born in

1756, and Miner, the youngest, born in 1768. These two sons were the only ones of the family who became permanent residents in this town.

Before the removal from Saybrook, Jasper Pratt had enlisted from that town at the commencement of the Revolutionary war, into the Third Connecticut Regiment, and served in the army seven years and three months, or until the close of the war. For most of the time he was stationed in New Jersey, guarding the coast from foraging parties from New York, who were called "Cow Boys." In one of these raids he was taken prisoner and confined three months in the city, when an exchange of prisoners released him.

One winter the regiment was ordered to the banks of the Hudson river. The weather was cold, he with others was scantily clothed, their shoes were miserably poor, and blood from their feet was often left in their tracks. They suffered severely in that trip, but they endured patiently to the end that their country might be free.

In those days there lived on the premises now owned by Harvey Baldwin, a man by the name of Samuel Butler. He came from Windsor, in this State, about 1775, with a family of several daughters and one son. Mr. Butler was in infirm health, and did not live long after coming to Cornwall. It was not long after Mr. Butler died, before his wife was taken with the small-pox. She died, and her remains rest under one of the old tombstones now standing in the meadow a short distance west of the North Congregational meeting-house. Three or four other persons, who died of the same disease about the same time, were also buried there.

Of the daughters, one was married to Ozias Hurlburt, one to Simeon Emmons, one to Samuel Demming; and it so came about that the care of the farm devolved upon Abigail and Thankful, the two youngest of the daughters, and they were efficient in working it. They sheared their own sheep, spun the wool, and wove it into cloth. They also themselves sowed the flax and put it through all the necessary processes to get it into cloth. They disposed of considerable of their cloth for the benefit of the soldiers in the army, and took their pay in Continental money. They afterwards gave one hundred dollars of it for a sieve. Some of the linen cloth made by Abigail in those days, was, more than thirty years afterwards, worn by one of her grandchildren, and was in good condi-

tion. Thankful Butler married a Mr. Fellows, by whom she had one son, Ephraim, who now lives in Wolcottville, Conn. Calvin Butler, who had a large family, and who owned a large farm in the northwest corner of this town, and who died about 1860, was a grandson of the aforesaid Samuel Butler. Soon after the war closed, Jasper Butler came to his Cornwall home, which was then on the south side of the road, opposite to where the foundation of Elias Scovill's former blacksmith shop now stands, and near the Butler place. The Butler girls had a hog to kill. They did not understand dressing pork as well as they did flax, and they employed Jasper Pratt, then just home from the war, to help do it. On that occasion an intimacy between him and Abigail Butler had its starting point, which resulted in their marriage in 1785. "Tall oaks from little acorns grow." The Butler property was sold, and they purchased from Noah Rogers a farm on Cream Hill, to which they removed. He died February 24, 1833, aged seventy-seven years.

Mrs. Abigail Pratt was an active, energetic woman, with a well-ordered, intelligent mind, a retentive memory, and a will that often conquered difficulties which to others seemed insurmountable. She was a diligent Bible reader, and one of her grandchildren says, that in his childhood, when he had done something worthy of approval, she often commended him by some quotation from Solomon's proverbs; and when he was naughty, she would reprove by something drawn from the same source. She died March 11, 1845, aged ninety-five years, and her faculties were well retained to the last.

The children of Jasper and Abigail Pratt were: Hannah, born in 1789; Chalker, born in 1792; Abigail, born in 1795, married George Brewster, July 28, 1814.

Chalker married Lydia, daughter of Deacon Noah Rogers, and had two children, Russell R., born October 15, 1816; Helen A., born August 24, 1818, married Stephen Foster, of Morristown, N. J., who died March 10, 1863—she died in 1875.

Chalker Pratt was a man of influence in the community, ever ready to lend his aid to every good work, and an active member in the church of Christ. He was the agent for the Cornwall Iron Company for a number of years, until about 1840, when, as the Housatonic railroad drew near completion, he sold his farm on Cream Hill and removed to West Cornwall, where he had purchased land and erected buildings thereon, with reference to going

into the mercantile business. He died August 26, 1851, aged fifty-nine.

Russell R. Pratt married Mary E., daughter of John Cotter. She died May 1, 1849, leaving one child, Harriet C., who married Col. C. D. Blinn, of West Cornwall, a merchant now residing in New Milford. Incidents in regard to Col. Blinn will be found in another part of this work. The second wife of Russell R. Pratt was Mary W. Bonney, of Danbury, Conn., a daughter of Rev. William Bonney, of New Canaan, Conn. He was a native of this town, and during his early years lived on the premises now owned and occupied by Edwin White, on Clark Hill. Russell R. Pratt and Stephen Foster, under the firm name of "Pratt & Foster," established a successful mercantile business at West Cornwall in 1841. Upon the death of Mr. Foster in 1863, the business was continued by his heirs, and now Mr. R. R. Pratt and R. P. Foster constitute the firm. Mr. Foster was a man of pleasing manners, great industry, indefatigable energy, and shrewd in his business plans. As a railroad contractor he was the first one in the construction of the Housatonic railroad to break ground north of New Milford, which was done at the Deep Rock cut near West Cornwall. The material interests of the church had his especial regard. His death, in the full vigor of life, was a serious loss to the church and community. Mr. R. R. Pratt, as an energetic business man, as selectman for seven years from 1856, as representative in 1858, as deacon of the church from 1854 to 1871, as superintendent of the Sabbath-school at West Cornwall since 1860, has filled and still holds a prominent position in the secular and religious interests of the town.

Stephen Foster and Helen A. Pratt had children,—Russel P.; Charles C., d. 1875; Lillie M., m. L. A. Bates, of Sharon, June 21, 1876.

Russel P. Foster m. Mary E. Beardsley, of Waterville, N. Y., and has children,—Frederic B., b. April 18, 1870; Brace, b. Aug. 25, 1873.

Miner Pratt, son of David and Jerusha, as before mentioned, m. Mary Ann, d. of Dea. Eliakim Mallory, December, 1795, and had children,—Harriet, b. Oct. 3, 1796, m. Daniel L. Rogers, son of Dea. Noah; Eliakim Mallory, b. Oct. 12, 1802, m. Abigail Rogers, d. of Dea. Noah, d. 1852; Ezra Dwight, b. Nov. 26, 1810, m. Anna Aurelia, d. of Dea. Ebenezer Rood, of Torrington; Almon Bradley, b. June 3, 1812, m. Amanda Rogers, d. of Dea. Noah. We remember Mr. Pratt as a man of untiring industry, sterling

integrity, and interested in all matters pertaining to the public good.

Eliakim Mallory Pratt and Abigail Rogers had five children,—Hubert, b. March 25, 1832; Noah Miner, b. March 24, 1836; Mary M., b. Sept. 15, 1834, d. Sept. 17, 1834; Frances Delphine, b. Jan. 6, 1838; Harriette A., b. Oct. 15, 1842, d. Aug. 10, 1843.

Mr. Pratt first settled at Mt. Morris, N. Y., removed to Avon, N. Y., and thence to Flint, Mich., where he died in 1852. As a pillar in the church, he was a beautiful pattern; as a citizen, he was the noblest work of God—an honest man. Uniting with his religion sound judgment, business tact, and a pure taste, he became at once an individual in whose principles and character a general and unlimited confidence centered. Hubert R., his oldest son, m. Laura Mills, of Flint, Mich., and with his mother and sister, resides at Lansing, where he occupies a position of trust as first clerk in the office of the auditor-general of the State.

Noah Miner, second son, was born in Cornwall, resided in Detroit, Mich., where he enlisted as a private in the Eighth Regiment, and, as a lieutenant, was killed in battle at Wilmington Island, April 16, 1862. No words can describe the loss the country suffers in the death of such defenders. His colonel (Fenton) says: "No terms of endearment can be lavished on the memory of this heroic soldier, who gallantly stood on the battlefield facing danger and death, putting his trust in God."

Ezra Dwight Pratt and Mary Ann had children,—Mary Aurelia, died in infancy; Dwight Mallory, Harriette J., Hubert Miner. Mr. Pratt is a farmer on Cream Hill, and is still with us. We can only say that, as a deacon in the church, he has long honored the office, and as a citizen and a neighbor, honors his Christian profession. His son, Dwight M., graduated at Amherst, 1876, and is now in the theological seminary at Hartford.

Almon Bradley Pratt and Amanda had children,—Harriette A., m. Rev. Charles C. Starbuck; Amanda Isabel, m. Arthur Fairchild, son of President Fairchild, of Berea College; Noah Rogers, m. in Berea, and lives in Hastings, Neb. Rev. Almon B. Pratt was licensed and ordained by North Consociation of Litchfield County, and went to Michigan under commission of the American Home Missionary Society; ministered to a Congregational church in Genesee, Genesee County; thence removed to Berea, Ky., as treasurer and steward of the college; thence to Nebraska, where he had charge of a church at Camp Creek at the time of his death, in 1875.

Personal acquaintance enables us to speak freely of the purity, the honesty, the noble Christian character of our former classmate and friend.

THE BREWSTER FAMILY.

Widow Brewster came to Cornwall from Stratford in 1797, with two children,—George, eight years old, and his younger brother Nelson. Her husband had been lost at sea with his vessel, of which he was owner and captain, three years before.

George lived with Agur Judson till he went to learn his trade of carpenter and cabinet-maker, of Captain Williams. He lived where James O. Ford now lives at Cornwall Center, and followed his trade. He married Abigail Pratt, who still survives, and had children,—George S., m. Adeline Stone; Sarah, m. Josiah Johnson, lives in California; Jasper, m. Susan Allen; Abigail B., m. James Armstrong, Ogdensburg, N. Y.; Maria, m. James Cotter, Ansonia; Lucius, m. Julia Kingwood, Brooklyn, N. Y.; Georgiana, lives in California.

Jasper alone, of the children, remained in Cornwall. Bought the farm of his uncle, Chalker Pratt, on Cream Hill, where he died Nov. 9, 1874. His sons, William and George, occupy the farm with their mother. Edward is a member of the Sheffield Scientific School at New Haven. Lydia, the only daughter, married Rollin M. Hubbard, and lives in Toledo, O. Jasper was a good farmer, a man of much energy, and quite prominent in town affairs.

Nelson Brewster studied law; resided in Goshen, where he married Lucretia Root, and had children,—William and Ephraim. William was a colonel in the War of the Rebellion, and was highly commended for his gallant conduct.

THE JONES FAMILY.

Caleb Jones died in Cornwall Dec. 9, 1786, aged seventy-four years.

Zachariah Howe Jones, son of Caleb Jones, died July 31, 1817, aged seventy-two years.

Caleb Jones, son of Zachariah Howe Jones, died Aug. 3, 1854, aged seventy-two years. Jane Ann, only child of the above Caleb, was born May 17, 1814, and was married to John T. Andrew, Sept. 9, 1839, and resides in the village of Cornwall.

Zachariah Howe Jones removed from Wallingford, Conn., to Cream Hill in Cornwall, and owned the farm since occupied by the

late Deacon James Wadsworth. He afterwards removed to the south part of the town, called Dudleytown. He was one of a large family of brothers and sisters. He left two children,—Abby, m. David Patterson; and Caleb.

On the 28th of February, 1811, Caleb was married to Harriet Swift, daughter of Rufus Swift, and granddaughter of General Heman Swift, of the Revolutionary army, the friend and at one time the host of Washington.*

He lived generally respected by his fellow-citizens, and although of a retiring disposition, was twice elected member of the State legislature. He devoted the best years of his life to the cause of education, having himself taught parts of thirty-one years in the common schools of this town.

THE BEIRCE FAMILY.

JAMES BEIRCE, father of Joseph and James, came from eastern Massachusetts, probably Pembroke, about 1739, and settled on the old road east of the Burnham place. He afterwards removed to Cornwall Bridge. From him the late Peter Beirce, a prominent business man and politician, and James Beirce, of Cornwall Bridge, are descended.

THE CLARK FAMILY.

Ephraim Clark came from England early in the seventeenth century; his wife came from France in 1710, and they settled in Stratford. He came to Cornwall and bought most of the hill called after him, "Clark Hill." He was taken sick with the measles, returned to Stratford, and died there. His four sons, David, Hezekiah, Silas, and Uri, settled on his lands. David had a son, William, who lived on the place now occupied by his son, William L. Clark. William was a man highly respected by his townsmen; had a family of six sons and six daughters, who grew to maturity. They are now widely scattered, one, William Leavitt, remaining on the old homestead; has one son and three daughters.

Deacon VICTORIANUS CLARK was the son of Captain Nehemiah Clark, and brother of Pierce Clark. They had no relationship with the other family of Clarks.

Mr. Clark was afflicted with an inflammation of his eyes, gave up farming, and made weekly trips to Hartford with the mail and passengers, to which he added the errand business, now dignified by the name of "express." He had a covered wagon and two

* Tradition reports that Washington once passed through Cornwall and stopped with Gen. Swift.

horses. He left Cornwall early Monday morning, arriving in Hartford the same day. Returning, left Hartford about noon, and arrived in Cornwall Wednesday noon. He was entrusted with errands of all sorts, of which he took no memorandum, trusting alone to his memory, which never failed him. He was a man of much intelligence, and he managed to entertain his passengers so that the distance seemed short and the hills less tedious. About 1840 he removed to Wolcottville and from there made semi-weekly trips to Hartford, and lived there till his death.

Cornwall can boast of few authors, and her history would not be complete without mention of one who in 1814 published a geography in rhyme. It was a volume of some one hundred and fifty pages, and was confined to the United States, called by the poet, "Fredonia."

Under the head of Character and Manners, Mr. Clark says of New England:

By talents and by worth alone
Are candidates for office known;
And he who asks to be elected,
Is very sure to be rejected.
The men are tall, stout-built, and hardy;
Their manners, like their persons, manly,
Unaffected, plain, and simple,
Generous, brave, and hospitable.
Oft on the female cheek the rose,
Softened by the lily, glows;
While just-proportioned forms impart
New graces to the sculptor's art.
The fair, tho' ranking high by birth,
By fortune, talents, and by worth,
Like her,* the boast of Italy,
Despising ease, use dexterously
The pencil, the embroidering steel,
Or ply the useful spinning-wheel.

His patriotism is aroused by the "Militia of Tennessee":

Let no rash foe presumptuously
Rouse up the sons of Tennessee!
For brave are they, inured to wars,
All ornamented with the scars
Received in rescuing their land
From murderous and savage bands.
When late the British lion led
His legions o'er the ocean's bed
To try the towering eagle's might
On Orleans' plains, in doubtful fight,
She becked this hardy yeomanry,
Who charged her legions merrily,
With blood and carnage spread the plain,
And chas'd him homeward through the main.

* Lucretia.

THE COTTER FAMILY.

Andrew Cotter was a blacksmith by trade, and emigrated to Cornwall from Haddam, and set up his shop and dwelling where *Harvey Baldwin* now resides, in North Cornwall.

He was much respected as a man and citizen, and married *Rhoda Rogers*, daughter of *Dea. Noah Rogers*. At his marriage, *Dea. Rogers* gave him the largest part of what is known as the "Cotter Farm," situated on the Housatonic River. They were the parents of six children, two of whom died in infancy; names of survivors were *John*, *Ambrose*, *Eber*, *Eliza*.

John married *Sabra Smith* of Kent, and their children were *Elizabeth* and *Harriet*.

Ambrose married *Mary Ann Pratt* of Guilford, by whom he had six children: their names were *Samuel*, *James*, *Charles*, *Henry*, *Elizabeth*, and *Emma*. He afterwards married *Mary Talcott* of Vernon, Conn.; they had no children.

Eber married *Bathsheba Talcott* of Vernon; they had three children, but one of whom, *Rhoda*, lived to grow up. His second wife was *Mrs. Ralph Talcott* (*Susan Bull*); they had no children.

Eliza married *George Wheaton* of Cornwall; they had one child, *Lucetta*. The Cotter family was highly respected in all its branches.

THE BALDWIN FAMILY.

Henry Baldwin was a Revolutionary soldier from Saybrook, Conn. He served as a private during the war, and returned home at its close, with \$150 of "Continental money" in his pocket. This soon depreciated in value to such an extent, that he offered the whole sum in exchange for a bushel of wheat, and was refused.

Not discouraged by adversity, he soon after married *Jane Shipman*, a native of the same town, and emigrated to Cornwall, where he became the tenant of *Dea. Noah Rogers*, on the farm now owned by *T. S. Gold*, in Cornwall Hollow.

Here were born to him twelve children, ten of whom outlived their parents. Their names were *Ithamar*, *Henry*, *Jane*, *Ann*, *Hannah*, *Polly*, *Noah*, *Jabez*, *William*, and *Abby*.

Ithamar m. *Electa Millard* of Cornwall: had children, *Charles*, *Lucretia*, and *Marcia*.

Henry m. *Mitylene Millard* of Cornwall; two of their three children lived to grow up, *William* and *Artemisia*.

Jane m. *Joel Trowbridge* of Goshen: had four children, *Lucy*, *Caroline*, *Mary*, and *Anson*.

Ann did not marry.

Hannah m. James Ford of Cornwall; had children who lived to maturity, John, Chester, Chauncey, James, Ellen, Mary, Sarah, and Lydia.

Polly m. Chester Markham of Wrentham, Mass.; had children, Martha, Phebe, and William.

Noah m. Sabra Smith Cotter, widow of John Cotter of Cornwall; his children were Andrew and Chauncey.

William m. Julia Trafford of Cornwall, and had children, Henry, Horace, James, Russell, Frank, Edward, Electa, and Elizabeth, besides one boy who died in childhood.

Abby m. Rogers White of Cornwall; had children, Edward and Cynthia.

Mrs. Henry Baldwin was a notable housewife, and it was a common remark, that "Miss Baldin's Johnny-cake was ahead of some peoples' loaf-cake stuffed full of raisins."

Mr. and Mrs. Baldwin brought up their family in habits of industry, integrity, and sobriety; and it is believed that no member of the family, or its descendants thus far, has brought disgrace upon the name.

Capt. Phineas Baldwin and Harry Baldwin, brothers, came from Milford.

Phineas m. Nancy Rexford, and had children, Rexford, Riley, and Robert, and a daughter, wife of R. T. Miner.

He was a carpenter and joiner, and lived at South Cornwall. His sons were farmers and lived in the same vicinity.

Harvey Baldwin is a farmer; bought the Joel Catlin place at North Cornwall, where he now resides. He has no children.

Birdsey Baldwin was of still another family, and came from Goshen in 1841. He was a lawyer, and lived at West Cornwall; one son, Daniel, lives at West Cornwall, as also a daughter, Laura, widow of Myron Hubbell; another son, Abram E., graduated at Yale, 1854, studied theology, and is now a successful clergyman at Bound Brook, N. J.

THE CALHOUN FAMILY.

Dr. John Calhoun, son of Dr. John Calhoun of Washington, came to Cornwall in 1792, and in 1804 was followed by his brother Dea. Jedediah Calhoun, who located as a farmer in the southwest part of the town. Dr. Calhoun was a successful practitioner for forty-six years, and had a numerous family.

Mary m. Rufus Payne; Sarah F. m. Stephen J. Gold; Ruth m. Frederic Kellogg; Charlotte m. Myron Harrison; Harriett m. Wm. L. Clark; Joseph Fay, residing in Wolcottville; John Benjamin, residing near Chicago.

The children of Dea. Calhoun were: John Clark, m. Sarah Warner of Plymouth, June, 1840; Frederic J.; David P., who lived at West Haven; Mary, m. Chas. L. Ford of Washington; Abby J.

John C. Calhoun went as a clerk to Plymouth in 1832, and afterwards engaged there in mercantile business. In 1846 he went to New York, establishing the firm of Calhoun & Vanderburg. The firm was afterwards changed to Robbins, Calhoun & Co. As a business man he was eminently successful, rapidly accumulating a handsome fortune; but he was better known to us as a liberal-hearted Christian gentleman. His love for the quiet scenery of his native town induced him to purchase for a summer residence the old homestead of Parson Stone, in the village of Cornwall, about 1866. The enthusiasm with which he entered upon its improvement was only surpassed by his public spirit and liberality. The adornment of the cemetery at South Cornwall, upon which he expended \$1,000, and for the permanent care of which he gave \$1,000, securely invested, and the establishment of a town library, with a trust fund of \$2,000 for its annual enlargement, are examples of his judicious use of the property committed to his stewardship. He died in New York, November 26, 1874. We mourn his death as a great public misfortune. He left two promising sons.

THE BIRDSEYE FAMILY.

Ebenezer Birdseye, residing in the south part of the town, had a son, Victory, who received a liberal education and became a prominent lawyer, residing at Pompey, N. Y. He represented his district in the Congress of the United States, and was appointed an especial attorney to prosecute the abductors of Morgan. His son, Judge Lucius Birdseye, of New York, was a graduate of Yale, 1841. There are none of the name now residing in Cornwall. Ezekiel B., brother of Victory, went West.

THE ANDREWS FAMILY.

Rev. William Andrews was installed pastor of the church at South Cornwall, July 25, 1827, where he remained till his death, January 1, 1838. For his record the reader is referred to Mr. Stone's Ecclesiastical History. He had a numerous family, whose

youth was spent in Cornwall, and are remembered here with high esteem, and Cornwall claims an interest in their honorable record.

WILLIAM WATSON, born at Windham, Conn., in 1810, was graduated at Yale College in 1831. He was pastor of the Congregational church at Kent, Conn., for fifteen years. Has resided at Wethersfield for some years.

EDWARD WARREN, born at Windham in 1811, studied law, and was partner of Hon. Truman Smith, at Litchfield; afterwards studied theology, and was settled at West Hartford, New York City, and Troy, N. Y. He established the Alger Institute at Cornwall, and subsequently resumed the practice of law. He was an officer in the army during the war.

SARAH PARKHILL, married Mr. A. W. Hyde, of Castleton, Vt., and died in 1840.

ISRAEL WARD, D.D., LL.D., born at Danbury, Conn., January 3, 1815, was graduated at Williams College in 1837. He taught the Academy at Lee, Mass., for fifteen months; was appointed Tutor at Marietta College in 1838, Professor of Mathematics in 1839, and President in 1855, which office he still holds.

SAMUEL JAMES, born at Danbury, 1817, was graduated at Williams College in 1839. After practicing law for a short time, he entered the ministry, and was settled at East Windsor. He has resided for many years at Hartford.

TIMOTHY LANGDON was born at Danbury in 1819, studied medicine at Castleton, Vt., practiced at New Orleans, was an editor in California and then in Ohio, and is now engaged in his profession at Creston, Iowa.

EBENEZER BALDWIN was born in Danbury in 1821, was graduated at Marietta College in 1842, became pastor of the North Congregational church at New Britain, Conn., and was appointed professor of Geology, etc., at Marietta College in 1851. In 1870 he was appointed Assistant Geologist for Ohio, and now resides at Lancaster, O. He was two years in the army, Colonel of the 36th O. V. I. The degree of LL.D. was conferred on him by Marietta College in 1870.

THE IVES FAMILY.

Theodore Ives, brother of Cephas Ives of Goshen, about 1800 came from that town, married a daughter of Noah Rogers, 4th, and set up his trade at North Cornwall. He had but one son,

Theodore, who now occupies his farm. Theodore married Mary, daughter of Leete Rogers, and has three children.

Rev. Mark Ives, son of Cephas, received a liberal education, and went as a missionary to the Sandwich Islands in 1836, and remained there fourteen years, when, on account of the failure of his health, he returned to this country with his family, and settled as a farmer in Cornwall. Those who enjoy the privilege of a personal acquaintance with Mr. and Mrs. Ives, can testify to their rich Christian experience, the true missionary spirit, not exhausted by their residence in heathen lands, but developed and enlarged.

In answer to my inquiries, Mr. Ives has furnished some interesting facts connected with his residence in the Sandwich Islands:

“I graduated at Union College in the summer of 1833; studied divinity two years at Andover, and nearly a year at East Windsor. My wife's name was Mary Anna Brainerd, of North Guilford. We sailed from Boston December 14, 1836. I remained at the Sandwich Islands fourteen years. I was absent from the United States fourteen and a half years. My wife was absent seventeen and a half years. We were stationed at Hana, on the eastern extremity of Mani, a place much exposed to the trade-winds. We commenced life in a house made by planting posts in the ground and sticks tied across them; the whole covered with grass. On March 21, 1838, during my absence, our house took fire and burned to the ground. This left us very much exposed; my wife took a severe cold, and was threatened with consumption. We were consequently removed to Kealakekua, on the east side of Hawaii (Owyhee). Here we lived nine years, or until my health failed. With the advice of the physicians, and being commended by the mission to our secretary in Boston, I left the Sandwich Islands December 9, 1850. My health not being restored as was expected, my family left there December 1, 1853.

“We have four children. Our eldest son, Joseph Brainerd, is laboring as a home missionary in Douglas, Butler County, Kansas. Our second son, Harlan Page, is living near us, in Cornwall. He has seven children. Our third child, Mary Parnellie, is with us, at home. Our youngest daughter, Hattie Elizabeth, is teaching school in the vicinity of Waterbury.

Kealakekua, where we were last stationed, is about a mile from Haawaloa, where Mr. Ely lived, and where Capt. Cook lost his life. The trees around bore marks of cannon-balls, fired among the natives to revenge his death.

Kealakekua is where Opukaia (Obookiah) lived. Here was formerly a small pen, enclosed by a rude stone wall, where he worshipped. In this was a cocoanut-tree planted by his own hands, the fruit of which was given to none but to us missionaries.

Contiguous to this was the temple where Capt. Cook allowed himself to be worshipped as God. The stones of that temple contributed towards building a large house of worship to Jehovah.

We arrived at the Sandwich Islands just before the great revival that swept over the islands and lasted two years. There was no difficulty in getting crowded houses and attentive listeners. There seemed to be an almost universal desire to enter the church.

A church was organized at Kealakekua, under the care of Mr. Forbes, of 3,000 members, and another at Kealia, twelve miles beyond, of nearly as many, which was under my care.

The children of a suitable age were without exception gathered into schools. Our thirty-three schools numbered over 1,000 children, 996 of whom were present in the schools when I last examined them.

His second son, Harlan, married a daughter of William Vail, by whom he has a numerous family.

THE DEAN FAMILY.

John Dean, the shoemaker, had children, Zerah, Jerijah, Jeresiah, William, and Ethel. Zerah had children, Theodore, living in Sharon; one daughter married William Smith, and another, Alvin Palmer. Jerijah, father of William Dean, now living at West Cornwall. Jeresiah had daughters, Mary, married Barbarina Eggleston; Morilla, married Daniel Bronson; William, married ——— Richardson, and went to Sharon. His descendants now live in Winsted.

ENSIGN NATHAN MILLARD,

father of Joel Millard, settled on Cream Hill. Joel married Azubah Sherwood, and had children, Ebenezer Sherwood; Submit, married Henry Baldwin, lived in Cornwall; Electa, married Ithamar Baldwin, lived in Cornwall; Amanda, married ——— Kilborn, a hatter, and lived in Litchfield; Melissa; John Walker, went to New Marlboro, and thence to Illinois; Azubah, married ——— Rood of Sheffield.

His second wife was Mrs. Theodore Norton, and had children, Clarissa and Franklin. Mr. Millard removed with his son Walker to New Marlboro, about 1835, having sold his farm to E. D. Pratt.

Mr. Millard was proverbially a slow man, yet the abundant young life in his family must have made lively times.

THE REXFORD FAMILY.

Rev. Gurdon Rexford, a Methodist minister, and his brother Samuel Rexford, settled on Cream Hill, towards the close of the last century.

Samuel had one son, Riley, who succeeded to the ownership of his farm, and a daughter, Nancy, who married Capt. Phineas Baldwin and resided at South Cornwall.

Riley married Sarah Scoville and had two daughters. Harriet married Aaron Chase of Saratoga County, N. Y., and lives in Sheffield, Mass.; and Jane married Thomas Bosworth of Dutchess County, and lives at West Cornwall.

Mr. Rexford was a farmer, endeared to his neighbors by his kind, neighborly ways, to whom his genial presence was always gratifying.

THE PRINDLE FAMILY.

Abiel Prindle, who lived near Cream Hill lake, was the father of Warren and Joseph Prindle; he also had two daughters, Alice, married Mr. Barnes; and Anna. Warren had sons, Samuel and Harmanus, who still survive and have families. Joseph and Anna lived to a good old age, but remained unmarried. Joseph was quite a character in his day. He was an indulged boy, who played truant, and grew up a slave to a hard master, even his own ungoverned passions. In his youth he had some ambition, and aspired to the study of Latin, and to making poetry. One stanza will suffice:

“Dr. Frank,
He felt so crank,
He danced like a dandy, O;
He jumped so high
He hit the sky,
And thought he'd got Miss Pangman, O.”

THE JUDSON FAMILY.

SAMUEL AGUR JUDSON came to Cornwall in 1794, with his sister, Sarah A., from Old Mill, Bridgeport, and bought the farm from Mr. Thorp, where Harlan Ives now resides. He had one son, Samuel Wesley, and several daughters. A few years since he went to New York to live with his son, and died there in his 89th year. Samuel Wesley was a graduate of Union College; taught the academy in Goshen for several terms, about 1830; studied law, and established himself in New York. As a lawyer, he is more

distinguished for his learning, integrity, and honesty, than for his brilliancy as a pleader. If lawyers were more generally of his style, we should have fewer lawsuits and more justice.

THE REED FAMILY.

Eli Reed was a native of Fairfield County. He was a goldsmith in the time of the Revolution, and resided in Poughkeepsie. He went to New York, designing to remove his family there, but died, leaving a widow and six children. Her name was Weed, and she went back to her friends in Fairfield County, afterwards removing with one of her brothers to Greenfield, Saratoga County, N. Y. Two of her sons came to Cornwall. Hawley Reed married a daughter of James Wadsworth; died, at the age of eighty years, in 1841. Had children, James, who married Rhoda, daughter of Richard Wickwire, and bought the farm of his father-in-law on Cream Hill, and reared a numerous family, who are still with us; Hawley, John, Henry, Samuel—who lives in the south part of the town, and has a family; also several daughters—one married Hiram Garner.

Henry, ten years younger than Hawley, came to Cornwall in his boyhood, and lived with Capt. Pierce and Capt. Edward Rogers. In 1799 married Sarah Abiah Judson, who was born at Old Mill, Bridgeport, in 1770, and came to Cornwall in 1794, with her brother, Samuel Agur Judson.

Mr. Reed bought the farm in the Hollow at the foot of Bunker Hill, now Solon Johnson's, and resided there till his death, in 1842, aged 68. He had two daughters, one of whom, Alicia, lives in Goshen.

THE MARSH FAMILY.

Dr. ISAAC MARSH was born in 1777, in Litchfield, where his ancestors had lived. His father and grandfather were also named Isaac. He studied medicine with Dr. Woodward of Torrington, but being of rather a nervous temperament, shrank from the practice of the profession. He was occupied for a time as druggist, but temporarily took up the business of farming, and followed it for life. He married in 1803, and in 1820 bought a farm in Cornwall of Rev. Asa Talmage, located near the Housatonic River, north of the intersection of the Waller Hill road with the Warren turnpike. This was two miles north of Hart's Bridge, now West Cornwall. At that time there was but one house at the bridge, called the "Hart House," where now stands the residence of Isaac Marsh.

Dr. Marsh died in 1829, æt. fifty-two. His oldest son Isaac, now residing at West Cornwall, at the age of seventy-four years, is the only survivor of seven children. Has held the office of town clerk, and other offices of trust. The second son died at Racine, Wis., in 1873, æt. sixty-four. Five daughters died young—between 1828–38, aged from seventeen to twenty-five years.

THE STODDARD FAMILY.

William Stoddard came from Woodbury, m. Mary Willis of Cornwall. May 27, 1809, and settled as a manufacturer and farmer on the Pond brook, one and a half miles from West Cornwall. His farm is now owned by S. P. Fritz; the mill-privilege by T. S. Gold. His old satinet factory, gone to decay, is owned by S. M. Gledhill. Mr. Stoddard had a family of twelve children, none of whom reside in Cornwall.

His wife Mary died in 1837, aged forty-four, and he died in 1875, aged eighty-six; children, Hammond, b. Oct. 30, 1810, m. Sally A. Wheeler of Salisbury; Sarah M., b. June 31, 1812, m. Henry L. Safford, Buffalo, N. Y.; Harriet, b. March 17, 1814, d. March 20, 1836; Seth, b. March 22, 1816, d. Jan. 1, 1859; m. Mary Ann Brush, and lived in New Haven; Jane, b. March 17, 1818, d. Feb. 24, 1832; Minerva A., b. March 27, 1820, m. Horace H. Sexton, Hartford; Elizabeth S., b. Nov. 9, 1823, m. Hon. C. P. Huntington, New York.

In the account of the Chapel at West Cornwall, notice is given of the liberal gift of Mr. and Mrs. Huntington to that enterprise.

Clara, b. July 21, 1824, m. Edward Prentice of Canaan, resides in Colorado; Hannah, b. Aug. 15, 1826, m. Daniel Hammond of Oneonta, N. Y., resides in California; William M., b. Nov. 12, 1828, m. Jennie Wilson, California; Mary J., b. Aug. 12, 1831, m. Delos Emmons, Oneonta, N. Y., resides in Huntington, West Virginia; Julia M., b. Feb. 16, 1834, m. Asa N. Hawley of Newtown.

This family are widely scattered, and their history would fill a volume. Few families in New England can boast of more varied experience and greater influence.

THE MALLORY FAMILY.

Dea. Eliakim Mallory came from Hamden, near the close of the last century, and settled where Julius Hart now lives. Frequent mention of his name appears in the Church History.

His first wife was Sarah Bradley of Stockbridge, Mass., by

whom he had five children, Ezra, Eliakim, Philomela, Sarah, and Mary Ann, who married Miner Pratt of Cream Hill. His second wife was widow Johnson (Olive Douglas), by whom he had two children,—Bradley, m. widow Wadsworth (Tabitha Clark); Olive, m. Mr. Kellogg, and went to Green River, Columbia Co., N. Y.

Bradley had six children,—Almon, Davis C., Ambrose, Harriette, Jane, and Mary; Almon m. daughter of Rev. Asa Talmage, is a Baptist minister, and lives at Benton Center, N. Y.

THE SMITH FAMILY.

The Smiths have never been very numerous in Cornwall. Rev. Walter Smith came from Kent in 1819, and in 1838 went to Ohio. He had sons,—Matthew LaRue Perrine, and twins, Walter and Harvey. Perrine lives at the West. Walter settled as a lawyer in Mt. Vernon, Ohio, and is now in government employ at Washington. Harvey was a physician in New York, and died at Mt. Vernon, Ohio.

David Smith, who for a time lived in the Hollow, came from the Sharon side of the Housatonic, and returned to the same neighborhood after a few years.

William and Frank Smith were brothers, and lived near Gold's mill in 1850–60. William m. Nancy Dean, and had one daughter, Honora. He removed to Newark, N. J.

Frank Smith had a numerous family of promising boys. He removed to Brookfield, Conn., where he now resides. One son, Thomas, left a leg on a battlefield of Virginia.

THE GOLD FAMILY.

This family was connected with the earliest settlement of the State. By these first settlers for three generations the name was spelled *Gold*, yet for some reason, portions of the family have changed to Gould, yet most of those holding that name have no connection with the Golds. In this record we give the name as spelled by the owners, descendants of Major Nathan Gold.

Major Nathan Gold married Martha, widow of Edward Harvey. They had only one son, Nathan, and daughters, Sarah, who married John Thompson; Deborah, who married George Clark; Abigail, who married Jonathan Sellick.

Major Nathan Gold removed from St. Edmondsbury, in South Britain, to Fairfield, Conn., in the reign of Charles II., and was one of the first settlers of that town. He was a wealthy and edu-

cated gentleman, and is often mentioned in Smith's History of New York.

In the first volume of the town records of Fairfield, we find him a landholder in 1649, and in 1653, a purchaser of fifteen separate pieces of land, some of which remains in the possession of his descendants of the sixth generation.

He was one of the petitioners (nineteen in number) named in the charter of Connecticut, dated April 12th, in the fourteenth year of the reign of Charles II. which petition "was signed by no gentleman unless he had sustained a high reputation in England before he came to New England."

He was an assistant or member of the Council from 1657 to 1694, and "departed this life into the Mansions of Rest upon the day of Rest, on Saboth, it being the 4th day of March, 1693-4."

Inventory of his estate, £400 3s. 6d.

There is a gun in the possession of T. S. Gold, which tradition says was brought by him from England.

Nathan Gold, Jr.,

married Hannah, born in Hartford, Dec. 8, 1663, daughter of Lieut.-Col. John Talcott and Helena Wakeman. He died Oct. 3, 1723. Hannah died March 28, 1696. His second wife, Sarah, died Oct. 17, 1711.

Had children: Abigail, born Feb., 1687, married Rev. Thomas Hawley of Ridgefield; John, born April 25, 1688, married Hannah Slawson, died Sept. 23, 1766; Nathan, born April 6, 1690; Samuel, born Dec. 27, 1692, had six children; Joseph, born ———, died Oct. 11, 1769, æ. 77; Rev. Hezekiah, born ———, 1694, had 13 children; Onesimus, married and had a family; David; Martha, married Samuel Sherman, April 4, 1728.

Nathan Gold, Jr., was long engaged in public service; was Recorder of the town of Fairfield for many years, was an Assistant from 1694 to 1723, Chief Justice of the Supreme Court in 1712, and Lieut.-Gov. from 1708 to 1723, a period of fifteen years.

We can find no trace of any living descendants from his sons, except from Samuel and Hezekiah. A copy of his will, as recorded in Hartford, is here given.

Inventory of his estate, £2,953 6s. 8d.

Will of Nathan Gold.

Superior Court Records of the Colony of Connecticut, in New England, Vol. III, p. 545:

John Gold of Fairfield, &c., Executors to the Last Will and Testament of the Honl. Nathan Gold, Esq., late of s^d Fairfield, deceased, appealed to this Court from the Determination of the Court of Probate, held at Fairfield, November 27th, 1723, not approving the s^d Last Will and Testament, the s^d Appellants appeared at this Court to set up the s^d Will, and no person appearing to oppose them, or to object against the approving thereof, the s^d Will being proved in the s^d Court of Probate, the same is by this Court approved of, and ordered to be recorded.

In the name of God, Amen.

I, Nathan Gold, Sen., of Fairfield, in the County of Fairfield, in the Colony of Connecticut, in New England, being very sick in body, yet of good understanding, and sound memory, knowing that I must shortly put off this Earthly Tabernacle, and accounting it my Duty to set my house in Order, do make this my last Will and Testament, in manner and form following, hereby revoking and annulling every and all other Will and Wills, Testament and Testaments heretofore made by me, declaring this to be my last Will and Testament.

Imprimis. I give and bequeath my precious and immortal Soul to God through Jesus Christ, my Glorious Redeemer, hoping for acceptance through Him.

My Body I commit to the Earth, to be decently Interred according to the Discretion of my Executor or Executors hereafter named hoping for a Blessed Resurrection to Eternal life in the last day. And as to the temporal Estate which it hath pleased God to bestow upon me, I dispose of it as followeth:

And now my Will is that all my Just Debts & Funeral Charges be first paid and then Imprimis I give and bequeath a double portion of my whole Estate, to my Eldest Son John Gold, reckoning what he hath already had of me.

Item. I give to my Son Nathan Gold one full single share of my whole Estate, and One hundred pounds over and above the s^d share.

Item. I give to my Son Samuel Gold, One single share of my whole Estate, reckoning in what he hath already had of me.

Item. I give to my Son Hezekiah Gold fifty pounds over and above what I have expended upon him for his learning, this to be the whole of his portion.

Item. I give to my Son in Law Thomas Hawley of Ridgefield The sum of One hundred pounds, besides what he hath already had with my Daughter Abigail, this to be the whole of her portion.

Item. I give and bequeath to my Daughter Martha Gold, the sum of two hundred pounds, this to be the whole of her portion.

Item. I give and bequeath unto my Sons Onesimus Gold, David Gold, and Joseph Gold, that is to each of them one single share of my whole Estate, And I do hereby constitute and appoint my loving Sons John Gold, Nathan Gold, and Samuel Gold to be Executors of this my last Will & Testament. And this to be my last Will and Testament, I declare by setting to my hand and Seal in Fairfield this twentieth day of September Anno Domini 1723 Annoq^e R. R^o. Georgii, Magna Brittania &c. Decimo.

Signed, Sealed, pronounced &
declared to be his last will and
Testament In presence of

NATHAN GOLD. [SEAL.]

JOS. WAKEMAN }
THOMAS HANFORD }
EPHRAIM BURR }

Memorandum ; I give to Sarah Clarke
the sum of five pds.

Capt. Joseph Wakeman, Thomas Hanford & Ephraim Burr named as witnesses to the above Will, approved in the Court of Probate held in Fairfield November 27th 1723 and each of them acknowledged their names above written to be their Character and that they set their names as witnesses to the s^d Will and did testify and declare upon their Oaths that they saw the Testator, the Hon^l Nathan Gold Sign and Seal the Instrument written above and on the other side of this paper and heard him declare it to be his last Will and Testament, and they each for himself did further declare, that they did Judge the s^d Testator then to be of sound mind and in a disposing frame, and the s^d Wakeman also said that he heard the s^d Will, audibly read in the presence and hearing of s^d Nathan Gold, before he signed and sealed it, but said Hanford and Burr declared that they did not hear said Will read, neither did see the s^d Nathan Gold seem to read it to himself.

JOHN GOLD Clerk.

Recorded from the Original August 19, 1724.

H. CHRISTOPHER Clerk.

Aaron Gold, son of Onesimus Gold, married Rebecca, daughter of Peter Scudder of Long Island, January 27, 1761. Scudder, their son, was born March 27, 1762. Can find no further trace of this branch.

Samuel Gold, (d. 1766,) m. Esther Bradley, Dec. 7, 1716, had children: David Gold, b. July 11, 1717; Esther, b. Oct. 13, 1719; Abigail, b. April 27, 1724; Abell, b. Sept. 14, 1727, d. Nov. 11, 1769; Abraham, b. Oct. 12, 1730, d. 6 w. and 3 d.; Col. Abraham, b. May 10, 1732, d. 1777.

Abell Gold, son of Samuel and Esther, married Ellen, daughter of Captain Samuel Burr, December 19, 1754; had children: John, b. Oct. 2, 1755, d. Dec. 15, 1755; Abell, b. Oct. 18, 1756.

Colonel Abraham Gold, son of Samuel Gold, married Elizabeth, daughter of Capt. John Burr, Jan. 1, 1754, (she d. 1815, æ. 84,) and had children: Abigail, b. Nov. 15, 1754, m. Isaac Jennings, 1770; Hezekiah, b. Dec. 9, 1756, drowned 1789;* Anna, (Mrs. Silliman,) Abraham b. 1766; Jason, b. 1771; John Burr, died at sea, 1781; Daniel, died at sea, coast of France, 1796; Elizabeth, m. ——— Curtiss of Newtown; Sarah; Deborah, m. ——— Osborne, d. 1785.

Colonel Abraham Gold was killed on his horse by the British, at Ridgefield, in 1777.

The sword used by Colonel Abraham Gold is in the possession of Abraham Gold Jennings, his great grandson, who resides in Brooklyn, N. Y., and his sash and coat were deposited in the Trumbull Gallery at New Haven. The sword is straight, silver-

* He was walking on a plank from the wharf to the vessel, in New York; the end of the plank dropping off from the vessel he struck his breast, and was drowned.

mounted, three-cornered, and at his death was found stained with the enemy's blood. His body was carried on horseback to Fairfield for burial.

His son Jason changed his name to *Gould*, still retained by his descendants.* Jason had a son John born in 1801, who lived in Fairfield on his ancestral acres, and died aged 70. Hon. John Gould held many positions of public trust; was member of the House of Representatives from Fairfield for several sessions, and member of the State Senate from the Tenth district in 1847; railroad commissioner from 1854 to 1861; in 1864 appointed United States marshal for Connecticut by President Lincoln, and held the office for four years. His widow and daughters still live on the homestead in Fairfield. He had children: William Jason, died September 6, 1877; Elizabeth, married Captain Wm. Peck; Mary Catherine; John, died 1850, aged 18; Julia; James, died in infancy.

Isaac Jennings, died June 6, 1819, and Abigail Gold, his wife, died Nov. 2, 1795, aged 41, had children: Elizabeth, m. — Mason; Abigail; Phoebe, m. — Sherwood; Abraham Gold, m. Anna Burr, 1807; Anna, m. — Burr; Isaac, m. — Beach; Seth; Polly.

In 1786 several of the descendants of Nathan Gold removed from Fairfield to Delaware county, N. Y., some retaining the name of Gold, others changing it to Gould. Their names were Abraham and his sister Anna, and their cousins Isaac and Talcott, brothers. A large colony cut their way through the forests to the sources of the Delaware, over the Catskill mountains.

Abraham Gold was a prominent man in the town affairs of Roxbury, N. Y. His oldest son, John Burr, was also a prominent man, and quite a hero in the anti-rent war of 1846. The Fairfield colony settled on leased land, rent $12\frac{1}{2}$ c. per acre; the anti-renters forbade any persons blowing any dinner-horns; but John B. had quite an arsenal in his house, and he defied them. They came often to carry him off and make him prisoner, but he stood his ground. Abraham Gold died in 1823, aged 57. In his family record kept

* This stone in the old cemetery at Fairfield is the oldest record we find where the name is spelled Gould :

A. G.
This stone is erected by
Jason Gould,
in memory of his honored Father
Col. Abraham Gould
Who fell in defence of his Country
at Ridgefield
April 27th, 1777, aged 44 years.

by himself he spelled the name *Gold*. His oldest son, John Burr, the first male child born in Roxbury, Delhi Co., N. Y., continuing the record wrote *Gould*.

Abraham Gold had six sons and four daughters. John Burr Gould, his oldest son, died in his 74th year, leaving sons, Jay Gould, the banker, in New York, and Abram, who is in business in Salt Lake City; and daughters, Anna, m. Rev. A. M. Hough of the southern Cal. Con., residing in Los Angeles; Mrs. Dr. G. E. Palen of Philadelphia, and Mrs. S. B. Northrop of Hackettstown, N. J.

Jason, another son of Abraham Gold, settled at Smith's Falls, U. C., and died there, aged 61.

Another son of Abraham, Daniel Gold, studied law in Delhi, was clerk of the New York Legislature, and afterwards appointed chief clerk of the House of Representatives at Washington, D. C., where he married a daughter of Amos Kendall; he died at the age of 41, leaving two sons, William Jay, an Episcopal clergyman, professor in college at Racine, Wis. The other, Sydney Kendall, is in the flouring business in Faribault, Minn.

Rev. Hezekiah Gold of Stratford, third son of Hon. Nathan Gold, married Mary, daughter of Rev. Mr. Ruggles, of Guilford, May 23, 1723. He died April 22, 1761, aged 67. Mary, his wife, died July 2, 1750, aged 48 years. They had children: Mary, b. Feb. 29, 1724, m. Dr. Agur Tomlinson, 1745, she d. June 23, 1802, æ. 78; Catey, b. Aug. 31, 1725, d. Sept. 31, 1742, æ. 18; Jerusha, b. March 6, 1726, d. Dec. 24, 1748, æ. 20 y. 8 mo.; Sarah, b. May 8, 1729; Hezekiah, b. Jan. 18, 1731, d. May 30, 1790, æ. 60; Thomas, b. Jan. 8, 1733; Anna, b. Dec. 15, 1734, d. April 9, 1739, æ. 4 y. and 4 mo.; Rebekah, b. Sept. 24, 1736, m. Abraham Tomlinson, a lawyer, Dec. 24, 1754, she d. Nov. 1, 1774, æ. 38; Huldah, b. April 15, 1738, m. Samuel Curtiss, Jr., Dec. 20, 1759; had four children: Anna, b. May 14, 1740, 2d of the name, m. Levi Hubbard of New Haven, had one son, William Gold, she d. æ. about 80; Catharine, Oct. 16, 1742, d. Oct. 23, 1743, æ. 1 y. 7 d.; Abigail, b. Nov. 4, 1744, m. Samuel Ufford, Nov. 28, 1769, had seven children, she d. Dec. 3, 1817, æ. 73; Elizabeth, b. Aug. 15, 1747, died young at Guilford.

Dr. Agur Tomlinson, son of Zachariah (of Stratford) and Mary Gold, had eleven children. Two sons lived to marry—Hezekiah and William Agur. They married sisters by the name of Lewis. Abraham Tomlinson, youngest brother of Agur, and Rebecca

Gold, had eight children. One son, David, lived at Utica, N. Y., another was Dr. Charles of Stratford.

The tombstone of Rebecca bears this inscription:

"I have been what thou art now,
And am what thou shalt shortly be.
How loved, how valued once avail me not.
To whom related or by whom begot,
A heap of dust alone remains of me:
'Tis all I am and all that you must be."

Catee, second daughter of Rev. Hezekiah, is reported to have possessed remarkable beauty. Her golden hair and large soft eyes added grace to her form, which was of rare elegance; a pure and elevated character and cultivated mind harmonized with and added to her loveliness. Tradition is, that she was engaged in marriage to a young clergyman, and that on her deathbed, at the early age of eighteen, she took off her gold beads from her neck, and gave them to him as a keepsake. He afterwards married and lived to a good old age, but at his death that string of beads were found on his neck, where he had always worn them.

Thomas married Anna, daughter of Samuel Smith, Feb. 13, 1755. It is reported that he was a stone-cutter, lived in Woodbury. Died on Long Island in Revolutionary army.

Rev. Hezekiah Gold of Stratford graduated at Harvard* 1719; was ordained over the church in Stratford in June, 1722. His ministry was blessed with large additions to the church. President Edwards, in his account of the "Great Awakening," makes honorable mention of Mr. Gold and his ministry. Oct. 7, 1740, Mr. Whitfield preached for Mr. Gold. His sermon was blessed to the conversion of several souls. The tombstone of Mr. Gold in the old cemetery at Stratford has this inscription:

"He was the fourth settled minister in the first society of Stratford of the Presbyterian and Congregational denominations, and executed the ministerial office in said place for more than thirty years which he performed with diligence and an honest heart to the end of his ministry."

Many volumes of his library, some with his name written by his own hand, are in the possession of T. S. Gold.

Rev. Hezekiah Gold of Cornwall, fourth generation, eldest son of Rev. Hezekiah Gold of Stratford, married Sarah Sedgwick Nov. 23, 1758. They had children: Thomas, b. Nov. 23, 1759, d.

* It was customary at that time to arrange the names in the college catalogue according to the dignity of the parents. His name stood third.

Feb. 13, 1827, æ. 68; Hezekiah, b. May 7, 1761, d. April 6, 1766, æ. 4 yrs. 11 mo. and 2 d.; Benjamin, b. June 25, 1762, d. 1846, æ. 84; Thomas Ruggles, b. Nov. 4, 1764, d. Oct. 25, 1827, æ. 63; Hezekiah, 2d of the name, b. Aug. 1, 1766, d. Feb. 22, 1847, æ. 81 y. 6 mos. 21 d.; Sarah, wife of Rev. Hezekiah, d. Aug. 28, 1766, æ. 27; Rev. Hezekiah m. 2d wife, Elizabeth, daughter of Joseph Wakeman of Fairfield, Oct. 11, 1768; had children: Joseph Wakeman, b. Sept. 4, 1769; Sarah, b. Aug. 15, 1771, d. Nov. 1, 1776, æ. 5 years; Mary, b. July 2, 1775, d. Nov. 12, 1776, æ. 1 y.

Elizabeth, 2d wife, d. Feb. 11, 1778, in the 33d year of her age. Rev. Hezekiah m. 3d wife, Abigail Sherwood of Fairfield, Sept. 24, 1778. He died May 30, 1790, æ. 60 years. Mr. Gold graduated at Yale in 1751, settled over the Congregational Church in Cornwall in 1755, and continued his ministry till 1787, a period of thirty-two years. His tombstone in the old cemetery at Cornwall bears this testimonial:

"In whom a sound knowledge of the Scriptures, extensive charity to the poor, unshaken fortitude in adversity, were united with uncommon discerning of the human heart, and shone conspicuously through an active and useful life."

In addition to his labors as a minister, Mr. Gold was a farmer, and by the labor of his hands added to his means of living in those disastrous times, and also was enabled to give a liberal education to two of his sons. Many anecdotes are extant showing that in physical ability as well as in skill as a farmer he was not surpassed by any of his parishioners. Laying rail-fence in those days was a common exercise, and tried the backbone of the settler. It is reported "that he could lay more green rail-fence in a day than any of his parishioners."

Thomas Gold, oldest son of Rev. Hezekiah, graduated at Yale, 1778, settled in the practice of the law at Pittsfield, Mass., acquired wealth, and held an honorable position in his profession. His residence on East Street, now owned by the heirs of Hon. Thomas F. Plunkett, is the finest location in the village of Pittsfield. Here stood the "*Old Clock on the Stairs*," the subject of a poem by Henry W. Longfellow, who married a granddaughter of Mr. Gold.

"Somewhat back from the village street,
Stands the old-fashioned country-seat,
Across this antique portico,
Tall poplar trees their shadows throw.

“ In that mansion used to be
 Free-hearted hospitality;
 His great fires up the chimneys roared,
 The strangers feasted at his board.”

Mr. Gold married a daughter of Dr. Marsh of Dalton, and had seven children. Thomas Augustus, the oldest son, was also a prominent lawyer in Pittsfield. He married, and had a family; also William, who resided in Pittsfield.

One daughter married the Hon. Nathan Appleton of Boston, and was the mother of Mrs. Longfellow.

A second married Dr. Worthington Wright; a third, the Hon. Mr. Gardner; while Martha, the fourth, remained unmarried.

Benjamin Gold, son of Rev. Hezekiah, married, Nov. 27, 1784, Eleanor, daughter of Solomon Johnson, b. Oct. 21, 1764, and had children: Sarah Ann, b. March 21, 1786, d. March 25, 1786; Thomas Ruggles, b. March 25, 1787 (Yale 1806), d. Dec. 30, 1829; Sarah Ann 2d, b. Dec. 29, 1788, dead; Eleanor Pierce, b. July 4, 1790, d. Feb. 27, 1809; Benjamin Franklin, b. May 29, 1792, d. Dec. 5, 1873; Mary Wakeman, b. March 8, 1794; Hezekiah, b. July 8, 1796, d. Sept. 1800; Abby, b. Jan. 28, 1798; Flora, b. Sept. 25, 1799; Stephen Johnson, b. Aug. 3, 1801; Catherine Melissa, b. June 4, 1803; Harriet Ruggles, b. June 10, 1805, d. Aug. 15, 1836; Hezekiah Sedgwick, b. June 6, 1807; Job Swift, b. Nov. 27, 1810. (Yale 1834), d. June 18, 1844.

Dea. Benjamin Gold was a farmer, to which business he added that of a country merchant. He built and occupied the house now owned by Robert Baldwin. He was a deacon in the S. Cornwall Church for many years, was highly esteemed by his fellow citizens, being called to occupy many positions of public trust. He lived to a good old age, and under every trial which he encountered, he exhibited the character of a true Christian. His old age was peculiarly happy, and none who knew him during that period will fail to remember his cheerful smile, and the genial spirit he manifested to the end of his life.

He died in 1846, at the age of eighty-four, while his wife survived till 1858, æ. ninety-two, when her descendants numbered over 100. Truly, “her children arise up and call her blessed.”

Sarah A. Gold m. Samuel Hopkins (he d. Sept. 15, 1834), Sept. 24, 1805, and had children: Ann Pierce, b. July 2, 1806, dead; Eleanor Johnson, b. March 5, 1808, d. Feb. 24, 1830; Benjamin Gold, b. March 4, 1811; Sarah Ann, b. March 16, 1824, d. Feb. 6, 1861.

Mary W. Gold m. Daniel B. Brinsmade of Washington, Jan. 12, 1814, and had children: Thomas Franklin, b. April 11, 1815; William Bartlett (Yale 1840), b. May 10, 1819; Abby Irene, b. July 18, 1820; Mary Maria, b. Nov. 4, 1827.

Abby Gold m. Rev. Cornelius B. Everest (Williams 1811), Oct. 9, 1817, and had children, he died about 1869; Harriet Gold, b. April 18, 1819, d. April 22, 1819; Cornelius, b. March 3, 1821; Mary, b. June 2, 1823; William Cleveland, b. July, 1831, dead; Henry Gold, b. 1833; Martha Sherman, b. 1837.

Benjamin Franklin Gold m. Maria Pierce, Jan. 19, 1818, and had children: Cornelius Chapin, b. Oct. 2, 1819; Edward Franklin, b. Sept. 29, 1823.

Married second wife, Elizabeth H. Doane, March 24, 1834, and had son, Willis Doane, b. July 1, 1837.

Flora Gold m. Rev. Herman L. Vaill (h. A. M. Yale, 1842), Jan. 22, 1823 (he d. 1871), and had children: Catherine Harriet Gold, b. Dec. 3, 1824, d. Aug. 17, 1828; Charles Benjamin, b. Sept. 11, 1826; Elizabeth Sedgwick, b. Jan. 4, 1828; Abby Everest, b. Sept. 14, 1829; George Lyman, b. Jan. 19, 1831, d. Sept. 23, 1833; Theodore Frelinghuysen, b. March 27, 1832, dead; Sarah Hopkins, b. Oct. 21, 1834, dead; Clarissa Champlin, b. Jan. 28, 1836; Joseph Herman, b. Oct. 15, 1837; Julia Maria, b. Feb. 28, 1839; Mary Woolsey, b. July 15, 1842, dead.

Catherine M. Gold m. John B. Lovell (he d. Oct. 1851), Dec. 25, 1825, had children: Almira, b. Oct. 4, 1826; Sarah Hopkins, b. Nov. 19, 1828, dead; Clarissa Maria, b. March 19, 1830; Henry Row, b. May 30, 1831; Lucy Eleanor, b. Sept. 15, 1832; Mary Wakeman, b. May 22, 1834, dead; Frances Gold, b. March 4, 1836; Helen Catherine, b. May 23, 1839; Laura Gurnon, b. Sept. 2, 1841.

Harriet R. Gold m. Elias Boudinott (he d. June 21, 1839), March 28, 1826, and had children: Eleanor Susan, b. May 4, 1827, dead; Mary Harriet, b. Oct. 5, 1828; William Penn, b. Feb. 4, 1830; Sarah Parkhill, b. Feb. 24, 1832, d. Aug. 29, 1845; Elias Cornelius, b. Aug. 1, 1834; Frank Brinsmade, b. May 15, 1836, dead.

Stephen J. Gold m. Sarah F. Calhoun, Nov. 13, 1826, and had children: John Robinson, b. Aug. 20, 1827, d. Jan. 28, 1847; George Ruggles, b. Oct. 9, 1830; Stephen Benjamin, b. Sept. 15, 1834, d. March 20, 1836; Martha Ramsay, b. June 16, 1837; Samuel Fay, b. March 20, 1840. Married second wife, Mrs. Brown, 1876.

Hezekiah Sedgwick Gold m. Chloe A. Peet, Sept. 6, 1836, and

had children: Henry Martin, b. July 25, 1837, dead; Myron Swift, b. Dec. 1, 1842; Ethel Edward, b. Feb. 9, 1847.

Job Swift Gold m. Catherine B. Smith, Oct. 28, 1835, and had children: Lincoln Swift, b. Oct. 1, 1837, dead; Cornelius Boudinott, b. June 27, 1839; Walter, b. Feb. 22, 1842, d. Feb. 22, 1853; Henry Smith, b. March 31, 1844, dead.

Our limits forbid that we should follow with the succeeding generations, for the family has increased like good seed in a fertile soil. I am indebted for these records to Mrs. Abby I. (Brinsmade) Gunn and Miss Elizabeth Vaill. Rev. Herman L. Vaill had prepared a record with great care to 1854, when the number of descendants exceeded one hundred.

Dea. Benjamin Gold was well represented in the late war, as follows:

Edward F. Gold, of Cornwall, son of Benjamin F., Capt. Co. G, 2d Conn. Heavy Artillery.

Henry Martyn Gold, son of H. Sedgwick, was killed early in the war.

Frank Boudinott, son of Harriet Gold, Capt. N. Y. Mounted Rifles, died in consequence of a hurt received by his horse falling on him; a bold, dashing officer, much beloved by his men.

Capt. Putnam, supposed to be of Gen. Putnam stock, married Helen Lovell, daughter of Catharine.

Theodore Frelinghuysen Vaill, Adj. 2d Conn. H. Art., wounded near the close of the war; died recently of typhoid fever; author of the History of the Regiment and editor of the *Winsted Herald*.

Joseph H. Vaill, his brother, present editor of the *Herald*, was in the 8th Conn.

Thomas R. Gold,* son of Rev. Hezekiah of Cornwall, m. Sarah Sill, daughter of Dr. Elisha Sill, she died July 13, 1852.

Children: Hezekiah, b. Sept. 17, 1788, drowned June, 1792; Harriett L., b. July 30, 1790, m. Rev. John Frost, d. Aug. 5, 1873; Mary S., b. June 9, 1794, m. John Peck, d. April 4, 1877; Theodore S., b. July 23, 1796, died at Utica; Sarah P., b. March 10, 1801, m. William B. Walton, d. 1866; Charlotte Ruggles, b. July 7, 1806, d. Oct. 18, 1808; Thomas, Jr., b. March 11, 1809, d. Oct. 8, 1846, æ. thirty-seven.

Hon. Thomas R. Gold graduated at Yale College in the class of 1786. When the Whitestown country was first being settled Mr.

*The promise (never fulfilled) of a library from Thomas Ruggles for his name was the reason for two brothers of the name of Thomas.

Gold established himself there, about 1792, in the profession of the law. He soon acquired a high position, and for a time stood at the head of the bar in Central New York. In 1798 he was elected to the Senate of his adopted State. For about twenty years he represented New York in the Congress of the United States. Although important public business engrossed a large share of his time, yet Mr. Gold contributed largely to the "North American Review" and other leading literary publications of the day. In the later years of his life he became a humble and earnest Christian, and died in the faith of Jesus, at the age of sixty-three years.

The record of this branch reads thus:

Hon. Thomas R. Gold, "Under the smiles of Providence, was greatly blessed."

Of his wife, Sarah Sill, "Blessed are the dead who die in the Lord."

Harriet L., "Widow of Rev. John Frost, died at the age of eighty-three years, after a long pilgrimage, refined and matured for heaven, loved and revered by kindred and friends, two surviving children, and grandchildren to the third generation."

Theodore S. left one daughter, Mrs. Andrew Dexter of New York.

Thomas, Jr., had one son, Thomas Raymond Gold of Chicago.

Hezekiah Gold, of Cornwall, fourth son of Rev. Hezekiah, and of the fifth generation, m. Rachel Wadsworth, daughter of Samuel Wadsworth, Oct. 24, 1788.

Children: Sally Maria, b. Oct. 19, 1789, m. Edward Rogers, March 4, 1810; Samuel Wadsworth, b. Sept. 27, 1794, m. Phebe Cleveland, daughter of Erastus and Rebecca (Berry) Cleveland, Madison, N. Y., April 17, 1817; Julia R., b. May 31, 1800, m. Daniel Cleveland, Nov. 13, 1821; Lorain Sedgwick, b. May 26, 1804, m. Wm. S. Stevens, Jan. 1, 1828.

Capt. Hezekiah Gold was a farmer on Cream Hill: a part of his farm he inherited by his wife, the remainder he purchased of Joseph Wadsworth. He was an active, energetic, public-spirited man, never backward in any good work. He was a good farmer for his day, and if we can farm as well for the times as he did we shall be satisfied.

Hon. Edward Rogers and Sally Maria, oldest daughter of Hezekiah Gold, had children: Hezekiah Gold, b. Feb. 22, 1811; Sarah Maria, b. July 30, 1820; Edward, b. July 20, 1826, d. Dec. 26, 1846.

Hon. Edward Rogers died May 29, 1857; his wife, Sally Maria, died Jan. 28, 1847. (For further account, see Rogers family.)

Hezekiah Gold Rogers graduated at Yale in 1831; practiced law at Pittsburgh, Pa., was *chargé de affaires* to the Kingdom of Sardinia, and held various positions of public trust. Is still living as a lawyer in Pennsylvania.

Samuel Wadsworth Gold, son of Hezekiah of the sixth generation, and Phebe Cleveland, had children: Theodore Sedgwick, b. March 2, 1818; Mary Elizabeth, b. Nov. 21, 1820, d. April 6, 1821; Julia Lorain, b. June 24, 1824, d. Aug. 12, 1875.

Dr. Samuel W. Gold graduated at Williams College in 1814; studied medicine at Pittsfield and at Yale, where in 1834 he received the honorary degree of M. D. He was licensed to practice medicine in 1817, and began his professional life at Madison, N. Y. From there he returned to Cornwall for five years, then went to Goshen to fill out twenty-five years of medical practice. He returned to Cornwall in 1842, and in 1845, with his son, T. S. Gold, established the Cream Hill Agricultural School, which was continued successfully for twenty-four years. He was State senator in 1847 and 1859, and presidential elector in 1857.

Dr. Gold was a thorough student of medicine, and a successful practitioner. He was a frequent contributor to the medical journals and other publications of the day. As an educator he applied to good advantage his professional knowledge and ripe experience; while as a farmer he early realized the necessity of clearing our fields of rocks for successful agriculture, and was the first to attack the great boulders, in 1823, that infested our farms. The horse-rake and the mowing-machine were first used in town on his Cream Hill farm, an impossibility in the original condition of the fields.* He was persistent in his efforts to promote the social, moral, and educational interests of the community, and lived to see many of his favorite projects brought to maturity.

Dr. Samuel W. Gold died Sept. 10, 1869, aged 74 years, 11 months. His wife, Phebe C., died Nov. 29, 1869, aged 73.

Theodore Sedgwick Gold, seventh generation, son of Samuel W., married Caroline E. Lockwood, daughter of Charles and Eunice Lockwood, Sept. 13, 1843. Children—Eleanor Douglas, b. Sept. 11, 1844, m. Chas. H. Hubbard of Sandusky, O., Sept. 30, 1868;

*We bought a revolving horse-rake from Amenia, Dutchess Co., in 1842, and an Allen mowing-machine in 1857. We had tried a Ketchum unsuccessfully the previous year.

Mary Elizabeth, b. Feb. 2, 1847, d. July 11, 1857, aged 10 years, 5mo., 9d; Emily Sedgwick, b. Jan. 31, 1849, d. April 2, 1858, aged 9 years 2m; Rebecca Cleveland, b. July 29, 1851, m. Samuel M. Cornell of Brooklyn, N. Y., Nov. 8, 1876; Caroline Simons, b. Oct. 3, 1855.

Mrs. Caroline E. Gold, wife of T. S. Gold, died April 25, 1857, aged 32. Theodore S. Gold married second wife, Mrs. Emma (Tracy) Baldwin, daughter of A. W. Tracy of Rockville, Ct., April 4, 1859. Children—Alice Tracy, b. Jan. 14, 1860; Martha Wadsworth, b. July 20, 1861; Charles Lockwood, b. April 14, 1863; James Douglas, b. Nov. 5, 1866.

T. S. Gold graduated at Yale, 1838, studied at Yale one year after graduation; taught in Goshen and Waterbury academies three winters: came to Cornwall in 1842, as a farmer; established agricultural school with his father, in 1845, and taught for twenty-four years; was chosen Secretary of the State Board of Agriculture at its organization in 1866, which office he still holds.

Charles H. Hubbard and Eleanor D., eighth generation, daughter of T. S. Gold, had children (being the ninth generation)—Rollin Barnard, b. July 22, 1869; Caroline Lockwood, b. Oct. 14, 1871; Eleanor Gold, b. Sept. 20, 1873, d. Aug. 11, 1874; Charles Mills, b. Oct. 24, 1875.

Frederic Lyman married Julia L., daughter of Samuel W. Gold, and had children—Samuel; Anna E., b. Sept. 13, 1848; Frederic Gold, b. Aug. 27, 1850; Sarah Mead, b. Oct. 21, 1852; Theodore, Edward C. Samuel, Theodore, and Edward died in early infancy.

Daniel Cleveland and Julia R., second daughter of Hezekiah Gold, had children—James Douglas, b. 1822, m. Charlotte Bingham; Julia Antoinette, b. Jan. 25, 1830, m., Oct. 1, 1851, Charles G. Aiken; Mary S., b. 1832, d. May 6, 1877; Thomas Gold, b. May, 1838, m. Harriet Wiley; and d. in 1871. Julia R. Cleveland d. Feb. 13, 1852, and her husband, Daniel Cleveland, a few years after.

James Douglas Cleveland and Charlotte Bingham had children—Emma Douglas, b. Oct. 8, 1852; Walter Gold, b. Oct. 1, 1857; William Bingham, b. May 20, 1863. James Douglas Cleveland, a lawyer in Cleveland, O. Has held, and now holds, many public and private trusts, as an honest lawyer, able and willing to defend the right.

Thomas Gold Cleveland and Harriet W. had children—Grace, b. Nov. 26, 1855, d. Feb. 13, 1856; Katharine, b. April 28, 1857,

d. Oct. 11, 1857; Douglas, b. Jan. 11, 1859; Julia Gold, b. Dec. 22, 1860; Hattie, b. June 12, 1863; Alfred, b. May 20, 1866; George Wiley, b. Dec. 24, 1864; Alice, b. Oct. 27, 1868; Darwin Burton, April 25, 1870. Dr. Thomas G. Cleveland was a physician in Cleveland, O. He did good service as a surgeon in the war of the rebellion, and died in 1871, of exposure and fatigue in army service.

Charles G. Aiken and Julia Antoinette Cleveland had children—Julia Cleveland, b. Oct. 22, 1852, d. Sept. 12, 1854; Florence Carnahan, b. Aug. 8, 1855; Henrietta, b. July 26, 1857, d. Aug. 24, 1858; Willie Cleveland, b. June 11, 1859, Charles S., b. Feb. 6, 1863.

William S. Stevens and Laura Sedgwick, third daughter of Hezekiah Gold, had children—George G., b. Feb. 16, 1829, d. about 22 years old; Emeline Cordelia, b. Aug. 20, 1832; Mary Lorain, b. Nov. 11, 1834, m. Rev. ——— Kinney, and has children—Edward, d. about 20 years old, he was a good soldier in the war against the rebellion, and died in Saratoga from disease contracted in the service. William S. Stevens d. Nov. 30, 1876. His wife Laura d. Nov. 12, 1867.

Joseph Wakeman, youngest son of Rev. Hezekiah Gold, settled as a farmer at Pompey, N. Y., accumulated a handsome property, and died in early life. He had a daughter, who married Andrew Dickson, a merchant in New York. His son Andrew is a merchant in Chicago.

THE EVEREST FAMILY.

Rev. CORNELIUS B. EVEREST was a son of Daniel Everest, who lived south of the village of Cornwall. He was a graduate of Williams College, a faithful and acceptable preacher. He married Abigail, daughter of Deacon Benjamin Gold, and had several children. He was settled over a Congregational church in Hartford county; also at Norwich, Conn.

THE HARRISON FAMILY.

The name of Harrison has been associated with Cornwall from the earliest period of its history. Each generation has well sustained its part in the history of the town, and they have spread laterally into many families, conspicuous among the present inhabitants, while their descendants are found in many of the States—

even to the shores of the Pacific. Those bearing the name have been, with scarcely an exception, freeholders and heads of families, thus becoming closely identified with the prosperity of the community where they have resided, building up happy homes, the secure foundation of the nation. They have been law-abiding citizens, and such has been their regard for law and the rights of others, that it is doubted if there has ever been one of the name in this town, or their descendants, indicted for crime. All of those now residing in Cornwall of the name (except Myron Harrison, in the Hollow, who is grandson of Daniel, 2d,) are descended from Noah Harrison, who came to Cornwall from Branford in 1762, in company with Noah and Edward Rogers. His first purchase of land was a fifty-acre lot, upon which he built the house now standing near the present residence of Luman Harrison, where he lived and died in 1823, aged 86. He was a man of great resolution, and a great teamster with oxen. It is said that "the crack of his whip could be heard at a mile's distance." During the Revolution a troop of dragoon horses were wintered on his farm, and from the man in charge Mr. Harrison and others learned to braid those whip-lashes for which the neighborhood was so famous.

Noah Harrison married Hannah, sister of Noah and Edward Rogers, and had children—Edmund, b. May 1, 1868; Heman and Luman; and by a second marriage, Hannah m. Elias Hart, and Amanda m. Oliver Burnham Hart.

Edmund Harrison, as a pupil of Oliver Burnham, developed a taste for mathematical studies, and became a farmer of more than ordinary intelligence. He ruled his family well, both by precept and example; was temperate in all things; a strict observer of the Sabbath, and of unblemished moral character, and in public and private life bore the title of an honest man. One of his maxims was, "What is worthy of thy remark, remember, and forget the rest." His grandson, Geo. C. Harrison, enjoyed much of the society of his grandfather in his later years, and gives many reminiscences of him. In his 87th year he received injuries from a fall which rendered him comparatively helpless for the remaining eleven years; yet he was always cheerful, and by reading and conversation kept well informed in the knowledge of passing events, even to the close of life, Jan. 4, 1867, aged 98 years, 8 months, and 4 days. His memory held out to the last, and his apt quotations of poetry, from book, and of local origin, enlivened his conversation. Addressing thus a young pedagogue, he quoted:

“The schoolmaster rages
For want of more wages,
And hurries his scholars along.
He teaches them morals,
And whips all that quarrel,
And *silence* all day is his song.”

Edmund Harrison married Ruth Hopkins of Warren, and had children—Rufus, Noah, Myron, Chandler, Lucretia, John R., Hannah, and William H. Of his sons, Rufus went to Genesee County, Mich., where by industry he secured for himself a home, with his own hands clearing away the primeval forest. He was a man of powerful frame, tall and lithe as his Indian neighbors, of bold and fearless character, and though of a kind and generous disposition, yet when aroused to vindicate his rights, according to the then law of that land, woe to the white man or Indian that came within reach of his arm.

Noah went to Columbia County, N. Y. Was a man of decided character and influence; had a large and prosperous family, one son, John J., being a graduate of Wesleyan University and of the Albany Law School, and is now an Episcopal clergyman on Long Island.

Myron Harrison, third son of Edmund, was born Sept. 25, 1800; he was apprenticed as a clerk to Mr. Allen, then a merchant at Cornwall Center, where he remained some two or three years, until Allen failed; spent some two or three years in Goshen; then entered the mercantile business at Cornwall Bridge in 1826, in partnership with Peter Bierce. He married Charlotte E. Calhoun, daughter of Doct. John Calhoun, June 2, 1830. He died Sept. 19, 1872. He left a family of three children: Ralph C., b. Oct. 22, 1831; George L., b. May 5, 1835; Sarah C., b. Oct. 31, 1840; Ralph, m. Juliet Waite of Chicago, is a graduate of Wesleyan University, and of the Albany Law School, and is a lawyer in San Francisco, Cal. (he has two or three sons); Geo. L. is married, is General Pass. Agent of Chicago & Northwestern R. R. at Boston, Mass.; Sarah C. m. V. C. Beers of Cornwall. Myron Harrison was selectman of the town seven years; twice a member of the Legislature; United States Assistant Assessor eight years; during his life he was engaged in the settlement of eighty-six estates.

Chandler, who was considered the flower of the family, died at the early age of twenty-six, from consumption contracted in travel at the South; Lucretia m. John Bradford.

John R. Harrison m. Eleanor Bradford in 1833, and had chil-

dren: George C., b. May 19, 1840; Catharine, b. Aug. 1, 1843; Wilbur Fitch, b. Aug. 22, 1845, and John B., Nov. 4, 1848.

In 1833, with John Bradford as partner, Mr. Harrison engaged in mercantile business at the Center, and was postmaster there till the removal of the office to Cornwall Plain, about 1849. In 1833, there were only two other offices in town, one at Cornwall Bridge, and one in the Hollow, kept by John E. Sedgwick, in the house lately owned by Erastus Merwin. His business qualifications and true worth were soon brought into use in offices of trust and responsibility, and his life became closely identified with the record of the town; with such faithfulness were these duties performed, that almost continuously, from 1835 to 1877, a period of forty-two years, his townsmen called him to public duty. His record is three years in General Assembly, about thirty years Justice of the Peace; Selectman for seventeen years; Treasurer of Town Deposit and School Society's Funds, fifteen years; Judge of Probate, six years. Of dignified, unassuming manners, a safe counselor, and true friend, an example of temperance and sobriety, of an earnest Christian spirit, ready to aid with his name and influence those in straitened circumstances, Mr. Harrison still remains with us, though having passed the allotted "three-score years and ten;" and of such we say, *Sero redeas in Coelum*.

Of his children, George C. m. Mrs. Rebecca (Todd) White, Feb. 21, 1862, and has children: Cynthia R., Eleanor H., George E., Charlotte A., Katie J., Ruth, Gertrude, Anna, and Mary M.

George C. Harrison, as Town Clerk and Treasurer, and as Judge of Probate, with his young family, promises to rival his ancestors as a citizen worthy of the trust and confidence of his fellows.

Catharine, daughter of John R. Harrison, m. Wm. H. H. Hewitt, and resides in New Haven; has children, Mary Cornwall, and Harrison.

Wilbur F., second son, m. Harriet, d. of Luther Miner; is a farmer residing in South Cornwall. John B. removed to Ohio, married there, and has one daughter.

Hannah Harrison, second daughter of Edmund, remained unmarried, and still occupies the homestead of her father in the Hollow.

William H. Harrison, youngest son, m. Mary, d. of Benjamin Catlin, and has children: Edward R., b. Feb., 1841, living in Chicago; Nancy; Martha, m. Frederic Harrison, son of Heman, and gone to Iowa; Mary; Charles, a farmer at home; Cornelia and Susan. Wm. H. Harrison is a thrifty farmer, owning a good farm

near the village of Cornwall, has held many offices of trust, and enjoys the respect of his townsmen, and the well-earned rewards of his industry.

Heman, second son of Noah Harrison, remained on the old homestead, and had sons, Heman and Luman, who are farmers, reside in the Hollow, and have promising young families; and daughters, Lucy, m. Coddington Crandall, and Mary, m. Chester Wickwire.

Luman, third son, removed to Genesee Co., N. Y., and has left numerous descendants in that vicinity.

Daniel Harrison, brother of Noah, was born about the year 1730, and came to Cornwall from Branford, Conn.; was son of Daniel Harrison of that place, m. Miss Hannah Barker, lived on the hill west of Cornwall Hollow, and died at an advanced age,—eighty-four years. This family consisted of four sons and two daughters: Daniel 2d, Joel, Joseph, Luther, Abigail, and Thankful.

Daniel 2d, m. Miss Hannah Page for his first wife, and Sarah Parker for his second; his children were: Eber, Sylvester, Hannah, Reuben, and Joseph.

Joel, second son, m. Hannah Beardsley, sister to Stiles, and aunt to Julius Beardsley; removed to Amenia, Dutchess Co., N. Y., where he died, leaving one son and one daughter, who removed to Ohio.

Joseph, third son, enlisted in the Revolutionary Army, was taken prisoner to New York, finally exchanged, but from sufferings and fatigue of imprisonment, died before he reached home.

Luther, fourth son, m. Rachel Johnson, whose grandfather, Douglas, was one of the original proprietors; his family were: Douglas, Barker, Albert, Wm. E., Abby, and some who died young. Abigail, daughter of Daniel 1st, m. Wm. Cranmer, and removed to the West.

Thankful, daughter of Daniel 1st, m. John Cornwall, a minister of the Presbyterian denomination.

Douglas, son of Luther, died young.

Barker, second son, m. Mary Scoville of Cornwall, removed to Michigan.

Albert and Abby removed unmarried to the West.

Wm. E., fourth son, remained in Cornwall, m. Fanny Winans, who died 1861; he remarried and removed West.

Children of Daniel Harrison, 2d.

Eber m. Laura Hart, sister of Elias and O. B. Hart—lived to an advanced age—he had two sons, Hart and Myron 2d, who is still

living, 1877, on the homestead of his father; he leaves no children. Sylvester died young; Hannah m. Mr. Hitchcock, and removed to New York; Reuben m. and removed to Amenia, N. Y., where he died; Joseph m. Eleanor Bradford, sister of James Bradford—removed to the West. His son, Bradford Harrison, is now living at Cuyahoga Falls, and a grandson at Freedom, Ohio, with a son and daughter (Nellie) at home, and one son, Daniel, who is said to be a true type of Daniel 2d, living in New York State. He enlisted in the War of 1812, and died shortly after returning home.

THE BRADFORD FAMILY.

John Bradford came to Cornwall from Montville, New London County, about 1772; he bought and settled on the farm now occupied by Fowler Bradford, died in 1817, about eighty years of age; married Mary Fitch of Norwich, Conn.: his children were, James Fitch, Rachel, Mary, Abigail, Rebecca, and Eleanor.

James F. Bradford was born May 1, 1767; was apprenticed at the age of fourteen to a tanner and shoe-maker in Montville, Conn., and served seven years and came to Cornwall soon after the expiration of his apprenticeship. He married Mary Merwin of Goshen; built the house where Mrs. Fox now lives in Cornwall Hollow, and lived there the first part of his married life. After the death of his parents he owned and occupied where Fowler Bradford now lives until about 1825, when he gave to his sons John and Fowler that place, and spent the remainder of his days where Mrs. Fox lives. He was very handy with all mechanical tools, in erection of buildings, making tubs, pails, etc. His children were: Laura, m. Lyman Fox of Cornwall, now living; Mary, m. Sherwood Millard of Canaan, now living; Emeline, m. Wm. Marsh, M. D., one of whose sons, C. W. Marsh, is now living at Cornwall Plain, another son William in Memphis, Miss.; John, m. Lucretia Harrison, first wife, second, Maria Blinn of Sharon, third, Cornelia Beebe of Canaan; his widow and daughter are now living at Cornwall; Fowler, m. Charlotte Belden of Canaan; has three sons and one daughter living; two sons, John and James, are at home; Henry is in Plymouth, the daughter is married and lives in Canaan; James Fitch, Jr., m. Catherine Catlin of Bethlehem; Charlotte and Sarah m. William Regg of New Marlboro, Mass.; Eleanor m. John R. Harrison of Cornwall; Uri m. Charlotte Hurlbut, d. in Egremont, Mass., where his family remain; Benjamin m. Rebecca Jackson.

Rachel, dau. of John Bradford, m. Shubael Lowry of Canaan. (She was mother of Mrs. David Smith of Sharon.)

Abigail m. David Smith of Goshen, commonly called "Quaker Smith," whose son, David F. Smith, now resides in Sharon; Mary m. Daniel Sterling of Cornwall; they settled in Jefferson County, N. Y.; Rebecca m. Heman Harrison of Cornwall, whose sons, Heman and Luman, now reside in the Hollow. His daughter Lucy m. C. B. Crandall, and Mary m. Chester Wickwire. Eleanor m. Joseph Harrison, son of Daniel 2d. and settled in Madison County, N. Y.

THE CRANDALL FAMILY.

Coddington B. Crandall came from Goshen about 1826, and married Lucy Harrison. Had four sons, three of whom lived to manhood,—John, Henry, and George. The two last have represented the town in the legislature, and held other offices. George is a farmer, residing near West Cornwall on the farm formerly owned by Amos Johnson. The citizens of Cornwall have to thank Mr. Crandall for much good work upon our roads.

THE CHANDLER FAMILY.

Joseph Chandler came from Danbury, Mass., in 1748, and settled where Agur Judson lived in 1845. He lived to about ninety years. He had sons: Benjamin, who was a blacksmith, went to Fairmouth, Vt., and was killed at the battle of Bennington. Abner in 1774 sold his place to Jethro Bouney and went to Piermont, N. H. Jonathan lived where Jabez Baldwin lived, and went to Piermont, N. H. Simeon, after 1754, lived at New Milford; a daughter married Ephraim Patterson, brother of Matthew.

THE KELLOGG FAMILY.

Judah Kellogg from Colchester graduated at Yale 1763, taught school in Stratford, where he married Mary Tomlinson, an aunt of the late Governor Tomlinson, came to Cornwall in 1774, and bought 160 acres of land with a small house, of Stephen Royce. Here he lived till his death, in 1820, aged eighty. He represented the town in the General Assembly the first four years of his residence here, and was Justice of the Peace for a long period. As deacon of the church he is referred to elsewhere. He was chosen clerk in 1776, and continued to hold the office till 1810, a period of thirty-six years. His skill and accuracy in penmanship was complete, while in accuracy in punctuation he was surpassed by none. William, his oldest son, succeeded him as clerk, and at his

death Frederick, the fourth son of William, was chosen to the office, which he held till 1845. the clerkship having been in the family sixty-nine years.

William Kellogg had four sons, two of whom died young. Philo, the eldest son, was a farmer, and owned and occupied the site of his grandfather Judah. He was a partner in the firm of P. & F. Kellogg for twenty years. He represented the Seventeenth District in the Senate of Connecticut two terms, and was a representative from Cornwall two years. He was appointed Judge of Probate at the organization of the district, and held the office two years. He died in 1862, aged sixty-eight.

Frederick Kellogg, the youngest son of William, was a merchant; in 1829 he succeeded his father as Town Clerk, which office he held uninterruptedly for sixteen years, and was four times elected to the same office at various times afterwards; in 1852 he was appointed Judge of Probate for the District of Cornwall, which office he held, with the exception of two years, till constitutionally disqualified. In 1841 he was appointed County Commissioner, which office he held for three years. From 1830 to 1841 he represented the town of Cornwall in the Legislature four years. Is still living, enjoying his faculties of both mind and body, and the fruits of his industry and frugality.

John Kellogg, the second son of Judah, resided in Cornwall, and died at the age of seventy-seven. He raised a family of ten children, seven sons and three daughters; the entire family emigrated to the Western States, viz., Wisconsin, Minnesota, and Kansas, and have become prosperous citizens.

Lucius, the third son of Judah, settled at Oyster Bay, Long Island, where he became an eminent physician.

THE HART FAMILY.

The name of Hart seems to be common to several nationalities. England, Scotland, and Ireland have their Harts. The origin of the name is not made known. Perhaps from David's beautiful animal that panted for the water-brooks. The variety in spelling is not great. The prevailing is simply Hart—occasionally Hartt, Harte, Heart, Hearte. Tradition has it that three brothers came to this country early in its settlement, and the name is prominently connected with the settlement of various places.

“Honest John Hart,” as he was called, was a son of one of the

brothers, and was a signer of the Declaration of Independence, being a member of the General Congress from New Jersey.

The patriotism of the family is proved by the great number found in the ranks of the armies of 1775, 1812, and 1861, either as officers or privates. There is a record of nearly three hundred names of Harts as soldiers, and the list is far from complete.

The mother of the Hon. Thomas Hart Benton of Missouri, was a Hart, and the veteran Senator, in a conversation with the Hon. A. N. Hart of Michigan, said he was related to this family of Harts.

Deacon Stephen Hart, the principal founder of the Hart family in this country, was born in Braintree, Essex County, England, about 1605, came to Cambridge, Mass., in 1632, and to Hartford, Conn., with Mr. Hooker's company in 1635, where he was one of the original proprietors. His home lot was on the west side of what is now called Front street, near Morgan street, and there is a tradition that the town was called from the ford he discovered and used in crossing the Connecticut river at a low stage of the water, and so from Hart's ford it soon became Hartford. He took the lead about 1645 in settling among the Indians in Farmington, purchasing extensive tracts of land. His village lot on Main street, opposite the meeting-house, was five times as large as any other, and contained fifteen acres. He was one of the first representatives in 1647, and for the succeeding fifteen years. He was deacon of Rev. Thomas Hooker's church in Cambridge and Hartford, also first deacon of church in Farmington, organized in 1652, under Rev. Roger Newton, where he died in 1683, aged seventy-seven, leaving three sons—John, Stephen, and Thomas, of the second generation.

John Hart, eldest son of Dea. Stephen, resided in Farmington, where he was made a freeman in 1654, and admitted to the church the same year. He was one of the first settlers of Tunxis, called after the Indian tribe of that name, from which he bought his house-lot. His sad and untimely death occurred on this wise, viz.: His house, located near the center of the village, was fired in the night by the Indians, and he and all his family, except his eldest son, John, who was absent, perished in the flames. All the town records were likewise burned. This fire occurred in 1666, when he was about thirty-five years of age.

Captain John Hart, eldest son of John Hart, born in Farmington in 1665, was caring for stock on his father's farm in Avon when the fire occurred, and thus providentially saved to be the progenitor

of a numerous posterity. Many offices and honors were conferred on him, and he was a useful man in Church and State. He died in Farmington in 1714, aged sixty years, being of the third generation.

Dea. John Hart, son of Captain John, was deacon in Farmington and Kensington, was town clerk many years, and twenty-three times elected to the General Court. He died in 1753, aged sixty-nine, being of the fourth generation, leaving three sons—Judah, John, and Solomon, of the fifth generation.

John Hart, second son of Deacon John, born October, 1714, at Kensington, moved to Canaan, Connecticut, in 1740, and to Cornwall in 1763, where he became a large land-holder. He died Dec. 18, 1773, aged fifty-nine years. By his second wife, Hannah Gould, he had five children; none of his descendants bearing the name of Hart remain in Cornwall. Amy, their second child, born in 1753, m. Capt. Seth Pierce of Cornwall, and their son Major Seth Pierce still resides here.

Deacon Solomon, third son, b. Oct. 1, 1724, moved to Cornwall in 1764, making many purchases of land on the river from Cornwall Bridge to Canaan line, also largely in the present Hart school district. He built the large white house which stood near present site of Mr. Isaac Marsh's residence, which was called Hart's Tavern, and the locality now West Cornwall was then known as Hart's Bridge. He married, Mar. 3, 1750, Experience Cole of Southington, and died May 15, 1805, aged eighty years, leaving children, Ruth, Esther, Titus, Lot, Phineas, Elias, Jemima, Experience, and Solomon, of the sixth generation.

Phineas Hart, of the sixth generation, third son of Deacon Solomon, born in 1758, did valiant service for his country in the Revolution. He was a pensioner of the general government. He married and lived in Cornwall, where he had children: Lot, Solomon, Mary, Experience, and Jane. He removed West, where his children remained. He died in Cornwall in 1728, aged 70 years.

Captain Elias Hart, fourth son of Deacon Solomon, was born May 11, 1759. He was a brave youth; and when the war for independence came, although scarcely sixteen years of age, he gave his services heartily to his country, and through seven campaigns unflinchingly faced the foe and met the privations of war. One inclement winter, when the small-pox was raging with fatal effect in camp, he inoculated himself, and thus came through this fearful scourge in safety. The inkstand he used after the war

was a small metal flask taken from the enemy at Danbury. He married, June 14, 1781, Philomela Burnham, sister of Oliver Burnham, Esq., of Cornwall. Both were consistent members of the Second Congregational church. He moved in 1784 from Hart's Bridge to the farm deeded him by his father that year, the house then standing on the large meadow now owned by E. Burton Hart. He served the town many years in positions of trust and honor, and received a pension till his decease, at the age of 75, in 1834; their children being seventh generation :

Enos d. in childhood; Elias, b. 1784, m. 1807, Hannah Harrison of Cornwall, d. Mar. 5, 1865, æ. 80; Oliver Burnham, b. 1787, m. 1807, Amanda Harrison, d. Aug., 1844, æ. 57; Laura, b. 1790, m. 1819, Eber Harrison, d. Mar., 1875, æ. 85; Philomela, b. 1793, m. 1814, Col. Anson Rogers; Julius, b. 1796, m. Jan. 7, 1819, Rhoda, dau. of Dea. Noah Rogers; Harriet, b. 1798, m. Gideon P. Pangman, d. 1853, æ. 55; Jerusha, b. 1801, m. Palmer Brown; Alvin Nelson, b. 1804, m. 1829, Charlotte F. Ball of Mass., d. 1874, æ. 70.

Titus, oldest son of Solomon Hart, was born in Farmington, June 4, 1754; came to Cornwall with his father at the age of ten years. He married Esther Hand, and lived in a house where Mrs. H. M. Hart's barn now stands. He was deacon of the church in North Cornwall, eminently a man of prayer; he was never known to omit his morning and evening devotions, after which he retired for his private or closet duties. He died October 31, 1831, aged 77. His children, being the seventh generation, were: Nathan, b. June 12, 1774, d. 1861, æ. 86; John, b. 1779, d. 1801, æ. 22; Nathan, m. Sylvia Clark. He succeeded his father Titus as deacon, and was superintendent of the Sunday-school for many years.

Deacon Hart was largely identified with the religious interests of the town, and Litchfield North Consociation; a man of strong mind and good sense. His children, being of the eighth generation, were: John Clark, Titus Leavitt, Abigail Amelia, Hezekiah Milton, Solomon, Esther Maria, Sylvia Ann, Mary Eliza, Clarissa, Nathan, Delia, Uri William. Of these, Titus Leavitt, H. Milton, and Nathan settled in Cornwall, farmers by occupation. They are identified with the improvement of the agricultural industries of the town and State. H. Milton was judge of probate, justice of the peace, surveyor, and in the winter months taught music in various places in the State. Nathan represented the town in the Legislature in 1860, and held many positions of trust in the civil and business

affairs of the town; was also member of the State Board of Agriculture from Litchfield county, and its treasurer for several years.

John Clark, son of Deacon Nathan Hart, graduated at Yale College in 1831, and after a course in theology at Andover, entered the ministry, and was a devout and successful minister. He married, first, Emily Irene, daughter of Oliver Burnham, and, second, Mrs. R. K. Moore; he died at Ravenna, Ohio, Sept., 1871, æ. 67. At this time (October 1, 1877), of this family of twelve children, six are living: Titus Leavitt, Sharon, Conn.; Sylvia Ann Whittlesey, New Preston; Mary Eliza — Nodine, Vt.; Clarissa — Nodine, matron Deaf and Dumb Asylum, Rochester, N. Y.; Nathan, West Cornwall; Uri William, North Haven, Conn.

Children of H. Milton, being of the ninth generation: Sylvia Rosalia, Mary Jane, John Milton, Albert Judson, William Clarence.

Children of Nathan, being the ninth generation: Ellen Clarissa, m. John Cotton Sherwood; Charles Whittlesey, Gould Whittlesey. Titus L. Hart has no children, but adopted a nephew of his wife, Horace Hart, who succeeds in the occupancy of his farm.

The children of Elias Hart and Hannah Harrison, being the eighth generation, were: Albert B., b. 1806; Flora Ann, b. 1811; Elias Nelson, b. 1813; Harriet E., b. 1815; John Elias, b. 1817; Caroline A., b. 1819; Hannah M., b. 1821; Juliette, b. 1823; Edmund H., b. 1826; Alvin Henry, b. 1828; Jerusha R., b. 1830.

Of these but one son, Albert B., lives at present in the town, and two daughters, Mrs. Harriet Wetherby and Mrs. Juliette (Horace) Hitchcock.

Hon. Alvin Nelson Hart, youngest child of Captain Elias, educated at Amherst College, was the first settler of Lapeer, Mich., in 1831. He held the offices of sheriff, supervisor, representative, State senator, and judge of Lafayette county. Removed to Lansing in 1860, where he died. He was engaged in real estate and merchandise, and was an efficient promoter of railroads and other enterprises for the development of the State. Oliver Burnham Hart, third son, soon followed his brother to Lapeer, where he died much lamented. They have many prominent descendants in the State of Michigan and elsewhere.

Julius Hart, fourth son, has led an active life cultivating the soil on part of the acres of his ancestors, and has enjoyed the society of six generations. He worshiped many years in the old church at the Center, contributed liberally to the construction of the church in North Cornwall, and to its subsequent support, and now, in his eighty-second year, rejoices in the erection of the chapel in West

Cornwall; which experience is not shared by any other male member of the Second Congregational church. He has served the town well in various offices, also enlisted heartily in the Washingtonian temperance movement of 1840. He was for years president of the local society, and kept open house for worthy temperance laborers. He made it a rule to supply from his own purse any deficiency in the public contributions for the adequate compensation of deserving speakers. The good resulting to this community was positive and enduring.

Their children, born in Cornwall, being the eighth generation. Julius Rogers, b. Dec. 15, 1819, d. Jan. 31, 1821; Noah Rogers, b. Sept. 12, 1821; Julius Leavitt and Lydia Julia, b. Aug. 9, 1826, the latter d. June 10, 1827; Elizabeth Wilson, b. Jan. 22, 1829, d. Sept. 28, 1835; Elias Burton, b. Feb. 9, 1834; George Spencer, b. Feb. 11, 1837.

Noah R., second son of Julius Hart, was early a clerk, later a manufacturer. In 1853 he opened a boarding school for boys, in which he continued until 1857, when he engaged in mercantile business in West Goshen, thirteen years. He was superintendent of the Goshen Sabbath-school ten years, and one of the founders of the Young Men's Christian Association there; is now engaged in manufacture of printers' ink in Brooklyn, N. Y. Nov. 22, 1843, married Lucretia M. Barnum of Cornwall. Their children, ninth generation: Frederick Augustus, b. July 25, 1849, at Cornwall; Arthur Benton, b. June 26, 1855, at Cornwall; Mary Elizabeth, b. Feb. 8, 1859, at Goshen; Emma Lucretia, b. Mar. 16, 1865, at Goshen.

Julius D., third son, from an early age was clerk, till, in 1857, in partnership with his oldest brother, he succeeded the firm of A. Miles & Son in West Goshen. He is now in Watertown, Wis., engaged in the purchase of Western produce. He married, Aug. 1, 1863, Mrs. Harriet C. Watson, youngest daughter of Capt. John Smith, formerly of Kent, Ct. Their children are: Minnie Luella, b. Nov. 28, 1864, at Goshen; George Edward, b. May 11, 1867, at Goshen.

E. Burton Hart, fourth son, was born on the homestead he now owns and occupies. He labored on the farm from the age of seven, being allowed only one short term yearly at the common school from that time. He taught district school at Cornwall Center the winter of 1852-3; then for four years both studied and taught in connection with the private school known as the West Cornwall Institute, of which he soon became principal and proprietor. In

1857 he received the honorary degree of Bachelor of Arts from the Norwich University of Vermont, and that of Master of Arts in 1860; was a member of the Legislature in 1865; is now one of the board of selectmen. He was married, October 7, 1857, to Harriet, daughter of Lee Canfield, Esq., of Salisbury, Conn.

Their children, being ninth generation: Lee Canfield, b. Nov. 15, 1862; Elias Burton, b. Feb. 1, 1865; Charles Julius, b. June 29, 1867.

George S. Hart, youngest son, was brought up on the farm, where he performed all the duties that fell to those who are born on a farm, and did them faithfully. He was not a strong youth, however, and the winter of 1859 and '60 finds him in the South, whither he was sent by his parents for the benefit of his health.

It was during this Southern trip that he first conceived the idea of entering the trade in which he has since won so much reputation. Two years later, in 1862, he determined, although still in feeble health, to go to New York and enter the great whirlpool of commerce. His object was to acquire a proficiency in the produce business, and more especially the receiving and selling of dairy products. It was no easy task for him, however, to secure the employment he desired. He offered his services without remuneration to many houses in the trade, but this Connecticut youth did not apparently possess the qualities that old merchants desired, and he went—as Lafitte, the French banker, went—from store to store, in search of employment. As the French boy came from the provinces, and applied to the leading financiers of Paris, so did George S. Hart come from the hills of Connecticut, and, just as Lafitte worked and triumphed, so did he. If others would not employ him, he would try his own chances, and so hired a very limited office privilege in Washington street. Here so well did he do, that in a few weeks he decided to locate on the east side of the city, near the Produce Exchange, and with a limited capital, furnished by his brother E. Burton, he hired a small office at 39 Pearl street, with a contracted space in front, on the first floor, for the reception of goods. Before the year was out the young merchant's business had increased to such an extent that he required and had secured the entire building. Business prospered under his management, and after remaining at 39 Pearl street for several years, a move was made to the present commodious quarters of the firm, 33 and 35 Pearl and 22 and 24 Bridge streets. From the commencement of his business in the city he has met with continued success; no failures nor embarrassments have marked his

course, and he is now, and long has been, regarded as one of the authorities in the trade. The business of his firm is of unusual magnitude, and there are daily receipts of dairy produce from nearly every point of production in the Union, the annual sales amounting to over two million dollars. In addition to Mr. Hart's immense produce business, he is a director in the New York Produce Exchange Insurance Co., as well as director and executive officer of some of the leading railroad companies of the city. In 1856 he became a member of the Congregational church at North Cornwall; and the good teachings imparted to him in youth he has endeavored to carry out amid the turmoil of commerce and the excitement of trade. On February 23, 1871, he married Anna, daughter of Charles H. and Anna Eliza Dudley of New York city.

Their children: Anna Dudley, b. Dec. 25, 1871, d. Sept. 13, 1872; a daughter b. May 27, 1877, d. in infancy.

THE ADAMS FAMILY.

Deacon Samuel Adams of the Baptist church, came to Cornwall from New Bedford in 1800. He first lived as a tenant in the Hollow; afterwards on Cream Hill, and finally bought a farm of Nathan Wickwire on Waller Hill. He enjoyed little opportunity of education, but was a man of decided opinions, and well informed upon all public matters. He served an apprenticeship as a wheelwright at Westerly, R. I. His father was a captain of a privateer in the time of the Revolution, and perished while in action, his vessel being blown up by the explosion of the magazine.

Deacon Adams, born June 24, 1776, married first wife, Hopestill Williams of Stonington, in 1795, and had one daughter, Hope, who married Augustus Squires, and now lives at New Hartford, N. Y. In 1835 married second wife, Lorilla Hurlbut, and had children:

Samuel Judson, b. Aug. 23, 1836, m. Louisa A. Dibble, and has four children. He is a farmer, living on the old homestead; and *John Quincy*, b. Nov. 2, 1837; m. Sophronia A. Owen of Sharon; has one son, Eugene. John Quincy Adams is a lawyer at Negaunee, Mich., and is reported as successful in his profession, and to have acquired wealth.

At the time of his first marriage, Deacon Adams was 25, and the blooming bride 48. To balance things, at his second marriage, at the age of 59, he took a partner aged 25.

THE BEERS FAMILY.

England is credited with being the fatherland of the Beers, and the genealogical records of the family trace back to the feudal age, under the name of Beare, which was afterwards written Bears, with a coat-of-arms to correspond.* The family were represented in the English army during the reign of Charles I., and received a grant of land in the north of Ireland for services rendered, and a branch of the family permanently settled in that country in 1646. John Beers, the founder of the family in this country, was accepted an inhabitant of the town of Stratford, in Fairfield county. November 25, 1678. The records are not definite upon the subject, but it is supposed he was accompanied by his wife and four sons, as we find that Samuel Beers, son of John and Mary Beers, was born November 9, 1679, and the records then show that Barnabas Beers m. Elizabeth Wilcoxson, April 4, 1688; Samuel Beers m. Sarah Sherman, Jan. 16, 1706; Josiah Beers m. Elizabeth Ufford, May 10, 1717; Joseph Beers m. Sarah Clark, March 6, 1720; Abiel Beers m. Elizabeth Cammel, Jan. 16, 1722.

Barnabas Beers left a family: Mary, b. Dec. 27, 1689; Nathan, b. Dec. 1, 1691; Josiah, b. Aug. 8, 1693.

Samuel Beers, it is believed, died without issue.

Josiah Beers left a family: Elizabeth, b. Oct. 16, 1721; Josiah, b. Dec. 14, 1724; Ebenezer, b. Mar. 18, 1726.

Joseph Beers left a family: Ephraim, b. June 25, 1722; Mary, b. Nov. 20, 1723; Joseph and John, b. Oct. 13, 1727; Andrew, b. Feb. 3, 1729; Abel, b. Sept. 27, 1732; Sarah, b. Feb. 18, 1734; Matthew, b. Dec. 19, 1736.

Abiel Beers left a family: Ebenezer, b. March 18, 1726; Eunice, b. July 14, 1729; Abiel, b. Sept. 5, 1732.

Matthew Beers, youngest son of Joseph Beers, m. Sarah Curtis of Stratford, and left a family: Curtis, Silas, Menzis, Otis, Lewis, Lucinda.

Curtis, eldest son of Matthew Beers, was born in Stratford, March 25, 1789. At the age of seventeen he was apprenticed to the shoemaker's trade, and three years after purchased his time, as was customary then, and engaged to Enoch Curtis to work at his trade in Darien, Georgia, where at the expiration of two years he opened

* The coat-of-arms are described as follows: Arms argent (silver); a bear rampant, "sable" (black); Cantan Gulez (red); Crest on a garb lying fipwise (—) "or" (gold); a raven "sable" (black). Motto: Bear and forbear.

a boot and shoe store. In the summer of 1812, the store was consumed by fire, leaving him penniless, and in October, 1812, he came to Cornwall, and engaged with Captain Nehemiah Clark in the curing of leather and the making of boots and shoes. Married Alice Curtis of Stratford, September 22, 1817, and in November of same year purchased, in connection with his brother Menzis, the house now occupied by Menzis Beers at Cornwall. For several years they manufactured boots and shoes for the Southern market, a brother, Lewis Beers, taking charge of the business in Athens, Georgia. In 1822 he purchased a farm of Luman Hopkins, near Cornwall Bridge, and removed there in 1826, and engaged in farming, which occupation he followed until his decease, March 10, 1848. He left a family: Job W. C., b. July 9, 1818; Henry L., b. May 9, 1823; Sarah E., b. Oct. 25, 1825; Victory C., b. Sept. 25, 1832.

Henry L. Beers represented the town in the General Assembly in 1872 and 1876; was selectman for some years, and held many offices of trust.

Sarah E. m. Hiram Pierce of Thomaston, May 31, 1849; her only daughter m. Dr. Edward Bradstreet, and is settled in Meriden.

Victory C. Beers m. Sarah C. Harrison, daughter of Myron Harrison, June 2, 1862, and has one son, George H., b. July 15, 1866. He was for several years a member of the Democratic State Central Committee; represented the Seventeenth Senatorial District in the Senate of 1870; was selected as chairman of the Board of Selectmen in 1876, which position he now holds.

Menzis Beers, third son of Matthew, was born in Stratford, July 23, 1795; he permanently settled in Cornwall in 1817, and engaged with his brothers Curtis and Lewis in the curing of leather and the manufacturing of boots and shoes for the Southern market. They opened a store in Athens, Georgia, under the name and firm of C. & M. Beers & Co. Married Laura, daughter of Captain John Pierce, Jan. 1, 1820, and has two sons: John W., b. Jan. 15, 1822; Silas C., b. Mar. 13, 1827.

In 1840, Menzis Beers engaged in the mercantile business with F. Kellogg, at Cornwall, under the firm name of F. Kellogg & Co., which continued two years; but in 1842 the firm of J. W. & S. C. Beers opened a store at North Cornwall for general merchandising and the manufacturing of gloves and mittens, which continued with several partners till 1860, when the business was removed to South Cornwall, under the firm name of M. Beers & Sons.

John W. Beers represented the town in the General Assembly of

1857. and Silas C. was chosen town clerk and treasurer in 1852, which office he held continuously for fourteen years, and in 1867 he represented the town in the General Assembly. Was chosen deacon of the First Congregational church in 1868, which position he now holds.

THE SEDGWICK FAMILY.

Members of this family have often appeared in this record, yet some continuous account is requisite.

Gen. Robert Sedgwick, one of the first settlers of Charlestown, Mass., was the progenitor of that family in this country. He was one of the most distinguished men of his time, and, according to the record, "was stout and active in all feats of war." This was in Cromwell's time, and the account of his services against the French and in other public positions is very complete. He died at Jamaica, W. I., May 24, 1656. He had five children, one of whom, William, m. Elizabeth Stone, dau. of Rev. Samuel Stone of Hartford, and had one child, Samuel, b. 1667, d. March 24, 1735, in his sixty-ninth year.

Capt. Samuel Sedgwick, of the third generation, m. Mary, dau. of Stephen Hopkins, 1689, and had twelve children.

Dea. Benjamin Sedgwick, the youngest son of Samuel, and of the fourth generation, b. Nov. 7, 1716, m. Anna, dau. of John Thompson of Wallingford, and had children, Sarah, m. Rev. Hezekiah Gold of Cornwall, and d. Aug. 18, 1766; had five children.

John, bap. March 7, 1742, of the fifth generation, m. Abigail, dau. of Capt. Stephen Andrews of Wallingford, about 1763, and had children, John Andrews, b. March 8, 1764; Sarah, b. Dec. 27, 1765, d. unmarried; Henry, b. Sept. 13, 1767; Roderick, b. March 8, 1770, d. æ. 13; Parnel, b. Oct. 4, 1771; Anne, b. April 6, 1775, d. unmarried; Elizabeth, b. Oct. 9, 1777, d. Jan. 4, 1778; Pamela, b. Dec. 21, 1778; Benjamin, b. Jan. 25, 1781; Stephen and Elizabeth, twins, b. March 1, 1783, Elizabeth d. unmarried; Roderick, b. Jan. 26, 1785. Gen. John Sedgwick* m. second wife,

*I am informed by Gen. Charles F. Sedgwick of Sharon, that the statement that Gen. Swift was appointed Colonel over the head of Gen. Sedgwick, and that the latter resigned in consequence, is a great mistake. Gen. C. F. Sedgwick says: "From a statement made by Gen. S., now before me, I learn that he was appointed a Captain in Col. Hinman's regiment in the spring of 1775. Swift's regiment was raised in 1776, but Gen. Sedgwick had no connection with it until as stated below. Gen. Swift was the first Colonel, and he had been an

Mrs. Sarah Lewis of Farmington, but had no children by this marriage. He d. Aug. 28, 1820.

The other children of Dea. Benjamin were: Benjamin, bap. March 11, 1744; Theodore, bap. May, 1746 (Yale, 1765). History says of him: "Hon. Theodore Sedgwick, LL. D., was one of the great and good men of his time." He resided at Stockbridge, Mass. His sons Theodore, Henry, Robert, and Charles were also eminent lawyers. His daughters were, Eliza, m. Dr. Pomeroy of Northampton, Mass.; Pamela, m. Elkanah Watson of Albany, N. Y.; Frances P., m. Ebenezer Watson of New York; and Catharine M., widely known as a writer of ability.

John A. Sedgwick, of the sixth generation, m. and had children: Charles F., a lawyer, living in Sharon; Albert, living in Bantam Falls. Mary Ann m. Mr. Noyes; Amanda m. Mr. Bridgman.

Henry m. Hannah, dau. of Capt. Edward Rogers, and noticed in Rogers Family; Pamela m. Jonathan Bates and had one daughter, Pamela, who m. Charles Hunt of Canaan.

Benjamin m. Olive, dau. of Philo Collins of Goshen, and had children: Philo Collins, b. July 18, 1810; John,* b. Sept. 13, 1813; Olive Collins, b. Jan. 15, 1817, m. Ashbel Fuller of Kent, d. without children, Jan. 15, 1856; Emily, b. Nov. 6, 1819, m. Dr. Wm. Welsh of Norfolk, 1869; Eliza, b. Nov. 7, 1824, d. Feb. 15, 1831.

Benjamin Sedgwick was a farmer in Cornwall Hollow. His character and position are well given elsewhere in this volume. He died March 15, 1857. Olive C., his wife, d. July 12, 1859.

Gen. Charles F. Sedgwick, of the seventh generation, m. Betsey, dau. of Cyrus Swan, Esq., of Sharon, and had children: Betsey

officer in the French war, and was very properly selected as its commanding officer. I copy from my grandfather's statement as follows:

"In the winter of 1776, I was appointed a Major in the regiment commanded by Col. Charles Burrell, to succor our army after the defeat of Gen. Montgomery, and crossed the lakes on the ice.' 'In the arrangement of the army in 1777, I was transferred into a regiment commanded by Heman Swift, Esq., and served with the main army under General Washington, and **HUTED** at Valley Forge."

This statement is consistent with the fact that Gen. Swift had been Colonel of the regiment for a year and a half before Gen. Sedgwick joined it. He served under Gen. Swift through all the campaign of 1777; was in the battle of Germantown, and remained with the army till encamped at Valley Forge.

The appointment which gave him offense, and led to his resignation, was that of two young Captains from the eastern part of the State to the office of Colonel. One of them was Eleazer Huntington, afterwards Adjutant-General of the State militia.

T. S. G.

* For the record of Maj. Gen. John Sedgwick, see *Soldiers of the Rebellion*.

Swan, John, Harriett Maria, Emma Denison, Charles Henry, Caroline Swan, Mary Gould, Robert Adam, Cyrus Swan, and Annie Rachel.

Gen. Sedgwick (Williams, 1813) is well known as well versed in the pedigree of all this part of New England. My thanks are due to him for his historical addresses and other contributions which add so much to the value of this volume. His history of Sharon is very comprehensive, and gives many facts in a small space.

Hon. Albert Sedgwick, of the seventh generation, m. Mary Hunt of Canaan, October, 1822, and had children: John R., Mary H., E. Buel, Catharine, Albert, Theodore, Dwight, Charles F., and Elizabeth, all now living except Theodore and Dwight. Albert Sedgwick obtained the establishment of a post-office in the Hollow in 1824, and received a commission as postmaster from Amos Kendall, P. M., during the presidency of Andrew Jackson; was sheriff of the county for seventeen years, till he resigned in 1854, and was appointed Commissioner of the School Fund, May session, 1854, which office he held for twelve years.

Philo Sedgwick, son of Benjamin, of the seventh generation, married Eliza, daughter of William Adams of Canaan, Oct. 2, 1833, and had children: William, b. Nov. 7, 1834, d. March 12, 1835; Ada Louise, b. March 16, 1836, d. Dec. 2, 1866; John Benjamin, b. Jan. 25, 1840, d. Oct. 18, 1867; Emily, b. April, 1842; Harry, b. May 6, 1848.

Philo Sedgwick was a lawyer, and resided for many years at Harrisburg, Pa., but afterwards returned to Cornwall. He died Nov. 20, 1868. Of his children, John B. m. Catherine, dau. of Noah Rogers, and had two children: Emily m. Harlan Page Tracy of Elmwood, Ill., June 16, 1869, and have one son, John Sedgwick, b. Sept. 19, 1872; Harry m. Katharine M., dau. of Newton Reed of Amenia, N. Y., Jan. 1, 1869, and have children: Emily Irene, b. Nov. 13, 1870, d. Dec. 23, 1870; Benjamin,* b. July 3, 1872; Clara Benton, b. Jan. 25, 1874, and John, b. March 17, 1876.

Major-General John Sedgwick was killed at Spottsylvania Court House, Va., May 9, 1864. His record is given elsewhere. The following extract from a letter written when he was a lieutenant, to Dr. S. W. Gold, is here given as part of his history:

* At the semi-centennial at North Cornwall, July 19, 1876, James Douglas Gold, Benjamin Sedgwick, and Dwight Rogers were appointed a committee of arrangements for the next semi-centennial, 1926.

CITY OF MEXICO, November 28, 1847.

MY DEAR DOCTOR :

My last letter from home was dated July 8th, and but one opportunity has occurred of sending letters from here since, with any certainty of their reaching their destination. This necessary grievance has now been remedied by the occupation of the dangerous passes with our troops, and we now anticipate the pleasure of hearing from home at least once a month. The important political events that transpire in the States, are brought here either by the English courier or Mexican mails; the Mexican government being much better and sooner informed of the numbers and destinations of all reinforcements that General Scott receives than he is himself—the first, and very often the only, information that he receives of the arrival of troops is through the Mexican government. You have no doubt seen more fully the details of the battles fought here in the Valley, than I could give you in a short letter. Allow me to relate a little incident, which, I think, reflects much credit on my regiment. During the severe battle of Cherubusco, an aide-de-camp of our brigade went to General Worth to report the progress; but before he could speak, General Worth says: “How is this, sir; I hear that your brigade has given back?” The aide said: “No, sir, I have just left the advance, where the Second Artillery are warmly engaged with the enemy; not a man has fallen back, and what is more, they will drive the enemy from their position in fifteen minutes.” This was done, although not in the time he mentioned. This was told me by Lieut. Thorne, the aide, who is the son of Colonel Thorne that has resided many years in Paris, and of whom you have no doubt heard. In the action above mentioned, the color-bearer was shot down, and the colors taken by a sergeant of my company. Just before we reached the breast-work of the enemy, and when the balls were flying the thickest, the sergeant said to me: “Lieutenant, shall I shake out the colors, to let the Mexicans know who are after them?” so confident was every soldier in the result. This same sergeant, in the battle of the 13th—the day we entered the city—was stricken down by a grape-shot, by my side. In falling, he said: “Push on, Lieutenant, and get out of this fire; they have got me at last;” but what was my surprise, in two hours, to see the sergeant join the company, cheering the men on, as if nothing had happened. The ball had struck his shoulder, depriving him for a time of his breath, but not proving a serious wound. This was the most serious place I was ever in. Seven men nearest me were struck with this discharge. You can imagine something how serious; we were advancing down the street, with houses on one side and an aqueduct on the other, and across this street was placed three twelve-pounders, pouring a terrible fire of grape-shot. But we had the satisfaction of taking those guns, and sleeping that night, for the first time, in the great city of the Aztecs. For this night, and the two previous ones, I had slept out, without a blanket to cover me, or anything but a crust of hard bread to eat. You may imagine I was very much exhausted, but add to this, that when we lay down, there was every prospect that the battle would be renewed the next morning. Although we knew we were inside the gates of the city, and that nothing could prevent our taking it, yet we did not believe that they would give it up without one more effort. Such, however, was the case. About midnight a deputation arrived from the city, saying that the troops were leaving, and wanted to make some terms of surrender. General Scott told them it was immaterial to him whether the troops left or not; that at 10 o'clock in the morning he would be in the Palace, and there he would dictate terms to them. Early the next morning (day-light) the troops were all under arms, General Worth's division in

advance, when a shout came from the rear that could be heard for miles, each regiment taking it up, and presently General Scott rode up, in full uniform, with his staff, speaking a few words as he passed the different regiments. Here General Quitman's division passed ours, and marched to the main Plaza, and had the honor to first plant their colors in the Halls of the Montezumas. There was, however, a good deal of firing from the houses all day, but with little execution. Thus has ended the second fall of the City of Mexico, and if so many gallant achievements have not been performed as were by the cavaliers under Cortez, the result is the same. Our loss has been terrible since we first entered the Valley. All that left Puebla were capable of undergoing almost any fatigue. Of fifty-two men that I brought from Puebla, twenty-six have been killed or wounded. Thank God, I have yet been spared, and I trust that He will still keep me to visit again all my friends. I have enjoyed most excellent health since I entered the Valley; the weather is as mild as May with you, but at all seasons can you look in all directions and see the snow-capped mountains. The most famous of them is Popocatepetl; from this the smoke is frequently seen, and lava and ashes running down its side. There are others, the most perfect craters you can imagine—some where the second eruption has taken place, making a perfect cone on the shoulders of the first.

Sincerely yours,

J. S.

THE SHEPARD FAMILY.

Allen Shepard came to Cornwall from Newtown, with his family, in 1798. His son Eliphalet H. Shepard was born in Newtown, 1789; m. July 7, 1813, Mary, dau. of Judah Kellogg, d. Aug. 12, 1865, leaving four children: George H., Charles N., who resided in Brooklyn, N. Y., and died unmarried at West Cornwall, July 23, 1876, Elbert, and Harriett.

Elbert, b. May 2, 1824, m. May 31, 1846, Cynthia L., dau. of George Wheaton, and has one son, George W., b. December 25, 1854.

Mr. Shepard is a farmer, residing at West Cornwall at this time, 1878, represents the town in the General Assembly, and has held many offices of trust. He is a Methodist, and a prominent supporter of that denomination, but his generous donation to the chapel at West Cornwall, and especially the gift from himself and his family of the location, will ever remain as a testimonial of their liberal Christian spirit.

Eliphalet Shepard was a Methodist, an earnest worker in that denomination; a man pure and peaceable, and much respected by his fellow-citizens.

George H. Shepard resides in Brooklyn, N. Y., and married first wife, Hannah Woolsey, June 3, 1840, by which marriage he had one daughter, Phebe. Hannah d. June 20, 1844, and he m. second wife, Oct. 7, 1847, and had children: Charles Edward, Jessie Woolsey, Elizabeth Silliman, Mary Cynthia, and George Augustus.

Harriett married Morris Tuttle, Oct. 14, 1867; resides in Goshen, and has no children.

THE NORTH FAMILY.

Dr. Joseph North resided north of the Carrington Todd place, and practiced medicine for many years. He died September 22, 1848, aged 76. He had children: Ethel, who went West, had a family, and died there; Dr. Burritt B. (d. July 18, 1876, æ. 72), m. Maria L. Pierce, and had children, George, William, Paschal, Alice, Roland; Dr. Loomis went to Bethlem, m. Miss Bird, removed to New Britain, where he died; had one son Edward, and one daughter Jennie; Joseph (d. 1877) m. Mary Miner, and had children; Dr. Hammond of Goshen, Mary, George, William, Minnie, and Ella; Mary m. Chester Birge, and lived in New Britain.

THE WEBB FAMILY.

Darius Webb came from Warren in 1832, as agent of the Cornwall Bridge Furnace, where he remained about twenty years. He then went to Wyandotte, Mich., where he established a successful furnace. His son, J. J. Webb, in 1835 went to Rahway, N. J., and in 1844 engaged as a trader to Santa Fé. At that time, Independence, Missouri, was the starting-point for transporting goods across the plains to Mexico. The teams employed were mostly oxen, sometimes mules; load about three tons, twenty-five teams of six yoke each, and about fifty men in each train. His first passage required seventy days; the second, eighty-three. He followed this business for fourteen years, when, returning to Connecticut, Mr. Webb purchased a farm in Hamden. His success as a farmer is well known, and his testimony that "Connecticut is a good place for a farmer," is the more valuable from his wide experience and familiarity with the broad fields of the West.

JOHN T. ANDREW,

a native of the county of New Haven, was born July 19, 1811, graduated at Yale, 1839; studied theology in the Yale Theological Seminary, and graduated in 1842 with the highest honors of his class. Prevented from entering upon his chosen profession by bronchial disease, after waiting two years, spent partly in teaching a select school in Cornwall, and finding little improvement of his voice, he turned his attention to agriculture, and, in 1847, purchased a farm near West Cornwall, and engaged in his new calling with great enthusiasm and success. He has written occasional articles for the press on subjects chiefly agricultural; has been an active member of various local, and vice-president of the National

Agricultural Society. In 1861 he retired to the village of Cornwall, where he has since resided. His fellow-citizens have employed his leisure time in various services requiring intelligence, learning, and taste. He has been deeply interested in the cause of education, long a member, and during several years chairman of the Board of School Visitors. He has been among the most active in all village improvements, and has contributed liberally to works of benevolence and philanthropy. He became in early youth a member of the Christian church, and spent the best years of his life in preparation for its ministry. That early hope he has long since relinquished, but has never forgotten his early consecration to the elevation of man through the general prevalence of learning and good morals, based on a pure Christianity.

The marriage of Mr. Andrew was on the 9th of September, 1839, to Jane Ann, the daughter of Caleb Jones of Cornwall, mentioned elsewhere in this record. They have had no children.

The family of Mr. Andrew is found among the earliest which came to this country. William and Mary, the first family now known in this genealogy, cotemporaneous with Shakspeare, came to this country and died at Cambridge, Mass., A. D. 1639.

Samuel, their son, b. 1621, m. Elizabeth White, dau. of John White, England, 1652, and d. in Cambridge, Mass., 1701.

Samuel, second son of Samuel and Elizabeth, was born in Cambridge in 1655; graduated at Harvard in 1675; settled as pastor in Milford, Conn., 1685, and died there in 1738.

Jonathan, son of Samuel, 2d, b. at Milford, 1701, m. 1723, and left among other children, Jonathan, 2d, b. 1730.

Jonathan, 2d, had children, the eldest of which, John, left two sons, Jonathan and Munson, the former of whom was father to John T., the subject of this sketch. Of the generations of the family now known, he is the eighth, thus:

1. William, b. 15—, d. 1639.
2. Samuel, b. 1621, d. 1701.
3. Samuel, 2d, b. 1655, d. 1737.
4. Jonathan, b. 1701, d. 1740.
5. Jonathan, 2d, b. 1730.
6. John.
7. Jonathan.
8. John T., b. 1811.

Among the names in this line more or less distinguished, was

that of Samuel in the second generation, living from 1621 to 1701. The inscription on his monument in the old burial ground in Cambridge, as quoted in Harris' Book of Epitaphs, is as follows: "Here lies buried ye body of Samuel Andrew, aged about 80 years—died June 21, 1701, son of Mr. William Andrew, deceased, and his wife Mary, who died Jan. 19th, 1639, O. S. He was a member of the church, and married Elizabeth White (whose father, John White, had lived in England), Sept. 22, 1652. Town Clerk and Treasurer, 1691, 1694, 1696, and Selectman from 1681 to 1693, inclusive."

Governor John A. Andrew of Massachusetts, was of the Salem branch of the family. His brilliant career as the war Governor of Massachusetts during the late war is within the memory of the present generation, and needs no record here.

The man who has done most to honor the name of Andrew, was Samuel, the son of Samuel and Elizabeth, and grandson of William and Mary of Cambridge. His talents, thorough culture, and usefulness, especially in his relation to Yale College, have raised his name above those of his kindred, and placed it among those of the great benefactors of mankind.

He was b. at Cambridge 1655, graduated at Harvard 1675, studied at the College as resident graduate four years, and in 1679 was chosen Fellow, and was engaged during the six succeeding years as an associate of the Faculty in both the instruction and government of the College. The whole period of his connection with the College was as student and instructor fourteen years. He thus acquired that thorough scholarship and educational skill which so eminently qualified him for the founding and superintending a new institution destined to become the glory of the State. As a student he had been faithful and thorough; as a member of the Faculty his ability and efficiency were recognized by the Corporation by repeated votes of praise, and frequent additions to his salary. In 1681 he was honored by admission to the freedom of the Colony of Massachusetts Bay. In the year 1685 he was called from Harvard to become pastor of the First Congregational Church in Milford, Conn. At the time of his settlement he was perhaps the most thoroughly educated and one of the most learned and able men in the Colony. His attention was soon directed to the fact that there was nothing like a college in the State. Having associated with himself the Rev. Mr. Pierpont of New Haven, and the Rev. Mr. Russell of Branford,

these three, says President Clap in his Annals, became the "most forward and active" in founding a new college. So forward and active were they, that friends gathered about and encouraged them, and the work went on so rapidly, that fifteen years after his settlement, viz., 1700, the college was founded, and the next year received the Charter of the State. Prof. Kingsley says: "Mr. Andrew was considered one of the best scholars of his time, was one of the principal founders of the college, and deserves to be considered one of its greatest as well as earliest benefactors. He was twice chosen rector *pro tem.* of the college, presided at commencements and conferred the degrees in 1724, 1725, and 1726." The historian Lambert says: "Mr. Andrew was a hard student, very retiring in his habits, a patron of education, one of the first projectors of Yale College, and was more forward and active for its establishment than any other person." The same historian adds: "After the death of Rector Pierson, Mr. Andrew was chosen rector *pro tem.*, and for a number of years had the Senior Class under his instruction at Milford." With the exception of the brief rectorships of Pierson and Dr. Cutler, the son-in-law of Mr. Andrew, that of the former terminated by death, and that of the latter by his defection from the faith, Mr. Andrew performed the duties of President, was chief in the board of instruction consisting at that time of himself and two assistant tutors, and had the chief care of the college during the first quarter of a century of its existence, that is, from 1700 to the election of Rector Williams, 1726. He continued an active member of the Corporation until the time of his death.

In other relations of life Mr. Andrew was no less happy than in his connection with the College.

His pastorate at Milford of more than half a century in duration, was peaceful and beneficent. By his brethren in the ministry he was held in the highest honor for learning, piety, and ability. He was elected a delegate to the famous council at Saybrook, 1708, which adopted the well-known and long-revered "Confession of Faith, Heads of Agreement, and Rules of Discipline," called the Saybrook Platform.

In his domestic relations he was equally blessed. He had several children, seven of whom are still known. His eldest son Samuel graduated at Yale, and took his degree A. B. in 1711, and in 1714 A. M., at both Yale and Harvard. His grandson Samuel also graduated at Yale in 1739. The epitaph of this grandson in the

old burying-ground at Milford, translated from the Latin, is as follows :

"Samuel Andrew, A. M., well skilled in law, upright in life, pure from offense, died October 15, 1760, 38 years of age." The family relations of Rector Andrew gave him the highest social position and extensive influence in the affairs of the State.

His wife was daughter of Gov. Treat. His eldest daughter was the wife of Gov. Law. His daughter Elizabeth was the wife of President Cutler of Yale College. The widow of his son was the fifth wife of Gov. Law.

Gov. Treat, the father of Rector Andrew's wife, was a member of Mr. Andrew's church, and through the influence of the pastor, with the Governor and other leading men in the State, frequent and valuable aid came to the infant college.

It is not often that Providence assigns to one man the opportunity of doing so much for his race as was done by Samuel Andrew, the chief among the founders of Yale College.

Among the ancient relics of Rector Andrew which have been preserved, are several manuscripts, chiefly notes taken while he was associated with Presidents Rogers and Increase Mather, in the Faculty of Harvard College, which are now almost two hundred years old. There is also an old and very curious article of furniture, side-board or bureau, of material and fashion unknown in this country. The wood of which it is made is entirely of solid English oak. It has not a particle of either the soft or ornamental wood of America in its composition. It is presumed that it was brought over to this country and descended to him from his ancestors. It was brought by him from Cambridge, Mass., to Milford, Conn., in 1685. It is probably not less, and may be much more, than three hundred years old. So far as is known, this is the oldest article of furniture in this country. These articles have come down to the present time, and are in the possession of John T. Andrew of Cornwall. The following beautiful tribute to the memory of Rector Andrew is from his monument in Milford cemetery:

"Here lies ye body of ye Reverend and Learned Mr. Samuel Andrew, Pastor of ye church of Christ in this place for above 50 years. Formerly a Fellow of Harvard College and more lately Rector of Yale College—a singular ornament and blessing in every capacity & relation,—of unwearied labors, modest, courteous, & beneficent, never fond of *this* world, earnestly pursuing

and recommending a *better*, greatly esteemed in life, and lamented at death, which was Jan. 24, 1737-8 lacking five days to complete 82 years of life."

Letter from Rev. Wm. B. Clarke, former pastor of the church at North Cornwall:

GRISWOLD, CONN., October 24, 1877.

HON. T. S. GOLD:

My dear Friend,—The suggestion that I should give you some recollections of North Cornwall in the days when it was so important and so dear to me, has awakened many a pleasant memory. I came as a young man to this, which was my earliest, pastorate. My first acquaintance was with the family of Mr. D. L. Rogers (Uncle Leete, as I became accustomed to hear him called), where I stayed during casual visits that preceded my settlement. Later, my home was with his brother, Mr. Noah Rogers. Highly as I valued these men at that time, my experience since has even enhanced my estimate of their worth. They were very free from small prejudices, and could be relied on to do their part liberally when any good cause required. I remember one instance which will serve to show how well they had maintained a generous spirit amid the enforced frugality of a farmer's life. A Mr. Smith, a man of small means, had a factory for tanning skins, which Mr. John Beers, now of South Cornwall, worked up into gloves and mittens. The tannery took fire one night, and burned to the ground. A company of us rode down the next morning to the scene of the disaster. After a few expressions of condolence, Mr. Beers drew up a subscription paper, and headed it with his own name for \$100. This was quite proper, as Mr. Beers' own business was largely dependent on the factory. He turned then to "Uncle Leete," with the question: "What will you do?" The answer came in his deliberate, solid way: "You may copy those figures for me." Mr. Noah Rogers also subscribed \$50. A few moments secured the success of the movement, and Mr. Smith was comforted.

I have often wondered whether three such old men could be found anywhere else as were members of the church in North Cornwall when I came there. The story of Father Howe, you will doubtless have told; it is part of the history of the town. He was still living in extreme old age. Though infirm and very deaf, he had still his faculties in fair preservation. I might have thought him a true-hearted, but simple and rather illiterate old man; but before we left, upon my first visit, we invited him to lead us in prayer, and thus we saw him as he was when most at home, and most himself. Such a prayer! I have never heard its equal for simple, child-like pleading with God. "*Do*, dear Father, grant us this blessing; *do* give us this thing we need." Even more remarkable were the alternating higher strains of praise. He spoke of patriarchs, prophets, kings, the glorious preparation for God's more glorious gift of His Son—the impression was that of strains from some grand old liturgy; and I think nothing ever gave me such a sense of the power of religion to ennoble the common mind.

The second of my old men worthy, and beloved, was Deacon Hart. For sixty years a member of the church in North Cornwall, and for nearly forty an officer in that church, he had represented it upon scores of councils, and it had become a part of his very being. Sweet-souled he must have been to have won the love of a young man. How many a time he

has called for me with his old horse (or I for him with my young one), and we have spent the day making parish calls together. I remember his saying to me, very gravely, upon one of those rides, "I understand, Mr. Clarke, that you got the boys and girls into a great frolic the other evening, sliding down hill?" "Yes, sir." "And it was on your way home from the young folks' meeting?" "Yes, sir." "I have heard that some of the good people were quite disturbed about it." "I believe they were." "Well," turning to me with a pleasant smile, "I am glad you did; I hope you will do it again." I love to think of this dear old man as I saw him last, some years later, seated, but with his staff in hand, as though ready at a moment's notice to start on the last long journey.

The remaining one of the three was Squire Sedgwick, and I wish there were more such men. His noble frame seemed the fitting accompaniment of so broad a mind, so large and true a heart. I think of him as seated in his great arm-chair—for he was already blind when I knew him—his children and his children's children gathered, as it were, under his wings. No one of the dead in the great war of the Rebellion is more honored, and justly, by this nation than the son of this old man, Major-General John Sedgwick; but the father stands, and will always stand with me, as the type of the very noblest manhood.

Your own father, a man of stately presence, and somewhat of the old school in manners, was at this time approaching old age; but "*his eye* as yet was not dimmed, nor his natural strength abated." This is not the place for the many memories connected with that house; they *have* their place, and will have to the end, with other so dear recollections of those early days.

The active officers of the church at this time were Deacon Dwight Pratt, whose children I baptized, now grown, or rapidly growing, to man's and woman's estate, and honoring their Christian parentage; and Deacon Russell Pratt. The church and society could ill have spared the liberal expenditure of energy and means on the part both of Deacon Russell Pratt and of his partner, Mr. Foster. It was matter of thankfulness to me, that the sad death of the latter, in the midst of his years, came not till after my day. Time forbids my speaking of others, many others, in mid-life, whose presence at that time gave strength and character to the church.

And now what shall I say of the young life that gave brightness and animation to this whole scene? How it overflowed in the houses where I was so kindly made at home. I remember the sleighing parties, and the more distant blackberry expeditions. I remember, and Chauncey, I am sure, will not have forgotten, the literary society, the social gatherings, the evening meetings. When my boy came from college,* what a glad day it was for me! Oh! the happy days in the woods! the glorious picnics, the joyous laughter, the bounding pulse of youth, and joy of life! Unbroken substantially remained that happy circle during the four years I was there, and the thought of it fills my heart to tears, as I look back to-day. Where shall we seek them now? Scattered wide over our land, and in the blue heavens. I thank God most of all, as I look back, for the moral and spiritual earnestness that animated that circle of young friends. I have found no other place, I expect to find none, where so large a proportion while still in youth gave their hearts to God, and their lives to His service. I rejoice to learn that it is still so. May the old church abide through all changes, and light the future as it has the past.

Yours, dear friend, faithfully,

WM. B. CLARKE.

* Samuel Scoville.

PUBLIC SCHOOLS.

I am indebted to M. S. Nickerson, school visitor, for an account of the condition of schools in the town:

The town of Cornwall still retains the old district system in the management of its public schools. It is divided into seventeen school districts. Each district annually elects a district committee, clerk and treasurer, and collector. The employment of teachers is left to the district committees, subject to the approval of the district. The town board of school visitors is composed of six members, who are elected for terms of three years, and whose duty it is to examine and decide upon the qualifications of teachers, and exercise a general supervision over the public schools of the town. These in 1878 are Arthur D. Warner, Rev. Charles N. Fitch, Wilbur F. Harrison, M. S. Nickerson, Frederic Kellogg, and Theodore S. Gold.

Cornwall may be classed among the declining towns, as the enumeration of scholars has been slowly diminishing, and two districts have been practically discontinued for lack of scholars, so that school is maintained at present in only fifteen districts. It may also be classed as among the poorer towns in the county, in point of wealth, yet its citizens enjoy an enviable reputation for giving liberally according to their means, for the support of schools, and in this respect the town stands in the front rank among the towns of the county.

Consolidation of districts with a view to establishing a high school has been recommended by the school visitors, and the subject has been agitated more or less at different times, but as yet no decisive action has been taken in the matter, and at the present time the town does not support a high school, yet in the more advanced schools, some of the higher branches are taught.

TABLE OF STATISTICS IN REGARD TO SCHOOLS FOR THE YEAR
ENDING AUGUST 31, 1877.

NAME OF DISTRICT.	Number of district.	Enu- me- rated Jan. 1, 1877.	Appro- priation.	Whole No. regis- tered.	Average attend. for the year.	Length of school in days.	Whole expense of school.
Puffingham, - - -	1	39	\$225.00	30	16.25	190	\$318.18
Cornwall Plain, - - -	2	32	250.00	28	20.00	160	249.04
Cornwall Center, - - -	3	26	225.00	24	13.75	180	219.25
Johnson Hollow, - - -	4	19	190.00	18	9.50	180	190.00
Cream Hill, - - -	5	31	255.00	28	20.00	175	285.00
Cornwall Hollow, - - -	6	34	250.00	40	21.00	150	310.00
West District, - - -	7	28	225.00	29	17.50	160	236.75
Cornwall Bridge, - - -	8	68	300.00	48	34.00	170	332.00
Bennett District, - - -	10	9	100.00	9	6.75	80	100.00
North Cornwall, - - -	12	8	175.00	11	7.00	140	175.00
Swift District, - - -	13	21	150.00	14	9.00	95	167.00
East Street, - - -	14	18	175.00	19	10.78	165	175.00
West Cornwall, - - -	15	57	300.00	38	25.58	190	354.00
Beach District, - - -	16	13	190.00	15	8.60	180	190.00
College Street, - - -	17	21	200.00	25	15.25	210	299.50
Total, - - - -		424	\$3,210.00	377			\$3,600.72

In those districts where the whole expense of school exceeds the appropriation, the balance was given by the district as a voluntary contribution for fuel, teachers' board, etc.

TABLE COMPARING THE LAST SCHOOL YEAR WITH THE THREE
PRECEDING IT.

SCHOOL YEAR.	Enu- me- ration Jan. 1st.	Total appropria- tion.	Whole expense of school.	Average length of school in days.	PER CENT. ATTEND- ANCE.	
					Winter.	Summer.
Ending Aug. 31, 1874, -	458	\$3,625.00	\$4,038.25	154.38	71.60	64.00
Ending Aug. 31, 1875, -	463	3,540.00	3,811.59	161.42	69.80	66.00
Ending Aug. 31, 1876, -	427	3,450.00	3,537.33	163.40	76.70	73.00
Ending Aug. 31, 1877, -	424	3,210.00	3,600.72	166.66	78.90
Ending Aug. 31, 1878, -	...	2,895.00

In giving the whole cost of schools, the amount expended on repairs is not included, only teachers' wages, fuel, and incidentals.

THE CHAPEL AT WEST CORNWALL.

As the great event of the year in Cornwall, we give an account of the chapel at West Cornwall. Dea. R. R. Pratt has detailed the preliminaries in his church history, p. 115. The corner-stone was laid Aug. 9, 1877, with appropriate ceremonies, as follows:

Music by the band.

Singing by the choir.

Reading of the Scriptures—I. Peter, Chap. 2, by the pastor, Rev. C. N. Fitch.

Historical sketch by Dea. R. R. Pratt.

Dea. T. S. Gold then deposited documents in a box in the corner-stone.

LIST OF DOCUMENTS.

Missionary Herald, Home Missionary, New York Observer, New York Independent, Republican Standard, Bridgeport Farmer, Litchfield Enquirer, Wolcottville Register, Winsted Herald, Connecticut Western News, Religious Herald, Christian Advocate, Southern Workman, Daily Courant, Programme of Exercises, Passages of Scripture, Apostles' Creed, Lord's Prayer, Church Manual, with History of Second Ecclesiastical Church to the present time, Annual Report of the Church for 1876, Programme of the Semi-Centennial, 1876, Constitution of the West Cornwall S. S. Association, Report of Secretary of the West Cornwall S. S. Association, Card of the West Cornwall Sunday School, History of the Chapel Building, by R. R. Pratt, Copy of Subscription for Erection of Chapel, Contract for Mason Work, J. Odell; Contract with Builder, E. J. Beardsley; Contract between Society's Committee and R. R. Pratt and N. Hart; Specifications for the work; Poem, written for the occasion by D. M. Pratt; A silver half-dollar, 1876, contributed by Nathan Hart.

The corner-stone was then laid by the Pastor, assisted by Dea. T. S. Gold.

Music by the band.

Singing by the choir.

Address by Dr. White of the First Congregational Church.

Poem by Dwight M. Pratt.

In prophetic days of old time,
Ere the advent of Messiah,
Muse, Urania, child of Heaven,
Gave her breath of inspiration
Unto poets, bards, and prophets.
David drank the poet's spirit,
Sang the coming to the nations,
Of the corner-stone most precious,
Sang in words majestic, noble,
Sang Isaiah, and his singing
Has, with matchless music ringing,
Gladdened all succeeding ages
With these words, this sacred poem,
"Thus the Lord God saith, Behold! I
Lay in Zion for foundation,
A tried stone; a sure foundation;
A tried stone, a precious corner."
We a corner-stone are singing,
But it is of earth most earthy.
Muse of Heaven, give then thy spirit;

Lift our thoughts from stone of granite,
To the stone it symbolizes,
Corner-stone, elect, most precious.
Builders led by intuitions,
Of the future filled with wisdom;
Seek alone, what will be lasting;
Seek the permanent abiding,
Be they architects of matter,
Or of mind, and soul, and spirit.
If they build of things material,
Select such as time corroding
Cannot weaken; if of spirit,
Choose foundation-stone eternal;
Fashion character undying
In its goodness and its beauty.
In erecting here a chapel,
We are building for the future.
If for time alone, our object
Is unworthy our ambition.
If for never-dying ages,
Guard the workmanship, and watch it.
If the deep foundation solely,
Be of granite or of marble,
'Twill not outlive storm and tempest.
Build on Christ, though your foundation
Be of stone, and earthly substance;
Build on him whose name is written
In your foreheads: Though material
Be terrene, be this your object;
That the altar here erected,
Be to all who join its worship,
Portal to a "house eternal
In the heavens, and made without hands."
Here the heart of hearts will mingle,
Human hearts in happy union,
And no discord, inharmonious,
Will their fellowship dis sever.
Then this age and its descendants
Will go singing, and this valley,
With its echoes will be ringing,
Praises to the glorious Author
Of all good, who, by His spirit
Shows man's need and God's great mercy.
Sabbaths! all these woodland mountains,
To the church-bell unaccustomed,
Will repeat in joyous echoes,
All the music of its ringing,
All the music of its singing,
As it calls to praise and worship,
Dwellers by the peaceful river,
And the sunlight of the azure,
In its waters clear reflected,
Will reshine in lives and faces
Of the people. Such the mystic
Power and influence radiated,
From a temple dedicated
To the Lord.

Rev. Samuel Scoville, a native of Cornwall, pastor of church at Norwich, N. Y., followed with a happy address, and the exercises were closed with the benediction by the pastor.

The chapel was dedicated Jan. 3, 1878.

ORDER OF EXERCISES.

PART FIRST—*Afternoon.*

Doxology.

Scriptural Reading—I. Kings, 8 Chap. Rev. F. S. Fitch.

Music by choir—"Brightest and Best."

Business Report. R. R. Pratt.

Presentation of the chapel to the church from the donors. Dea. T. S. Gold.

Reception Address. Rev. C. N. Fitch, Pastor.

Music—"Rock of Ages."

Dedicatory Prayer. S. J. White, D. D., Minister of First Church.

Music—"I love Thy Kingdom, Lord."

PART SECOND.

"Giving as related to worship." Rev. W. H. McAllister, Litchfield, and Dr. H. M. Knight, Lakeville.

Music—"Turn then unto us."

"Work as related to worship." Revs. J. O. Stevenson and S. H. Reid.

"Respect unto the recompense of the reward." Rev. C. L. Kitchell.

Music—"Coronation."

COLLATION AT VILLAGE HALL.

6.30—*Evening.*

Sermon by Rev. Frank S. Fitch of Stratford. Text, Psalm xix, 14.

The whole cost of the building and furnishing was reported as amounting to \$4,000. Builders contract \$2,600; value of the site, the gift of Mr. and Mrs. Elbert Shepard and son; the bell from David Ocain; lamps from Geo. S. Hart of New York; pulpit chair from S. W. Gledhill of Chester; Bible and hymn book from Mrs. Noah Baldwin; other gifts from individuals; cushions, carpets, etc., from the ladies; grading, foundation, and heaters, make up the foregoing estimate. Erected in the spirit of Christian unity, may the work prove a blessing to the community.

NATURAL CURIOSITY.

I have to thank Mr. Harry Sedgwick for information of a remarkable rock in the Hollow, in a northeasterly direction from the residence of Miss Hannah Harrison. Mr. Sedgwick says, and I agree with him, "that this rock would attract notice even in Monument Park or any other of the famed rock localities of Colorado."

This rock, as well as the other boulders in the vicinity, and the bed-rock, are a peculiar kind of gneiss, full of small nodules of quartz, which give an ancient and roughened aspect to the surface, from the wearing away of the softer materials, cemented together and rendered heavy, tough, and dark by hornblende and iron. The especial rock of interest is a boulder of irregular shape, about twenty feet long and ten feet in diameter, perched on top of two other boulders of the same kind, some four feet apart, and with space high enough for a boy to pass under upright. This big boulder thus poised has a rift, where the two pieces have slid a little from their original union, and at first thought we are afraid to climb it, for fear of its instability, but when we remember that it weighs perhaps two hundred tons, our weights as we climb its jagged surface will do little to disturb its equilibrium.

PHYSICIANS.

Most of those who have practiced medicine in Cornwall have been referred to elsewhere. Dr. Hollister from Salisbury, resided at the Center for several years, about 1830. Dr. John Scoville, after practicing at North Cornwall for fifteen years, about 1845 removed to Ashley Falls, Mass., where he now resides. Dr. Smith from Kent, practiced at West Cornwall about 1843, and went West. Dr. Edward Sanford from Goshen, resided at West Cornwall for nearly thirty years, till 1876, when he bought the residence of the late Dr. B. B. North, at South Cornwall, and continues his practice there. Dr. Elias B. Heady is now practicing at Cornwall Bridge. Sufficient to say of them that they have been faithful and generally successful in affording such relief to suffering humanity as comes within the power of the physician to bestow.

In January, 1878, Franklin W. Hall, M.D., from New Haven, takes up his residence at West Cornwall as a physician.

*List of soldiers killed in battle, or who died of wounds or disease
in the war of 1862-1865.*

The following list kept by me at the time was mislaid, and but recently came to light—it contains some names that did not enlist from Cornwall. It has been recently examined by others, and pronounced substantially correct:

Maj-Gen. John Sedgwick.	Henry Green (col.)
Capt. Amos T. Allen.	William White.
Lieut. William Cogswell.	John Mills.
Sergt. Crawford H. Nodine.	Harvey Ford.
Henry Fieldsend.	Myron Hubbell.
Henry Peck.	Charles McCormick.
Patrick Troy.	James H. Roraback.
E. L. Nickerson.	Charles Hotchkiss.
Joseph Payne.	John McGown.
Corp. Henry L. Vaill.	Thomas Sherman.
Lieut. A. B. Swift.	Philo Cole.
Sergt. George Page.	George C. Pendleton.
Elisha Sole.	Charles Western (col.)
Lieut. William R. Payne.	Albert Robinson.
John Hawver.	Charles Read.
Henry Morse.	Edward P. Barnum.
William Slover.	Henry Freeman.
Rev. Jacob Eaton.	Norman Mansfield.
Surg. William North.	Lieut. Fuller Nettleton.
Paschal North.	William Ford.
Lucien Rouse.	John Ford.
Horace Sickman.	Martin Scovill.
Allen G. Williams.	James Sterling.
Lewis Sawyer.	Peter Howard.
Henry Wright.	James Van Buren.
Herman Bonney.	Orlando Pritchard.
Andrew Green (col.)	

RECENT CITIZENS.

Among the more recent comers to Cornwall are James Cochrane from Goshen, in 1845; originally came from the north part of Ireland. Has a large family, mostly married and settled in West Cornwall, some of whom have held important offices of trust in town affairs. Respectability and a handsome property are the results of industry.

John Thompson came from the north of Ireland in 1858. Has lived mostly on Cream Hill, and has recently purchased a part of the farms lately owned by Albert Hart and Elijah Nettleton. He has a large family of promising children.

John Peter Fritz came from Germany in 1858. Is a professional miller, and now runs the grist mill at the old stand, owned by T. S. Gold. He has purchased the homestead of the late Wm. Stoddard, where he now resides.

George Vollmiller from Germany makes shears at West Cornwall; firm of Vollmiller & Beck, owning the so-called Gardiner property.

John Wood from near New York, connected with J. Mallinson, who owns the Housatonic dam at West Cornwall, the grist-mill, foundry, and shear-shop.

William Stratman from Germany, owns and occupies the farm in East street, formerly owned by Rogers White; the old Birdseye place.

Joseph Whitney came from Salisbury, and lives at South Cornwall. His son Ernest is seeking a liberal education.

Archelaus and Smith Nickerson, brothers, came from Sharon about 1842. They brought with them as their riches bright and promising families of children.

Hermon Fairchild came from Sharon in 1877, bought the farm in North Cornwall formerly owned by Earl Johnson.

W. H. Porter, from Lee, Mass., druggist at West Cornwall, and deputy postmaster.

These all have promising families, and it requires but small gift of prophecy to see their children, and the children of others like them, largely the landholders and the business men of the township. These names must be taken as a sample, not as a full list, of those who will be likely to appear as the families most prominent in town when the historian of 1977 shall make his record.

CEMETERIES.

The oldest burial ground used in Cornwall was on the hill west of the present residence of Ozias Palmer. Few marked graves remain, as some bodies have been removed, and time has effaced the testimonials from others. Its neglected condition is discreditable.

The cemetery near South Cornwall has been occupied nearly 120 years, as we find tombstones marked 1763, and some may be earlier. By the liberality of Mr. J. C. Calhoun, assisted by others, not only has this ground been enlarged and handsomely laid out, but provision has been made for its care in the future. Mr. Calhoun left \$1,000 as a fund, the interest to be annually expended

in the care of the cemetery. The spirit manifested by the citizens in the neighborhood in beautifying these grounds is in striking contrast with the neglect of the first-mentioned burial-place.

Cornwall Hollow has the old cemetery on the hill, on the road leading to Goshen west side, and the new one, opened early in the present century, near the Baptist Church.

About fifty years since, a small burying-ground was set apart near North Cornwall. This has since been enlarged. There is another in the southwest part of the town, near Cornwall Bridge, and still another in the southeast part, on the old Warren turnpike. A few stones still standing near the North Cornwall church mark the graves of some who died of small-pox. Others who died of the same disease are buried on the old Wright farm, on the old Sharon and Goshen turnpike, where a marble monument marks the burial-place of Capt. Joel Wright and family.

CONCLUSION.

My thanks are due to the many friends who have contributed to these records. It is not my fault that any families are omitted. A notice of my intention to publish a History of Cornwall was issued in September, 1874. I have devoted all the leisure at my command since that time to the work, and in addition to the general published request, I have made personal solicitations of many individuals who have failed to respond by furnishing me with family records, which they alone possess, and I cannot in justice to those who have been prompt, longer delay the publication. While no one can be better aware than myself of its imperfections, and for which I beg the indulgence of the reader, it is not without some pride that I offer this volume to the citizens of Cornwall, and those who have gone out from us—pride for having gathered so much that would otherwise have been lost, and placed it in a permanent form; in happily blending the grave and the gay, the substantial facts of town history with the lighter effervescence of the times, thus securing a general reading of the volume, and in connection with the "Sun pictures" making it a household book for Cornwall; but above all, is my pride that as a resident in Cornwall, I may claim some share of the honor, which so many noble and good men and women have conferred upon it, and expressing the hope that the memory of their virtues may not be buried with them, but that as our children learn of their toil, sacrifice, and victory, they may emulate their example.

PART II.

The Foreign Mission School.

BY REV. E. C. STARR,

Pastor of First Congregational Church, Cornwall.

Between the years 1806 and 1816 several boys had drifted away from the Sandwich Islands as seamen and became temporarily residents of New England; some of them had begun to acquire an education by private assistance and a few, in 1816, were gathered into a flourishing school at Morris, Conn. Henry Obookiah, one of the most influential, had joined the church in Torrington the previous year, and was preparing to be a missionary to his native land under the direction of the Litchfield North Consociation.

In 1816 the American Board determined to establish a separate school for these heathen youth, in the hope of making missionaries of them. Litchfield county was much interested, for most of them were within its bounds, and a committee of the board, looking about the county in search of a location, came to Cornwall. Here a school building, recently erected, largely the gift of Capt. Pierce, was offered free, and the Board purchased the large house west of the village for commons and a house partly completed, on the south side of the green, for the principal.

The school building was 40 by 20, two stories, the upper to be used as a dormitory; 80 acres of woodland and 75 of arable land was also purchased. The boys in vacation prepared the winter's fuel; and at all times were taught practical agriculture, both for education and means of support.

The school was a success in its time, as results show; but, as the years passed, two young Cherokees of marked ability and character married white wives from Cornwall families, which acts made so much commotion as to impair the standing of the school, and to lead the Indians not to send their boys thither any longer. Moreover, the climate proved trying to the natives of warm countries. Patoo, Kirkpatrick, Obookiah, and several other Sandwich Island-

ers had died, and it was now deemed better that they should be educated by missionaries at home.

The establishment of missions among the Cherokees, Choctaws, and Hawaiians, from whom most of the pupils came, had made that now both possible and cheaper. There were in all nearly one hundred pupils gathered here, ranging from boys hardly in their teens to well-developed young men. A few were Christians before they came; twenty-two joined the church here and several after leaving, while a number never professed Christianity, and a few of those who did subsequently relapsed. They came from everywhere, and talked all sorts of languages. One school exhibition contained on its program addresses in English, French, Cherokee, Hawaiian, Tahitian, and Malay. There were among the boys Chinese, Mexican, Greek, Jew, and Mohammedan. They came from the Cherokee, Choctaw, Delaware, Osage, Tuscarora, Mohegan, Narragansett, Seneca, Oneida, St. Francis, Chipeweway, Chaughnawaga, Iroquois, and Stockbridge Indian tribes. Some were born in the Marquesas, Society, and Sandwich Islands; some came from Zante, New Zealand, Sicily, Sumatra, Timor, and the Azores; they spoke French, Italian, Maltese, Hebrew, Portuguese, Arabic, and perhaps Hindostanee and Bengalese — about twenty-five languages in all.

Their support came from as diverse sources as themselves; a traveling agent in Massachusetts, aided by Obookiah, raised money for the establishment of the school, and a Prussian nobleman volunteered a considerable gift. At Farmington a collection was taken at a wedding, and in Charleston, S. C., about \$400 was raised after addresses by certain Indian youths on their way home. The United States government paid the schooling of four boys for four years, while Wm. Kirkpatrick of Pennsylvania and Deacon Thomas Bassel of New York, and others, named boys after themselves and supported them. Mr. Parker of Liverpool, and John Jay, our first Chief Justice, were contributors. President Day of Yale, the students of Middlebury College, the boys of Lawrenceville, and the girls of Miss Pierce's famous school at Litchfield shared in the work.

Innumerable societies sprang up for its assistance, with names diverse but single purpose, each one standing for many interested souls. For example, at Saybrook a Female Owyhean Society; at

Salisbury a Female Fragment Society; at South Haven, L. I., a Female Benevolent Association; Lee, Mass., Young People's Reading Society; Killingworth, a Corban Society; Oakham, Mass., Young Gentlemen's Benevolent Society; Columbia, Pa., Juvenile Mite Society; Plainfield, Conn., Young Ladies' Dorcas Society; Utica, N. Y., Female Cent Society of People of Color. Mrs. Sigourney, the Hartford poet, sent the boys two dozen suggestive quills. The people of Cornwall gave the use of some eight or ten acres of land and sent fourteen yoke of oxen to plow it, Mr. Stone asking the divine blessing on the field as they were about to begin their furrows. A blind old lady of 90 knit some stockings for the pupils, and a child, at Winchester, sent sixty-four cents, a premium received in school. Mr. Stone published quarterly lists of donations, which ranged from a plow to Torrington's twenty-seven pairs of new pants; from a Cornwall load of hay to a gold ring; from a prize ticket and a bill on a broken bank to thirty-four volumes of poems; from a sword and gold epaulettes to a peck of turnips. There were all imaginable things — heifer, hoes, hog, handkerchiefs, hats, help, hams.

Among the largest benefactors were Elias Boudinot, LL.D., member of Congress from New Jersey, who besides his gifts while living made by will a bequest of \$500, and the Baron de Campagne of Pleffcon, Switzerland, who gave nearly \$1,000 to the school and more to some individual graduates. The Swiss ministers who forwarded his gift wrote of the school "on which the praying hearts of thousands in Switzerland are fixed." Dr. Solomon Everest of Canton, a near kinsman of the Cornwall Everests, bequeathed to the school a fund of \$2,000; Rev. Philander Parmelee of Bolton left it his library, valued at \$300, and one-third of his \$1,700 estate; Daniel C. Collins of Guilford, \$700; Col. Joseph Williams of Greenwich, Mass., \$250; Mrs. Huntington, \$500; John Williams, \$200; and J. Kilbourne, Sandisfield, Mass., \$150.

As to results:

From the managers of the school came the first proposition to investigate the Sandwich Islands, as preparatory to sending a missionary thither, presented to the American Board in September, 1818. Besides its great influence in awakening interest among Christian people the school wrought a great work for heathen lands. It was like a heart receiving from all parts of the body and returning to all parts again a purified life.

Among the boys in the school were some Americans. Of these Erastus Cole became a home missionary in the Western Reserve; Hubbell and Roberts became preachers; Ely, Loomis, and Ruggles were for many years missionaries in the Sandwich Islands, one being the first translator into their language of a part of the Bible and one its printer, the third the first white, as his companion Hopoo was the first native, missionary to land there. Hopoo was the first from the boys of the school to join the church here, and years after it was written of him by the missionary Ely, "His indefatigable and assiduous labors, in season and out of season, by night and by day, entitle him to the remembrance and esteem of the Church." His was the first Christian marriage in the kingdom of Hawaii. With him sailed John Honoree, for many years a useful helper, Wm. Tennooe, and Geo. (Prince) Tamoree, who never became a professor of religion, yet as a friend of the missionaries rendered efficient service. Through his influence they gained leave to establish the mission, resulting in the conversion of his father, the ruler over two of the islands, and in the rescue of several missionaries when their lives were endangered.

Later Geo. Sandwich, Henry Taheiti, Wm. Kamahoula, Geo. Tyler, John Eliot Phelps, Richard Kariouloo, and Cooperee joined the mission to their native islands, and Stephen Popanee from the Society Islands, became a popular pastor and teacher there. The mission school was not only a means of establishing the mission, but furnished a good part of the force which carried on its work so successfully that the 60,000 people of the Hawaiian Islands are as thoroughly Christianized as New England — one-third of the population church members.

The American Board began its missions to the Indians just at the time of the institution of the mission school, and soon Indian boys began to be sent here by the missionaries for their education. Among these was David Brown, who persuaded the Western Cherokees to organize a civil government with two legislative bodies, and served as clerk of both their councils, and who was also a joint author of a Cherokee grammar, and wrote a translation of the New Testament from the original Greek into his native tongue, and held religious services with great acceptance. Elias Boudinot was a useful helper, though he gave up preaching to establish as editor the *Cherokee Phoenix*. His murder for political

reasons ended a very promising career. John Ridge, murdered later, about the time of Boudinot, became very influential in his nation; he was wealthy, served as an interpreter, and was secretary to the Cherokee delegation to Congress in 1828 and of the Creek delegation the next year. John Vann also became a helper among the Cherokees, so that the Cornwall school had a share in Christianizing that people, who in 1860, numbered about 20,000 and were as civilized as any part of our population, where the Bible was by law required to be read in all schools and a man could hold no civil office who did not believe in a God and a future state. David C. Carter, Judge of their Supreme Court, was from this school.

Among the Choctaws we find a like Christian people of about 20,000. To the work of civilizing and Christianizing them the mission school sent Adin C. Gibbs, a Delaware by birth, who proved an unusually good assistant as a mission school teacher. McKee Folsom was also a helper among them — the first convert from his nation, as Mr. Stone records, when received into the Church. J. J. Loy, a Portuguese, was given a letter from the Church to Montreal. Wm. Botelho (A-See) prepared to preach in China. Photius Kavasales took the name of Fiske; became a clergyman; an ardent antislavery man; chaplain in U. S. navy for nearly thirty years, during which time he drew up a bill, and engineered it through Congress in spite of much opposition, that abolished the brutal punishment of flogging on vessels that bore the stars and stripes. He died about 1888.

But of all the pupils at our mission school Henry Obookiah was the most widely known, and perhaps accomplished the most. It was this lovable, witty, gentlemanly, earnest Christian who chiefly led to the founding of the school. He had a prominent part in raising funds for it; he was personally a great influence among the other pupils; his commanding figure and pleasant ways won attention everywhere, and when he died, disappointed that he could not himself preach the gospel to Hawaii, his influence had helped to make Hopoo a worthy substitute, and his biography became a power for good in his native land; the regent declaring it "his ambition to be like Obookiah," while we find it presented to a Russian prince, Galitzin, ordered by Captain Folsom, a Choctaw chief, circulated through every Sunday-school library, leading a

Swiss nobleman to send over \$1,000 for the work, sold in Massachusetts in aid of the school, and sent to the governor of Kamskatka as a special treasure.*

God's ways of advancing his cause change, but his work goes on. Who knows who of us may serve him best, or how we may do it? Obookiah and Patoo lie under their stones in the Cornwall cemetery, and others in their unmarked graves. They were laid to rest when there were no Christians in their native countries. Let these green mounds be landmarks from which to measure the advances of the kingdom of our God: "Obookiah, 1818; the Sandwich Islands, Christianized 1840; Kirkpatrick, 1823; the Cherokees and Choctaws, Christianized 1850." A-See was the beginning of China's now 60,000 converts; there was none then to herald Japan's 40,000, and but one from India was there, the land now of half a million Christians.

"Go teach all nations!"

LIST OF TEACHERS AND PUPILS OF FOREIGN MISSION SCHOOL — OPENED IN 1817, CLOSED 1827.

BY REV. E. C. STARR.

Principals — (Rev. Edwin W. Dwight), Rev. Herman Daggett, Rev. Amos Bassett, D.D.

Assistants — Rev. John H. Prentice, Rev. Herman L. Vaill, Horatio N. Hubbell, Bennett Roberts.

Stewards — John P. Northrop, Dea. Lorrain Loomis.

Farm Superintendent — Dea. Henry Hart.

Superintendent of Donations, Rev. Timothy Stone.

FOREIGN MISSION SCHOOL — ROLL OF PUPILS.

BY REV. E. C. STARR.

Abrahams, Judah (or Jonas) Isaac, German Jew.

Alan, Henry Martyn, Chinese A'-lan, deserted.

Alum, William, Chinese A-lum, dismissed.

Annance, Simon W., Abenauis An-nancé.

Arohekaah, Chas. M., Hawaiian A-ro-he-ka'-ah.

Arce, Wong, Chinese, dismissed.

Augustine, Peter, Cherokee-Oneida, see *Hooker*.

Backus, Charles, Hawaiian Na-muk-ka-ha'-loo.

* The first memoir of Obookiah, by Dwight, was published by the agents of the school anonymously. This was revised and issued about twenty years later by the Tract Society, with the author's name. The S. S. U. also published an edition, now out of print.

- Bassel, Thomas, Cherokee To-tsu-wha, "Red-bird."
 Botelho, William, Chinese Lieaou A'-see, see *Treadwell*.
 Boudinot, Elias, Cherokee Kul-la-geé-nuh, "Buck."
 Brainerd, David, Hawaiian Mak-oo-wi-hé-na.
 Brown, David, Cherokee A-wih', to Andover.
 Botang, see *Snow*, Malay Sar'-duk, a slave.
 Campbell, Archibald, Scotch, wrote "Campbell's Voyages."
 Capoo, Samuel Ruggles, Hawaiian *Kapoo*, dismissed.
 Chamberlain, Dexter H., Anglo-American.
 Chamberlain, Nathan B., Anglo-American.
 (Cooperee, Hawaiian, *probably* not in school.)
 Carter, David C., half Cherokee, Ta-wah, dismissed.
 Chew, Guy, Tuscarora, a fine speaker.
 Chicks, John N., Stockbridge, Pau-poon'-haut.
 Cole, Erastus, Anglo-American, Rev.
 Cornelius, Abraham, Oneida, see *Stevens*.
 Crane, James, Ojibwa Nagaunagezhik.
 Doxtader, Wheelock, Stockbridge, see *Wheelock*.
 Ely, James, Rev., missionary, m. Louisa Everest.
 Elm, Peter, Oneida Té-les, called *Peters*.
 Fields, James, Cherokee, of wealth.
 Fisk, Isaac, Choctaw Pissahchubbee.
 Fiske, Photius, see *Kavasales*, navy chaplain.
 Folsom, Israel, Choctaw half-breed, Rev., brother of.
 Folsom, McKee, brother of chief, Col. David F.
 Fox, George Atokoh, Seneca, nephew of Chief Pollard.
 Francisco, Joseph, Mexican-Indian, dismissed.
 Gibbs, Adin C., Delaware, teacher.
 Gray, David, white-Iroquois of Caughnewaga.
 Gray, Peter, Iroquois of Caughnewaga, dismissed.
 Gray, William Lewis, brother of David.
 Hawaii, Robert, Hawaiian, miscalled *Whyhee*.
 Hicks, Leonard, white-Cherokee, clerk of nation.
 Holman, Thomas, M.D., missionary, excom.
 Honolii, John, Hawaiian Honolii, helper.
 Hooker, Noadiah Peter Augustine, see *Augustine*.
 Hopu, Thomas, Hawaiian Hopu (or Hopoo), teacher.
 Hubbell, Horatio N., Rev., Ohio D. and D. Institution.
 Irepoah, John Cleaveland, Hawaiian I-re-po'-ah.
 Johnson, Aaron, Tuscarora Thau-re-weeths.
 Johnson, John, Jew-Hindoo-English, Mohammedan.
 Kanui, William, called *Tennooe*, lived romance.
 Karaiulu, Richard, Hawaiian Kalaiculu, etc.
 Kapoo, see *Capoo*, became demented.
 Kapooly, Hawaiian, servant of a Cherokee.
 Karavelles, Anastasius, Greek, Amherst College.
 Kavasales, Photius, Greek, Rev., see *Fiske*.
 Keah, Lewis, Marquesan Ké-ah, died here.
 Kirkpatrick, William, Cherokee, bright, died here.
 Krygsman, Arnold, Dutch-Malay, dismissed.
 Komo, John I., Hawaiian Ko-mo, died here.
 Kaumualii, George P., miscalled *Tamoree*, in navy.
 Lewis, James, Narragansett, from Rhode Island.
 Loomis, Elisha, Anglo-American, teacher, etc.
 Little, Jonathan, here May-June, 1826.
 Loy, John Joseph, Portuguese, Azores, died 1897, Canadian doctor.
 Moses, Abraham. Who? Here September, 1825-June, 1826.
 Mackey, Miles, Choctaw, dismissed.
 Mills, Samuel John, Hawaiian, see *Palu*.

Monroe, Robert, Osage Holbohchinto.
 Mongrin, Charles, perhaps was *Newton*. Who?
 Morgan, Harvey, Anglo-American from Vermont.
 Meyers, Nahum, German Jew, voted in, but did he come?
 Newcom, John, Stockbridge Wau-ne-mauk'-theet.
 Novaheva, Benjamin, Marquesan, see *Toke*, died here.
 Newton, Charles, probably took name *Mongrin*.
 Obookiah, Henry, Hawaiian Opukahaia, died here.
 Palu, John (or Pa'roo) took name *Mills*.
 Papayou, Charles, Tahitian Papa-yoo, dismissed.
 Pato, Thomas Hammatah, Marquesan Ham-me-pa-too, d. here.
 Peters, William, later called *Elm*, dismissed.
 Phelps, John Eliot, Hawaiian Kal-la-ah-ou-lun'nah.
 Popohe, Stephen, Tahitian Pu-pu-hi, teacher.
 Prentice, John Homer, Anglo-American, Rev.
 Ridge, John, white-Cherokee, married Sarah B. Northrop.
 Roberts, Bennett, Anglo-American, Rev.
 Rodgers, Lewis. Who? Here May-June, 1826.
 Ruggles, Samuel, Anglo-American, Rev., missionary.
 Sabattis, Solomon, Mohegan Sol-lo-loh.
 Sandwich, George, Hawaiian Nahlemah-hownah.
 Saunders, John, white-Cherokee, killed in Civil War.
 Seth, Jacob, Stockbridge Ban-hi-you'-tuth.
 Snow, Joseph Botang, see *Botang*.
 Stevens, Abraham, or A. St. Leo, see *Cornelius*.
 Steiner, David, dropped *Tawcheechy*, which see.
 Taheiti, Henry, Hawaiian Ta-heé-te, or Tahiti, etc.
 Taintor, John, Anglo-American, dismissed.
 Tamoree, George P. ("Prince"), Hawaiian, see *Kaumuali*.
 Tarbel, Jacob Peter, Iroquois Tauhangsaah.
 Tawcheechy, David Steiner, Cherokee, see *Steiner*.
 Tennooe, Hawaiian Kanui, became teacher.
 Terrell, James, Choctaw, dismissed.
 Timor, George, from Timor and Java, dismissed.
 Treadwell, John, possibly is *Botelho*, above.
 Tyler, George, Hawaiian Ki'e-la-ah, shoemaker.
 Toke, Benjamin, To'-ke, same as *Novaheva*.
 Vann, John, white-Cherokee, joined Moravians.
 Van Rensselaer, Stephen, Osage Wah-che-oh-heh, helper.
 Washington, George, Seneca Tauwangi.
 Weed, George Ludington, M.D., missionary.
 Wheelock, Eleazer, took name *Doxtader*.
 Whitefield, George, Ojibwa Catitugegwonnah.
 Whyhee, Robert, *Hawaii* properly, or Haia, etc.
 Windall, John, Bengalese, dismissed.
 Zealand, Thomas, New Zealander Ka-la'-la.

Most of the foreign pupils returned to their own lands, and many of the Americans (some of whom were student-teachers) became missionaries. Many pupils were retained but a short time, and dismissed for incapacity or misconduct. In Hawaii Hopu, Popohe, Hawaii, Sandwich, and Honolii (who found "Blind Bartimeus," the first convert and great orator in the islands) were most useful, along with Rev. Messrs. Ruggles and Ely, American missionaries, and Loomis, the printer, who afterward taught among the Indians, as did Annance, Gibbs, and Van Rensselaer. Dr. Weed was a medical missionary to the Indians. Rev. I. Folsom helped reduce Choctaw to writing and preached thirty years. Brown was preparing for the ministry, after translating the New Testament into Cherokee, when he died. Carter was judge of the Supreme

Court of his nation; he and Boudinot were editors. Ridge, Boudinot, Brown, I. Folsom, Hicks, Hooker, Karavelles (who also was a teacher) held official stations in their native lands. Fiske* was private secretary of the Greek President, pastor in America, reformer, and agnostic at last. Kaumoualii headed an insurrection that failed, in his father's behalf, a chief captured by Kamehameha I. Patoo died in Cornwall and Harlan Page published his biography. Obookiah died in the school and Rev. E. W. Dwight published his memoirs. Keah, Kirkpatrick, Komo, and Toke died in Cornwall, and Backus either here or soon after leaving the school, but none of the mounds near the tombstones of Obookiah and Patoo are marked by any memorial. Of the rest who lived some became good and useful men, some proved worthless, of many little record remains. Dr. Loy, probably the last survivor of the pupils, was a highly esteemed physician at Valleyfield, Canada, where a son has been recently mayor. Carter, I. Folsom, Ridge, and Boudinot have also left noteworthy descendants.

E. C. S.

NOTES ON FOREIGN MISSION SCHOOL.

This David C. Carter, Judge of Cherokee Supreme Court, was the son of the seven-years-old boy captured by the Indians; see Carter family, p. 54 1st Part. Theodore G. is kinsman of David C. Carter. A letter from him commending the first edition of Cornwall History is dated Deadwood, S. D., Jan. 20, 1898, Chicago & Northwestern Railway Co., Land Department, Right of Way Agent. He says he was named after Theodore Sedgwick.

Dr. John Joseph Loy demands more than a passing notice. Born Island of St. Michael, Azores, May 18, 1803. At age of fourteen sailed for Brazil, and was present at impressive ceremony which created Dom Pedro Emperor of Brazil. In 1820 came to Boston, and being desirous to learn English was recommended to the Cornwall Mission School by Dr. Lyman Beecher. Thus began acquaintance with Mrs. Stowe and Henry Ward Beecher. He remained in Cornwall four years, and in 1824 entered Dartmouth, graduating in 1828. He practiced medicine in various places in Canada before he took up residence in Valleyfield in 1859. In all these places he had a large and successful practice. "He spoke English, French, and Portuguese. He was well posted in sacred scripture, and was a devout and earnest Christian, very conscientious in his dealings with men and lenient with his patients. He would ask little or nothing of those who could ill afford to pay for the attendance of a physician. He was a total abstainer, and attended the first public temperance meeting held in Montreal."

* NOTE — Biography by Lyman F. Hodge, Boston, 1891.

Mar. in 1835 Ann Jane Pease. Two girls, who d. in childhood. Son George, mayor of Valleyfield. Dr. Loy d. March 18, 1897, the last survivor of the pupils of the Foreign Mission School.

LETTER FROM JOHN RIDGE TO MY FATHER, DR. S. W. GOLD.

He was a student at the Foreign Mission School, and my father as physician for the school attended him for disease of hip, to which he refers:

WASHINGTON CITY, January 2, 1831.

DOCTOR SAM'L W. GOLD.

My Friend:

Yours of the 28th ult. reached me last night and has afforded me great pleasure. The kind condolence of acquaintances and friends of Indians throughout the U. S. comes upon the ear like soft music of other days, when the administration of the general government observed a sacred regard for subsisting treaties with our Nation and maintained the faith and honor of united America, as handed down to them from their great revolutionary ancestors. To the Supreme Court our Nation has appealed, in their adversity, for relief, and we are now convinced that the Chief Justice views the appellate jurisdiction of the court extended so far as to embrace the controversy of Georgia and the Cherokee Nation, by issuing a writ of injunction to stay the execution of a Cherokee who has been sentenced to be hung by the authorities of Georgia. It is immaterial whether the governor of Georgia respects this injunction or not. The mighty influence of the friends of the union of these states, the advocates and friends of the power of the Supreme Court as construed by Webster and Madison, must now rally around the standard of the Cherokees to support *their own principles* against the friends of the doctrine of nullification of the South, who have attempted to tread under foot, to subserve selfish views, the *treaties established* on the Constitution of the U. S.

It is with a good deal of pleasure to me to advise you of my conviction of the friendship of Henry Clay to the rights of the Cherokees as guaranteed to them in treaty, which I have derived from some of the hon. members of Congress from Kentucky. It is to a change of this administration that we must now wait for relief. "*Stand out,*" as you have recommended, until we can be righted by the mighty voice of the people of this great republic, by elevating to office men who will enforce the treaties and the laws of the Union provided for the protection of the Cherokees.

Several years have passed since I had the pleasure of seeing you, and since you have mentioned my friends in respectful remembrance, which I assure you is reciprocated, it may not be amiss to inform you a little about myself. My Nation have recently signified its confidence in me by electing me as President of their Committee, which is in some degree like your Senate, and have sent me also as one of their deputation to this city. My health has improved, but I am not altogether well. I limp a little in my gait in walking, occasioned, as you know, by the disease of my hip. My wife Sarah is the happy mother of three Indian children, two girls, and one boy named John Rollin. They are all well. I have eighteen servants, stock of horses and cattle, etc., and a delightful place six miles from father's, which I calculate to improve. I built a fine house for my parents, which would look well even in New England, before I left them. I have made my property by my own means.

My father has a plenty, fine plantation, orchards, etc. He has the

same firm step, warlike appearance, and is in fine health. He speaks of your hospitality often and would be happy to see you. He possesses a high influence in his country. It is needless for me to say how glad I should be to see you at my home. My wife is very good to me and I love her dearly. *She is a good wife.* She has a great desire, as well as myself, to visit her friends in New England, which I hope to gratify in the course of a year, or when some degree of tranquillity is restored to my Nation. You may rest assured that our people will not yield to the policy of Jackson to gratify the cupidity of Georgia. Present my best wishes to your lady.

Yours with great regard,
JOHN RIDGE.

No memory of my boyhood is clearer than that of a visit to my home in my sixth year of this same John Ridge and his father, Major Ridge, the Cherokee chief. The latter wore the uniform of a U. S. officer, and I was deeply impressed with his "firm and warlike step." I called him "the nice, big gentleman." My father exchanged presents with him, giving him a small telescope and receiving in turn from him an Indian pipe carved in black stone, with the assurance that it had often been smoked in Indian councils.

I am reminded by an incident in my boyhood that these pupils were not all "good Indians." They were very much like some white and colored boys living at the same date. I lived in Goshen, and, when I was about eight years old, Rev. Joseph Harvey, secretary of the Board of Agents, was our next-door neighbor, and had a youth from some Pacific island, a member of the mission school, spending a vacation with him. This Indian worked in Mr. Harvey's garden, and a hostile feeling grew up between him and a colored boy in his teens employed by my father. It was a favorite amusement for this young heathen to throw stones from a sling over the barn to fall where the colored youth was supposed to be, and these were returned by the latter in the direction from which they came. I know that this was not a story of the colored boy, for some fell in dangerous proximity to myself. Yet such was the excitement from sense of danger, and that somehow I was myself "particeps criminis," I never reported to my parents at the time, or to the good Dr. Harvey, the practice of his protegee. In proof of the uncertainties of history I am not quite sure that the colored boy was not the aggressor, and it is not quite certain but that the testimony of an Indian, a negro, and a white boy, seeing things from different sides of the barn, would show some discrepancies.

History of the First Church from where Dr. White's Centennial Sermon left it.

BY REV. E. C. STARR, PASTOR.

Dr. White's ministry was a happy one, and his memory is cherished in Cornwall. With the advancing infirmities of age, bereft of his wife, and his daughters married and gone, he resigned in 1884, and went to live with a son at Downesville, N. Y. He had received into the church thirty-four new members during his ministry of about nine years.

Rev. Henry B. Mead followed Dr. White, preaching for one year (December, 1884-December, 1885), but he did not move his family from Falls Village, and declined a settlement as pastor.

Rev. Oscar G. McIntire was ordained pastor March 31, 1886. Dismissed, October 10, 1887, he took with him a daughter of Cornwall as his wife and efficient helper, Mary J., daughter of S. J. B. Johnson. He received nine into the membership of the church.

The first Sunday of February, 1888, Rev. Edward C. Starr began to preach in the pulpit he has occupied to the present time.

Between the pastorates mentioned in this history there were some long and dreary periods of "candidating," but there were also "stated supplies" of some duration. Besides those already mentioned, Rev. Lewis Jessup preached for many months about 1850, and carried to his parish in Northfield a Cornwall bride, Caroline L. Bonney. About seven years later Rev. William H. Moore also spent half a year or more in the parish.

The Sunday-school of the First Church is one of the oldest in the state, and in the report of the S. S. Union of Connecticut for 1826 its date of organization is given as 1807, the earliest ascribed to any school—but many were without date. The first

known superintendent was Dea. Jedediah Calhoun, in 1830, who was followed by Rev. E. W. Andrews the next year, Dea. Victorianus Clark succeeding him. The next name preserved is Capt. Darius Webb. About 1850 Dea. Robert T. Miner was elected, and later Dea. M. D. F. Smith took the place for a year, followed by Dea. Silas Patterson Judson. In the fifties George L. Miner began to serve off and on, for a large part of the next thirty years. In the sixties Dea. Silas C. Beers, Rev. Mark Ives, Horace Hitchcock, Harlan P. Ives, and Rev. Joseph B. Ives held the position for short periods. Dea. Edwin D. Benedict succeeded in 1884, Dea. Charles C. Marsh in 1889, the present pastor in 1891.

I have now, 1903, been here fifteen years. I have received seventy-one into the church, fifty-one by profession and twenty by letter.

The deacons at present are Edwin Dwight Benedict, Frank Stone Baldwin, Charles Cyrus Marsh, Royal Keith Southwick.

SERMON PREACHED AT NORTH CORNWALL AUGUST 18, 1895, BY THE PASTOR, REV. JOHN PIERPONT.

Deut., 4: 32. "For ask now of the days that are past."

In Ecclesiastes we are told that God seeketh again that which is passed away. He must find it in the present, which should show the effect of all the influences of the past.

A man or a church having a good record is expected to live up to it, and ought to do so. Hence the necessity of an occasional backward look, that we may understand the demands our record makes upon us.

The Rev. Chas. N. Fitch, then pastor of this church, preached a memorial sermon in this house on the ninth day of July, 1876, reviewing the history of the church up to that date. Making that date our starting point I would ask you to look with me through the past nineteen years, that we may derive what help we can for the proper performance of our part in the living present. As we all know the church is the Lord's Body, but it is made up of men and women who are controlled by the spirit of our Lord. The history of a church must be for the most part a history of the individuals in it, and it involves an estimate of their characters as well

as the story of the results produced in the world by their lives. At this point I would acknowledge my indebtedness to the late Russell Rogers Pratt, a former deacon of this church, and for many years superintendent of the Sunday-school in West Cornwall, who has prepared a record of the church and Sunday-school down to April 1, 1893, which will prove a mine of information to all future historians of the church. Deacon Pratt delighted in historical research, and during the last years of his life his time and thought were absorbed in preserving for future use a record of those events in which he had been so greatly interested. We look back today at the church as it was in the midst of the pastorate of Mr. Fitch. If you will permit a few words as to this pastor and his talented wife, I imagine that some of the people felt almost as if a pair of butterflies had come to settle among them when this young couple came here to do the Lord's work. The pastor was an elegant gentleman of some means, very nice in all matters relating to his personal appearance, his hands unused to toil, and yet he proved to be just the man to be summoned from the parsonage at midnight to aid in quieting a drunkard's ravings, or to vigorously pursue a thief who had made off with some of his property under cover of the darkness, and get the stolen goods. Of Mrs. Fitch I have been told that when she entered Oberlin one of the gravest among the seniors was assigned as her room-mate, lest her gayety and liveliness should prove too much for that sober institution. No birds ever enjoyed building a nest more than these young people enjoyed fitting up a home upon this hilltop. At the time Mr. Fitch preached his memorial sermon the church had just passed through a most gracious revival, and though he had been here less than three years the additions to the church by letter and confession already numbered sixty-nine, which number was increased to one hundred and five before he went away in October, 1881. Mr. Fitch was a man whom no amount of labor could discourage if he thought that the performance of it would aid in the Master's work. Hence, with the approval of the church, he began in April, 1879, to preach twice a month in Cornwall Hollow, and kept it up a little more than a year, when he found that the tax on his strength was too great. So vigorous was the spiritual life of this church during this pastorate that other churches were quickened by it. In January, 1877, during the week of prayer,

union services were held with the First Church of Cornwall, and as a result of those meetings some fifteen united with that church. There is recorded in our church records a vote of thanks passed by the First Church for the manifestation of Christian love on the part of this church and her pastor, all of which goes to show that the utmost cordiality existed between the churches, and that the pastor of this church could work well with others.

Doubtless the greatest work of Mr. Fitch while here was aiding in the preparation of so many living temples for the indwelling of the Spirit of God, but from a more materialistic point of view, the chapel in West Cornwall may be regarded as his best monument here.

The corner-stone was laid August 9, 1877, and it was dedicated free from debt January 3, 1878. From that time on the religious work of the village has had a home, and yet, so far as I can judge, the two parts of the parish have not been widely sundered in sympathy by this division of forces. Any tendency in this direction must ever be resisted.

When Mr. Fitch went away in October, 1881, to begin pastoral work in Norwalk, Ohio, he took with him the affectionate regard of this people, and their loving interest has followed him to every field in which he has since been engaged, and the work of the Congregational S. S. and Pub. Society appeals more strongly to this church because at date, 1893, he is missionary under that society in Colorado.*

The present pastor, John Pierpont, preached to this people for the first time June 10, 1888, was ordained July 26th, and has had the pleasure of welcoming to the church thirty-five in all, though the church has had no general revival. In his history Mr. Fitch remarks upon the revival habit of the church. There are at present many indications that a harvest is about to be gathered, and the voices of the past urge us all to be faithful in seeing to it that none of the precious sheaves be lost.

* Mr. Pierpont here gave in detail statistics of the church from the retirement of Mr. Fitch, October, 1881, with account of stated supplies, including the short pastorate of Rev. Wm. H. McDougal, from September 11, 1884, for less than two years. The most important work of Mr. McDougal was the formation, January 20, 1886, of a Society of Christian Endeavor, the first to be founded in this part of the state. — Ed.

The benevolences of the church for the eighteen years during which the record is given amount to some \$5,300, an average of almost \$300 per year, while during that time a \$4,000 chapel has been built and paid for with the help of Mr. C. P. Huntington and other friends, and in addition more than \$2,000 has been spent on repairs. The church has ever maintained a lively interest in matters of social and political reform, an interest which I believe does not grow less with passing years.

On Fast Day, in 1879, Mr. Fitch preached on bribery at elections from the text, "Ye have sold yourselves for naught." Doubtless it was partly owing to that sermon that the fall election was one of the cleanest known for years. In the matter of plain speaking on the temperance question this pulpit has a record and seeks to live up to it. All the time this church has been eminently conservative in loving what was old and seeking to preserve it, while at the same time it was willing to try anything new that had proved its value. In May, 1878, the question came up as to the value of that form of union among our churches which was called a consociation, it being held by many that it had outlived its usefulness. This consociation was a kind of standing council for the ordination or dismission of ministers, except that it had more authority over the churches than our councils. This church is on record as having voted with the minority for its retention.

To most people a church means those connected with it, or those who have been connected with it. Those still with us speak to us by living examples of consistent Christian living, and those who have passed on speak to us through what they accomplished and by what they were. Some of them I never knew, but feel sure I can detect the influence of their lives upon us for good today.

Among those who have passed away since I came to this church as pastor the figure of Deacon Ezra Dwight Pratt is perhaps most prominent. Deacon of this church for some thirty-five years he had magnified his office. A man of deep spirituality, his visit to a home left a benediction there. His prayers were such as to draw all who heard them nearer to their God. He was a link connecting us with the type of piety the fathers exemplified, yet he was in full sympathy with the church life of today that makes so much of the young. Personally I feel greatly indebted to this

man, crowned with silvered hair, who so sustained by his counsel and his prayers the young and inexperienced pastor. Mrs. Dwight Pratt, called home about a year before her husband, was one who in the days of her strength gladly welcomed to her home any ministers who chanced to visit the parish, that they might enjoy her hospitality. Born in the same town as John Brown (Torrington), and under the same influences, her native strength of character and education gave her great power in the family and the church.

Another veteran in the Master's service was Mrs. Sabra Smith Baldwin, who at the time of her death had been a member of this church for sixty-eight years. A sister of Rev. Walter Smith, so long pastor of this church, she occupied a unique position, and identified herself with every form of good work open to her. Chastened by sorrow, her character ripened and mellowed by passing years, she seemed like one who, called to be a saint, had responded to the call. Such lives are the best support of any church. The names of Mrs. Anson Rogers, Mrs. Noah Rogers, Mrs. Harvey Baldwin, Mrs. Horace Hart, Mrs. Wm. C. Hart, Mrs. Isaac Marsh, Mrs. Chas. W. Hall, Mrs. John Wood, Mrs. Dwight Rogers, Mrs. D. F. Smith, and Mrs. John Hall occur to me as belonging to those whose faces we no longer see. You called them by the more endearing titles of mother, wife, daughter, friend, and I need not assure you that they are more than names to me. One embodied for me a living interest in the life and work of the church; another stands in my thought for devotion to the family; a third represents sympathy for the needy and practical helpfulness. Each that I have known stands for some grace of the Christian character. We miss them on an occasion like this, and vainly ask ourselves, Who will take their places? We console ourselves with the thought that our Heavenly Father has but one family on earth and in heaven.

As it is the custom of this church to record the names of any of her sons or daughters who have given themselves to religious work, I would note the fact that Dwight Leete Rogers, after a two-years course at the Training School for Christian Workers at Springfield, Mass., is successfully performing the duties of a Y. M. C. A. secretary at Northampton, Mass. Surely this brief review gives us abundant occasion to thank God for His past goodness, and leads us to hope that since He has so blessed us in the past, as a

church, He still has favors to bestow, so that we need not doubt concerning that future yet to be.

LETTER FROM REV. CHAS. N. FITCH.

SO. KAUKAUNA, WIS., 2-3-02.

THEO. S. GOLD, ESQ.

My dear Mr. Gold:

I was very glad to get your letter, and to hear from your family, and that you are to bring records of Cornwall to date, and that it pleases you to regard me and Mrs. Fitch as a part of Cornwall's history. I have served churches as follows: North and West Cornwall, eight years; Norwalk, O., one year; Wauseon, O., two years; Spencerport, N. Y., five years, nearly; superintendent of Sunday-school work for Cong. S. S. and Pub. Soc., eight years; pastor of Milbank Church, S. D., four years; and now pastor South Kaukauna, Wis., with no interval between but one of two months in twenty-eight years.

Mrs. Fitch has been president of Woman's Foreign Branch in Colorado and South Dakota, and had to retire to rest at Oberlin, to regain her health. She is doing well, and with very fair prospect of again soon returning to the church work and helping me.

Newton is a civil engineer, building new roads in Texas and Missouri on a good salary. James Monroe is in Washington, D. C., promoted from one position to another until his salary is \$100 per month, and spends part of the day in editorial work in the beautiful Congressional Library. He studies some law in the evenings at law school. His appointment came through friends, but promotion by hard work.

Very truly yours,

CHAS. N. FITCH.

LETTER FROM REV. JOHN PIERPONT.

WILLIAMSBURG, MASS., Jan. 28, 1902.

My dear Mr. Gold:

Your letter came this morning, and I thank you for permitting me to furnish a few items for your forthcoming book. I was sorry to hear of the Howe's misfortune. I remember taking the family to ride once along the road where they lived, and we ate our lunch near their house, getting water from a spring. Rev. Saml. Scoville used to call on them occasionally, when he came to Cornwall. I am glad the tie of neighborliness can be stretched over hills and on to remote places in Cornwall.*

Coming to Cornwall as a candidate for the pastorate of the Second Church in June, 1888, I was ordained and installed July 26th of that year, and during the summer and early fall I lived at North Cornwall, boarding with Henry Rogers. Nov. 8th I was married to Mary L. Bassett of New Haven, and we boarded at two or three places in West Cornwall till the summer of '89, when we began housekeeping. John Edwards Pierpont was born there Aug. 21, 1889, and Mildred Pierpont Oct. 2, 1892, and there we continued to live till June, 1897, when we removed to Massachusetts, that I might assume the pastorate of the Congregational Church of Williamsburg. Here, July 18, 1897, Sarah Pierpont was born.

During my stay of nine years in Cornwall it became my sad duty to have a part in the funerals of many men and women prominent in the work of the church or in the affairs of the town. While the in-

* The sad accidents in this family have appealed to friends and neighbors, whose hearts and hands have ministered to their necessities.

fluence of many of these lives on in the church, the present pastor must greatly miss the help and inspiration of their living presence.

Very sincerely and gratefully yours,

JOHN PIERPONT.

Mr. Pierpont was dismissed at his own request, to take charge of church at Williamsburg, Mass., June 28, 1897. He was succeeded by Rev. Will Chester Ferris of Waupun, Wis.; ord. May 19, 1898; dismissed at his own request to church at Great Falls, Montana, Sept. 3, 1901.

All of these pastors were much esteemed and beloved, and their labors and memory will always be cherished in this parish.

Rev. Carl Stackman of Amherst, Mass., ord. July 24, 1902. According to terms of settlement a parsonage was to be provided, and one was purchased near the chapel in West Cornwall to suit the convenience of the pastor.

During the fall and winter of '91-2 the church at North Cornwall was resingled and repaired, and a wood furnace took the place of the wood stoves, much to the comfort of the audience.

EAST CORNWALL (COLLEGE ST.) BAPTIST CHURCH.

Condensed from historical address at memorial service of the College St. Church, E. Cornwall, by Wm. G. Fennell, D.D.

This church was constituted in the town of Warren Nov. 15, 1787, under the name of the Warren Baptist Church. There were many Baptists among the early settlers of Warren, and, hitherto worshipping with the Congregationalists, they desired to form a church of their own denomination, and on the 29th of October, 1787, they sent a request to the convention met at Miry Brook, Danbury, to be constituted as a church. Accordingly they appointed Nov. 15, 1787, for that purpose. Elder Waldo preached a sermon suitable to the occasion from Proverbs xxiv, 3-4: "Through wisdom is an house builded, and by understanding it is established, and by knowledge shall the chambers be filled with all precious and pleasant riches."

A church was there formed of twenty-two members. For worship they met at private houses. Truman Beeman was appointed clerk and Asahel Wedge deacon.

In 1788 they called Isaac Root, a licentiate, from Danbury, and he was ordained September 25th.

In 1790 this church reported eighty members, scattered in the towns of Warren, Cornwall, Washington, Goshen, Kent, and Sharon.

Salary of Elder Root, twenty pounds.

Later there was dissatisfaction with the minister, and Jan. 28, 1793, by vote, members living in Sharon were constituted a church by themselves, and all who wished of the members outside were at liberty to join that church. Eighteen members, including Elder Root, the pastor, were dismissed for that purpose.

As the Warren church was now destitute of a pastor, for twenty-four years meetings were irregular, and little record was kept.

Ananias Diettrick became pastor in 1817 — 'till his death in 1828.

The place of meeting was changed from Warren to E. Cornwall; service in schoolhouse.

Other pastors recorded: Silas Ambler, Daniel Baldwin, Thomas Benedict.

From 1847-50 the church almost ceased work. Then the name was changed to the College St. Baptist Church of Cornwall, and in 1850 successful efforts were made to build a church at E. Cornwall — dedicated June 19, 1851 — and Luther B. Hart was ordained pastor, Andrew B. Holmes and Beecher Perkins deacons, Hiram G. Dean clerk, which office he held for twenty-nine years. Mr. Hart resigned in 1853.

The following served as pastors to present time: Revs. E. F. Jones, Richard Thompson, Jackson Ganun, Thomas Benedict, C. W. Potter, J. Fairmore, D. F. Chapman, Edwin D. Bowers, H. G. Smith, Walter B. Vassar, E. B. Elmer, '84-'95, S. J. Smith, C. Malley.

The present officers are Richard F. Thompson and Frank A. Whitcomb, deacons, and Ralph Tibbals, clerk.

This church has had to struggle with those difficult material conditions which now afflict so many of our rural churches: a scattered population in a large territory away from business centers; but Mr. Fennell's record shows the power of faith and righteousness to sustain a people even in such discouraging circumstances.

Indians.

I remember two families of Indians in Cornwall. They were of the Scatacook tribe.

Jerry Coxell, or Cogswell, was a cooper. Had several children, among them Nathan, who has left a more permanent mark of his skill upon the farms of Cornwall than any other man. His stone walls attest his exact eye and honest work. Wm. H. Cogswell was a son of Nathan: a noble soldier; a true hero. Enlisted as private, Co. I, 5th Reg., June 22, '61; 2d Lieut., Co. B, Heavy Artillery. Died of wounds Oct. 7, '64. Col. Wessells said: "He was one of ten thousand as a soldier." Rufus Bunker was another, and Bunker Hill on the Goshen turnpike was named after him, for there he had a comfortable house and farm of fifty acres in good cultivation. As laboring men, they were always in demand. The children of these families had the same advantages of education in the common schools as other children. They were highly respected, temperate, and honest, and some were church members.

Once when caught in a storm as a boy I did not hesitate to borrow an overcoat of a young Bunker, and the mother, Roxa, always remembered me kindly for doing so; and this feeling was reciprocated. She never brought her baskets for sale but that I was a liberal purchaser.

Other Scatacooks from Kent have been in my employ, and I have never found more trusty and reliable workers. They were pleasant companions, and I learned much from them about farm work and common things.

I offer no apology for giving here this valuable paper of Dr. Andrews, for every bit of Indian history should be studied and treasured.

EXTRACTS FROM DR. WM. G. ANDREWS' PAPER, "THE MORAVIANS
AT SCATACOOK."

In 1740 Moravian missionaries made their appearance at an Indian village in Dutchess Co. about twenty miles from Kent, and

soon won the hearts and began to transform the lives of the inhabitants, who were vicious and degraded. In January, 1743, they came to Scatacook to establish a mission by invitation of the Sachem Mauwehu.

Scatacook was not then a part of Kent, which was originally bounded on the west by the Housatonic. First missionary was John Martin Mack, a German; he was soon joined by Joseph Shaw, an English schoolmaster. February 13th Mauwehu was baptized by the name of Gideon, and with him his son Job, who was given the name of Joshua. There were also five or six others. These had been for some time under Moravian influence through their visits to Dutchess Co.

The secret of the Moravians lay in their making the brotherhood of man so intensely real by their own conduct, that the greater reality on which that rests, the Fatherhood of God, was learned easily; they ate and slept in Indian wigwams, they wore, and Mack himself, probably, the Indian blanket, leggins, and moccasins. Their teaching was of the simplest sort, for it was love, the divine love shown when God became Man and died for men. ¹

The missionaries unfortunately and unconsciously appeared here as intruders, as the Connecticut Assembly had the year before placed the Indians of the Housatonic Valley under the care of the neighboring ministers and had employed teachers for their children. The minister in charge of the Scatacooks was Rev. Daniel Boardman of New Milford, an excellent man but unable to enter into their life, as Mack did. The Scatacooks were not satisfied with the school and gave their new friend an inaccurate account of the situation.

The Indians had also been visited by the zealous and self-sacrificing evangelist David Brainerd, who preached at Scatacook in 1742, and again when on his way to a mission of his own farther north in April, 1743. His preaching dealt more with God's wrath than with His love, and the Indians clung only the more closely to their gentle Moravian teachers. But, while the latter could not fully approve of Brainerd, they honored him and ascribed the first religious impressions of most of their converts to his teaching. Some indiscretion on the part of the revivalists led to harsh legislation in 1742, which was used against the missionaries. The Moravians were believed by both promoters and op-

posers of the revival to hold "false and dangerous doctrines"; they were also suspected of being in the pay of the French (then on the verge of war with England), and of visiting the Indians with the purpose of teaching them to tomahawk the whites.

In May, 1743, the missionaries were forcibly expelled, and their work for the time was at an end. This was owing to an act passed against the Moravians and another act annexing the territory west of the river to Kent, thus bringing the mission and school within the operation of the laws already passed against the revivalists. The Moravian headquarters were at Bethlehem, Pa.; the Indians maintained some intercourse with them, and a portion of the latter removed to Bethlehem for a time. A blind woman eighty years old, after a year's importunity, persuaded her relations to drag her there in a hand-cart (the journey took three weeks) that she might "be baptized and go to God"; she obtained all she desired, for she died a few hours after the baptism.

It must have been clear to the people of Kent that the Indians had been injured morally and religiously by the banishment of the missionaries, but they still distrusted the soundness of their faith.

The war with France ended in 1748, and in 1749, largely through the efforts of Count Zinzendorf, the British Parliament passed an act which secured the Moravian brethren and their missions from further molestation by the authorities. In 1749 a missionary, Abraham Buehninger, was sent to Scatacook, or, as the Moravians called it, Pachgatgoch, and for twenty-one years there was a missionary there. Bishop Spangenberg, then at the head of the Moravian church in America, visited Scatacook in 1752. He was a faithful and wise man, and looked into their temporal affairs and advised them to buy better horses. He also gave a great impulse to their religious life, and a chapel with clapboards instead of bark was soon built. Another missionary was David Zeisberger, worthy to be remembered with Eliot and Brainerd as an "Apostle to the Indians." He labored among them for sixty-two years, and founded thirteen Christian villages. I ought also to mention Christian Frederick Post, who married a Scatacook girl.

Probably suspicion and dislike lingered in the breasts of the white people of Kent for a few years after the mission was re-established, but the thoroughly Christian work of the brethren

gradually overcame every feeling of that sort. Whatever may have been thought of Moravian doctrines elsewhere, the Christians of Kent evidently found no heresy in them. John Martin Mack returned to Kent in 1760, and spent there what he describes as "twenty very happy and blessed months." The commonwealth tried to do what was best for its wards by external authority; the Moravians supplied the inward impulse, which disposed the Indians to accept the position in which they were placed and to co-operate with the colony in its endeavor to elevate them.

The prosperous period of the mission closed 1763; when an extensive Indian outbreak revived suspicion and ill will. There is no evidence of special hostility to the mission at Scatacook, but it lost heavily in numbers, and the last missionary, Edward Thorpe, was withdrawn in 1770. It is supposed that some of the Scatacook converts joined the Indian congregation which was moving westward to Ohio.

I believe that the richest earthly harvest which sprang from seed sown here was gathered at Gnadenhuetten, Ohio, on the night of March 8, 1782, when nearly one hundred Moravian Indians spent the night confessing their sins one to another, in praying to their Father, and praising their Saviour. They were now watching with him in their Gethsemane, and Judas Iscariot was at hand too. Men who had given them assurances of friendship as false as the traitor's kiss, proceeded, as soon as day came, to seize and butcher them. Of the victims of this massacre only one is certainly known to have been from Kent: Christian, daughter of Gideon Mauwehu; but nineteen others bore the names of baptized Scatacooks, of whom no other trace is found.

The Kingdom of Heaven was strengthened and beautified by their faithfulness unto death.

THE INDIAN TRAIL FROM LITCHFIELD TO WEATOGUE (SALISBURY).

BY GEO. C. HARRISON.

The points absolutely established about the old Indian trail from Litchfield to Weatogue are: First, the one near the top of the hill easterly from the residence of Theodore R. Ives. This point, a bounds—the N. W. C. of the 2d L. 1st D. in Cornwall, sur-

veyed in 1738, " which is on a ledge a little south of the path that leads from Litchfield to Weatogue." I infer that the path ran from there northwesterly about in the direction of the North Cornwall Church. From the bounds above named I think it followed very nearly the lay of the old highway from that point to Goshen, since tradition says there was a wigwam which was burned, with two children, which stood under the shelter of the hills west of the house where my grandfather Edward lived, and as that was a warm and sheltered place, and a natural resort for game, with fine springs, it must have been a camping ground. I have numerous arrowheads, of various patterns and of different kinds of stone, war points, etc. We thought it nothing uncommon to find them in almost every lot we plowed.

Another point absolutely defined is the S. E. C. of the 33d L. 3d D., laid to Joseph, father of Ethan Allen, which reads: " to bounds near the old path called Weatogue Road "; this point is about half way from the old Washington turnpike to the house now occupied by Abel Beauty and in or near the present highway.

Another point of said trail definitely fixed is in a lay of land to John Jeffery in 8th Div., which point is very near the present highway leading around the north side of Red Mountain. There may be other points in some of the surveys that refer to it, but this establishes the general course of the trail.

From the first-mentioned bounds the trail probably took a northwesterly course to the Housatonic River, passing through the present farm of Sam'l Judson Adams. The abundance of arrowheads marks it as a frequent resort of the Indians.

COLLEGE LAND.

At a General Assembly holden at New Haven (on Thursday, the 12th day of October) in His Majesty's English Colony of Connecticut, in New England, in America, Anno Regni Regis Georgii, Magnae Brittanicæ, etc., Annoque Dom. 1732, upon the memorial of Rev. Samuel Andrew, Eliphalet Addams, Elisha Williams, etc., trustees of Yale College:

" This Assembly do grant and order that in each of the five townships laid out on the east of Ousatonuck River there shall be laid out in one entire piece three hundred acres of land, to be

laid out at a distance from the several town plots, which tracts of land containing in the whole fifteen hundred acres shall, when laid out, be, by a Patent under the seal of this Colony, granted and confirmed to the trustees of said College, to have and to hold to them and their successors, Trustees of the said College, for the only and sole use, benefit, and behoof of said school forever, and to no other use."

On the 6th and 7th days of January, A. D. 1737-8, John Hancock, according to the above-written grant, laid out in the middle township three hundred acres of land near the southeast corner of said township for the trustees of Yale College, which three hundred acres is in length three hundred rods and in breadth one hundred and sixty rods.

PESTHOUSE.

This was an old house belonging to A. Parmalee. It stood not far from the road leading from North Cornwall to the hollow east of the Burnham House. It was used in 1777, and Parmalee built a new house. Inoculation was practiced at that time, producing a mild form of smallpox, giving the same immunity as having the disease in the natural way. The patients remained at the pesthouse till recovery and thorough disinfection.*

The discovery of vaccination by Dr. Edward Jenner in 1796, by which the same immunity was secured with comparatively little inconvenience, has removed the necessity of a pesthouse.

* From a slip of paper inclosed in *A Body of Divinity*, by Samuel Willard, folio 1726.

"Dr. Ward from Middletown inoculated 26 the first class (or day) and 70 the second class. Lieut. Parmalee and all his family had the disease."

Malignant fever. — From a blank leaf of Richard Baxter's *Catholic Theology*, folio, London, 1675 —

CORNWALL, CONN., 1813.

"In the year 1812 there was a strange and very malignant fever broke out in New Milford, and continued to rage there for many months. The next year it reached this town, where in less than three months forty fell victims to it, and spread itself over the greater part of the N. E. states. Many thousands were carried off by it and many families were broken up."

SLAVES.

FROM TOWN RECORDS.

Edward, or Ned, son of James and Patience, negroes born at New Milford March 9, 1789, all said negroes being then the property of Mr. Benjamin Buckingham, now the property of Heman Swift, Esq., of Cornwall; Peony, daughter of the same persons, born Oct. 6, 1791, the property of Heman Swift, Esq.

Gen. Heman Swift was Judge of Court of Common Pleas for Litchfield county. Served in the French and Indian wars and in the Revolutionary war, and was a personal friend of Washington; died in 1814.

"On the 27th of January, in the year 1797, my wife took from my sister in Bennington, state of Vermont, a black girl three years old the April ensuing, named Omia; she is adopted as my child and entitled to the same freedom at 'he same age as my children are.'"

JOHN SEDGWICK.

JUDAH KELLOGG, ESQ., *Town Clerk.*

Received and recorded Oct. 5, A. D. 1801, by Judah Kellogg, town clerk.

The foregoing is a true copy of the record executed by William Kellogg, town clerk.

Rev. Hezekiah Gold had two slaves, that were trusted and cared for as important members of the family. Traditions of the pleasant relations that existed between master and servant still survive.

I remember several old slaves in Goshen, where Old Chloe died in the poorhouse in 1831 at reputed age of 110 years, but according to more credible testimony, nearer 120 years. As children we often visited her, bearing some little present. Old Bill and old Phil attained advanced age, about 90 years.

Prince was a successful farmer. He began to feel social ostracism, and was disciplined by the church of which he was a member, because he would not attend church and sit in the negro pews, which both in the gallery and main floor were apart from the rest.

The oldest son of old Ben Powers went to Liberia, and became a successful merchant there. He revisited Goshen in modern times.

Old Sol, oldest son of old Phil Rowe, with whom I played in my boyhood, went to Litchfield, and enjoyed respect in that aristocratic town for his personal character and dignified appearance. Another descendant of Phil became a useful minister in the South. Old Phil amused the boys in reciting stories of suffering in slavery; but generally they received kind treatment and in return rendered faithful service.

CEMETERIES.

The old cemetery near the road leading from Cornwall Centre to West Cornwall still remains neglected, though the selectmen have been directed by a vote of the town to enclose and protect it. Most of the bodies interred there have been removed.

The one near the village of Cornwall is well cared for by the fund of \$1,000 left by the late J. C. Calhoun to the Cornwall Cemetery Association.

Mrs. Emily Sedgwick Welch has left a fund of \$600 to the town to provide care for the Hollow cemeteries.

At the Cornwall reunion held at the lake Aug. 19, 1899, a temporary organization was formed to arrange for the permanent care of the cemeteries. Membership, \$1.00 annually; T. S. Gold, president; Victory C. Beers, vice-president; Benjamin Sedgwick, secretary and treasurer. A call was issued for a meeting to make permanent organization, but there was no attendance.

In response to invitations sent out the president has received \$18, which has been expended on the North Cornwall cemetery, and more is needed. The secretary has collected about the same amount, which still remains on hand. The cemetery south of Cornwall Bridge and the one south of Cornwall remain neglected. Nothing has been received from those sections of the town.

VILLAGE IMPROVEMENT.

The Cornwall Village Improvement Society was founded in 1899 through the active adoption of a suggestion of the pastor of the First Church by Hon. John Sedgwick, Chief Justice of the Superior Court in New York city. Mr. Sedgwick had recently bought and improved the Gold house on the north side of the

Green; and he drew up its constitution, but declined its presidency.

The Green had just been graded anew by subscription, in which O. G. Walbridge of Brooklyn, N. Y., Judge Sedgwick, Mr. J. E. Calhoun, and the Beers brothers were chief movers. The society proceeded to erect and maintain street lamps, grade walks, mow the lawns all over the village of Cornwall, and sometimes graded or repaired roads, cared for trees, etc., etc. It has a fund of five hundred dollars, the bequest of Deacon Silas C. Beers, and is sustained by a membership fee of one dollar yearly, and by private subscriptions, or the profit on entertainments given. Deacon Beers was its first president, and was succeeded, after his death, by Rev. E. C. Starr; Whiting J. Wilcox secretary and John E. Calhoun treasurer from its organization.

The West Cornwall Village Improvement Society, organized in 1903. William Oliver, president; D. L. Smith, secretary and treasurer.

LIBRARY.

The Cornwall Library Association was organized in the study of Rev. E. B. Sanford (historian of Connecticut), Oct. 2, 1869. It had already had a short informal existence. Its origin was chiefly due to Mrs. Harriet (Clark) Monson, who for twenty years served as librarian — until her death.

The late John C. Calhoun subscribed fifty dollars at its founding, and at his death in 1874 bequeathed to it a fund of two thousand dollars.

It had its location in various places in its early days, especially in the house of Samuel J. Gold, but soon became indebted to the late Frederick Kellogg, Esq., for quarters in his office, to which he built an addition for its accommodation.

The late Deacon Silas C. Beers bequeathed to its fund an additional five hundred dollars, subject to a life use.

A membership fee of three dollars entitles one to vote in its meetings, a yearly payment of one dollar opens the library to his use, and there are other arrangements for the young people and occasional patrons. The regular taxpayers number fifty or sixty. In this, less than a quarter of a century, a library of above three

thousand volumes has been gathered, and about four hundred pamphlets: some four hundred devoted to history or biography, three hundred to works of reference and reports, nearly nine hundred to fiction, one hundred and fifty to travel, and the remaining four or five hundred to poetry, science, bound magazines, and miscellany. A comparison with the experience of other libraries shows that the reading of the Cornwall people is much less in the department of fiction than is usual as compared with other classes of books.

Within the last three or four years an attempt has been made, with unexpected success, to gather a historical collection, particularly of books and other writings by those who have been connected with Cornwall. Already very many are represented by complete sets of their productions, and others by some specimen, but there are not a few who have only promised, or of whose works nothing can yet be procured. Among this collection are, for example, books, pamphlets, or manuscripts by or about such natives of Cornwall as Prof. Ebenezer Porter, D.D., of Andover, Mass., Rev. Dr. William Jackson of Dorset, Vt., Major-General John Sedgwick, U. S. A., Rev. Messrs. John C. Hart, Dwight M. Pratt, Samuel Scoville, W. G. Fennell, and others, and Miss Celia A. Gardner, and Ernest Whitney. Residents of the place include General Swift, Deacon Clark, with his rhyming geography, Rev. Herman Daggett, with his *American Reader*, and a long list of others, besides various pastors with their printed sermons or more pretentious volumes. Many who spent part of their lives here, especially their youth, have contributed largely to this department of the library: General Ethan Allen, Rev. N. J. Burton, D.D., and pre-eminently the Andrews brothers, of whom President J. W. Andrews, D.D., LL.D., of Marietta, is represented by thirty numbers, and the other five taken together require yet more space. President T. D. Woolsey, D.D., LL.D., of Yale, has deserved his place in the collection by a residence of twenty summers; Rev. J. M. Ludlow, D.D., L.H.D., by writing his "*King of Tyre*" here; artist W. H. Moser by his more recent establishment in a home among us, and Rev. Lyman Beecher's sermon at the funeral of Obookiah must not be omitted.

The Cornwall Mission School is represented by addresses, letters, reports, biographies, and the like, by over twenty-five members or officers of the school, and relating to three or four

times as many of them. Photographs and newspaper clippings, and many other memorials, not only of the school but of noteworthy persons and places, and of all the dwellings in the village of "South" Cornwall, are included in the collection; and yet there is doubtless much material lying in dusty attics or on unused bookshelves that would be prized among these treasures gathered for those who follow us.

The Rev. E. C. Starr adds to the foregoing a request that I would "alter to suit myself." This will only be to commend the useful and successful work of Mr. Starr in improving this library by collecting from various sources much literary work of Cornwall that otherwise might be lost.

Miss Mary Whitney is the librarian.

Mr. Starr has commenced a collection of specimens illustrating the geology of Cornwall and vicinity, and desires to include other departments of natural history.

When the eyes of the people are opened to all the glories of creation in the mineral, vegetable, and animal world, country life will no longer be called dull and uninteresting, and education in common things in the district schools will take the place of abstract truths that are beyond the comprehension of childhood. The wonders of creation are as interesting to children as Aladdin's Lamp, and vastly more useful as a foundation for habits of observation, a never-failing source of joy and benefit.

THE BEERS BEQUEST.

Menzies Beers, who came to Cornwall from Stratford in 1817, soon after attaining his majority, joined the First Church in January, 1821, among a score of others, of whom one was the Cherokee Steiner, another the future wife of the Cherokee Boudinot, a third the mother of two missionary teachers among the Cherokees. This was in the days of the Foreign Mission School, when Indian boys from Georgia were being schooled in it, and when the shoes made by the Beers brothers had been marketed in that state for a decade. From that date, probably, is to be reckoned the family interest in missions. It was especially in deference to the wish of their father that his sons purposed to give the property of the family to that object, and that the purpose was carried out by the will of their last survivor. Menzies Beers

married Laura, daughter of Captain John Pierce, who had all the frugality of that family, which was well known for the two seemingly inconsistent traits of careful saving and liberal giving. There were but two children, John Welles and Silas Curtis, neither of whom married. John W. was a manufacturer and merchant, representative, selectman, and for many years chorister, ever promptly at his post to lead the singing with a sweet tenor voice. Silas was farmer and merchant, deacon, judge of probate, town clerk, and treasurer. Menzies Beers died in March, 1888, John in December, 1889, Mrs. Beers in November, 1890, and Silas C. March 31, 1892. By his will, which was drawn up as had been agreed between him and his brother, besides personal legacies, five hundred dollars was given to the Cornwall Library Association, an equal amount to the Cornwall Village Improvement Society; five thousand dollars to the First Ecclesiastical Society, fifteen thousand dollars, the buildings now occupied by the Cornwall school, and the land now used as their ball-ground, to trustees for the maintenance of a school, and the rest of the estate to the American Board of Missions, American Missionary Association, and American Home Missionary Society. These shared equally in the \$126,405.79 which was left when a contest over the will was settled in 1895. Deacon Beers said in his last days that he did not bequeath money for a town hall because he intended to build it himself, a good purpose left unfulfilled by his somewhat sudden death. This large estate was the slow acquisition of a family of four in a small country village by careful saving for about seventy-five years. It was not unaccompanied by giving from first to last; for many years a load of hay is said always to have been sent to the pastor; and he sometimes asked, in response to an appeal, "How much shall I give?" But above all, the secret of success with the family of "M. Beers & Sons" was care not to spend or waste, such a care as would enable many another family to give bountifully year by year, or "at the end of days."

WEST CORNWALL LIBRARY ASSOCIATION.

Established, 1900; membership, \$1.00 annually; number of volumes, 500.

This is a choice selection of books suited to the demands of the community, and is worthy of general patronage.

LIBRARY OF REV. HEZEKIAH GOLD.

Catalogue of that part of the library of the Rev. Hezekiah Gold of Cornwall, and of his father, Rev. Hezekiah Gold of Stratford, which is now in possession of T. S. Gold:

The arrangement of list is according to the size of the volumes. Some are in good preservation, others have seen hard usage and have lost some leaves.

MANTON, Dr. Thomas. Died Oct. 18, 1677. Sermons upon the 119th Psalm. Folio, 1107 pages, with an index of 20 pages. Printed for Brabazon Aylmer at the Three Pigeons against the Royal Exchange in Cornhil.

MANTON, Dr. Thomas. 4th vol. of sermons. Preface signed Vin. Alsop, 1694. Folio, 1238 pages, followed by an alphabetical list of 12 pages.

WILLARD, Samuel, the reverend and learned late pastor of the South Church in Boston and vice-president of Harvard College in Cambridge in New England. A complete BODY of DIVINITY in two hundred and fifty expository lectures on the Assembly's Shorter Catechism. Folio, 915 pages. Boston in New England. Printed by B. Green and S. Kneeland for B. Eliot and D. Henchman and sold at their shops, 1726.

PHILLIPS, Edward, Gent., Compiler. The new WORLD of WORDS, or Universal English Dictionary, 6th Edition, by J. V. Philobibl. Folio (not paged, about 1,000 pages). London. Printed for J. Phillips at the King's Arms in St. Paul's Churchyard, H. Rhodes at the Star, the corner of Bride-Lane, in Fleet-Street, and J. Taylor at the Ship in St. Paul's Churchyard, 1706.

BAXTER, Richard. Catholic Theologie; Plain, Pure, Peaceable; for PACIFICATION of the Dogmatical Word Warriours. Folio, 637 p. London. Printed by Robert White for Nevill Simmons at the Prince's Arms in St. Paul's Churchyard, 1675.

The books of the New Testament, according to the account of the Catholic Church. Title page and others of the first and last pages missing. Folio, 752 pages. Spelling would place it in early part of 17th century.

PEMBLE, William. *Vindicæ gratiæ*, A Plea for Grace. Folio, 590 pages. Bound in same volume, "A Brief Introduction to Geography," "An Essay de Sensibus Internis," in Latin, 48

pages; "A Summe of Moral Philosophy," 49 pages. Oxford. Printed by William Hall for Joh: Adams, Edw: Forrest, and Joh: Forrest, 1658.

NEAL, Daniel. History of the Puritans, vol. 2d, 900 pages. Title page wanting. This book belonged to John Cornwall, 1786.

BARCLAY, Robert. An Apology for the True Christian Divinity, being an Explanation and Vindication of the Principles and Doctrines of the people called QUAKERS. The 7th edition in English. London. Dedicated to King Charles II. Printed by W. Richardson and S. Clark and sold by the booksellers of London and Westminster, 1765. 574 pages, 8vo.

Berry Street Sermons. Faith and Practice represented in 54 sermons on the Principal Heads of the Christian Religion, Preached at Berry Street, London, by I. Watts, D.D., D. Neal, M.A., J. Guyse, D.D., S. Price, D. Jennings, D.D., J. Hubbard. London, 1757. 2 vols., 8vo.

Davies' Sermons, Rev. Samuel, A.M., late president of the college at Princeton, N. J. London, 2d ed., 1772. 2 vols., 8vo.

GOODWIN, Thomas. A Childe of Light walking in Darkness. 128 pages, 8vo. No date, but very old.

Confession of Faith. Dedication to the Right Honorable the Lord and Commons Assembled in Parliament. The Humble Advice of the Assembly of Divines, now by authority of Parliament sitting at Westminster. Concerning a Confession of Faith. 8vo, 278 pages. Lacks title and preface; old.

Sermons by various persons, and letters of Mrs. Gerrish. Boston, 1736.

THE CORNWALL SCHOOL.

In 1848 the building known then as the Alger Institute was completed and occupied as a school. Its projector and principal was Rev. Edward Warren Andrews, who had been pastor of the "Broadway Tabernacle" church in New York. It was named after Charles Alger, a subscriber for the building. After a few years of marked success it was sold to Dr. Wait R. Griswold, who, not prospering, sold to Rev. Ira Pettibone. The latter carried on a successful school for several years, and then sold to Rev. LaFayette Dudley, who soon changed it into a summer boarding house.

Later it was purchased by Mr. Beers and sons, who built a separate schoolhouse and rented the property to Rev. S. L. Frost. He conducted the school for some years under the title of the Housatonic Valley Institute. Mrs. C. H. Guiou followed, changing the hitherto boys' school to a young ladies' seminary.

Deacon Beers left the property to trustees (at his death in 1892) for school purposes.* At that time it was under the management of Mrs. Storer. Miss May L. Phillips was employed by the trustees during a contest of the Beers will, after which Messrs. McFarland and Arnold, and later Messrs. McGaw and Bragdon, carried it on as a boys' school again.

Recently extensive changes have been made, steam heat introduced, a large gymnasium constructed, and Rev. Allyn K. Foster, Th.M., A.M., with excellent assistants, has taken the property, filled all available space with pupils, and is giving a high standing to "The Cornwall School," for which an additional building has been erected.

POPULATION.

By the census of 1756 Cornwall had a population of 500. This rapidly increased each succeeding census until 1850, when it reached its maximum of 2,041. A regular decline since shows the number in 1900 to be 1,175. How is this to be accounted for? Up to the date of the highest population Cornwall lived on its own resources. It fed and clothed its own people, warmed and housed them, and had a surplus of products for market that supplied all outside necessities. These were salt and a few other groceries, and some silks and other dry goods, and expenses for education. We raised our own corn, wheat, oats, and rye, and made our own meal and flour, our own cloth, woolen and linen, our own leather, made our own boots and shoes, hats and garments; our own shingles and lumber was sawed in our own sawmills; our own cabinet-makers made our furniture, coopers our barrels and tubs, our forges made our own iron, and our blacksmiths made all horseshoes and nails, door trimmings for houses and

* Land and buildings and fifteen thousand dollars. Trustees, John E. Calhoun, George C. Harrison, and David L. Smith; to appoint their own successors.

barns; plows, carts, and wagons were all of local production, roads and bridges were homemade, books, glass, and salt the only outside necessities. Ministers, doctors, and lawyers added to their meager professional receipts by the culture of their gardens and fields. All the members of every family, young and old, pursued some useful employment. There were no idlers. There was work for all, and hands to do it.

The farmer paid the mechanic from his farm products, though every mechanic and professional man was a half-farmer, and assisted in the labors of the harvest. The farmers' teams found employment in transporting produce to market — Po'keepsie, New Haven, or Hartford — with needed goods in return.

Railroad transportation and improved machinery on the farm and in the shops have been the chief influences in changed condition. A variety of other causes have operated either singly or together against the increase of population in the rural districts. Early marriage, thrifty habits, and strong home attachments favored rapid increase of population; while on the other hand emigration to the broad fields of the West, where one man by machinery could do the work of ten hand laborers, machinery in large factories improving and cheapening the product, so that the local waterwheels so dependent upon the divine blessing, are neglected and steam power — dependent, as this winter of 1902-3 shows, upon a more precarious basis, the will of one or more men — has been doing their work. Even the timber growing on our hills has not been left to furnish employment to the citizens of towns, but the steam sawmill has come in its wasteful way to consume our timber, wear out our roads and bridges, all with outside labor and without paying a cent in taxes. Whether these changed conditions are benefits or losses depends much on circumstances. We have improved our style of living. We do not want to go back to the tallow candle and the tow cloth of the past. We enjoy the comforts and privileges of the 20th century, upon which we have entered. All necessities as well as luxuries of life are cheaper and better than they were at the beginning of the last century. Our desires seem to keep up fully with our opportunities, if haply they are not in excess. That this is not all in recollections of an old man we have reliable statistics.

In 1845, by the direction of the General Assembly, the Hon.

Daniel P. Tyler, secretary of state, collected and published statistics of the condition and products of certain branches of industry in Connecticut for the year ending Oct. 1, 1845. This makes an octavo of 242 pages.

COPY OF REPORT FOR CORNWALL.

Woolen mills, 2; machinery, 2 sets; wool consumed, 5,000 lbs.; satinette manf., 5,500 yds.; V., \$4,200; Cap., \$6,000; M. E., 8; F. E., 5.

Pig-iron furnaces, 2; iron manf., 2,500 tons; V., \$82,000; Cap., \$60,000; E., 30.

Saddle, harness and trunk factory, 1; V. of M's, \$800; Cap., \$500; E., 1.

Coach, wagon and sleigh factory, 1; V. of M's, \$1,020; Cap., \$500; E., 2.

Tin factory, 1; V. of M's, \$6,845; Cap., \$3,000; E., 2.

Flouring mills, 2; flour m'd, V., \$5,000; Cap., \$5,000; E., 2.

Tanneries, 1; hides tanned, 750; leather m'd, V., \$1,650; Cap., \$2,000; E., 2.

Boots m'd, 750 pairs; shoes, 1,275 pairs; V., \$4,137; M. E., 13; F. E., 2.

Firewood prepared for market, 800 cords; V., \$1,600; E., 2.

Saxony sheep, 662; merino, 938; all other sorts, 960; V., \$3,200.

Saxony wool produced, 1,655 lbs.; merino, 2,814; all others, 2,880 lbs.; V., \$2,205.

Horses, 278; V., \$9,500.

Neat cattle, 2,221; V., \$27,411.

Swine, 839; V., \$5,163.

Indian corn, 6,127 bu.; V., \$4,902.

Wheat, 321 bu.; V., \$400.

Rye, 2,988 bu.; V., \$2,241.

Oats, 7,086 bu.; V., \$2,834.

Potatoes, 13,176 bu.; V., \$3,294.

Other esculents, 5,665 bu.; V., \$708.

Hay, 3,395 tons; V., \$33,950.

Flax, 96 lbs.; V., \$12.

Fruit, 1,513 bu.; V., \$504.

Butter, 39,710 lbs.; V., \$5,956.

Cheese, 176,875 lbs.; V., \$10,612.

Buckskin tannery, 1; leather m'd, V., \$1,000; Cap., \$1,000; M. E., 2; F. E., 3; mittens m'd, 160 doz.; V., \$500.

Charcoal m'd, 500,000 bu.; V., \$27,500; E., 65.

Sash, door and blind factory, 1; V. of M's, \$1,800; Cap., \$2,000; E., 3.

WEEDS AND BUSHES.

In connection with changes in agriculture one of the most notable is the incoming of foreign weeds, as well as the increase of some natives.

With the decay of sheep husbandry the farmer has lost a most efficient helper in keeping in check many annual and perennial herbs, as well as shrubs. The sheep not only eats a greater variety

of plants than other domestic animals but digests the seeds more perfectly. The common daisy, ragweed, milkweed, dandelion, and wild carrot are examples where we need their help. The only troublesome weeds that they refuse are thistle, mullein, and snapdragon.

On the other hand, some of the old weeds that lined our highways, flaunting their banners in defiance, have yielded to our improved laws and customs. All neat stock, horses, swine, and geese were allowed free range on the highways and unenclosed land. The swine kept the borders of the highways under a system of intensive culture, resulting in crops of mayweed, tall verbena, mullein, and big thistles. High fertility, induced by the dairy waste fed to swine, and wasted by them on the wayside, maintained the growth of this useless vegetation, that had not even beauty to recommend it to the traveler. The maintenance of clean roadsides is not a luxury, but now has become self-supporting, as every land owner is protected by law in growing trees, grass, or other crops on the roadside not interfering with travel or road-making.

Cornwall is a fair representative of many of the rural towns.

The railroad opened a market for milk in New York, thus relieving the household from the labors of butter and cheese-making. The toil of spinning and weaving was released by the factories, that made cheaper and sometimes better goods. Marriage is too often delayed till that peculiar critical period in life is past — call it pivotal, or keystone, or corner stone — when the responsibilities of manhood and womanhood properly begin, both in outdoor and indoor life, and the large families of children are found only in the records of the past.

Emigration and immigration have come in with their counter influences. Large numbers of natives have left the town, till the tide has reached the Pacific coast and the islands of the sea. Immigration has come from the old world and Canada, but has affected the rural towns less than the young cities that have sprung up all over the state, so that most of the farms are still in possession of descendants of original settlers or early purchasers.

Now, how have these people fared who have gone out and have come in? Some of those who have gone have prospered to a degree that Cornwall furnished no opportunities; but if this

population, with its industry and thrift, had remained at home on their native soil, the fields cleared of rocks would have not remained an exception, but every hillside would have been terraced and reclaimed, so that our fertile soil would have yielded an abundance for its teeming population, which by its patriotism, education, integrity, would have secured for us the name of the "Garden town," and "The Foreign Mission School" would not have the greatest claim for our part in the world's work of education and civilization. We could have spared some to have served the country as soldiers or statesmen, and some as philanthropists and missionaries to the outside world. Our advantages for sanitariums and rural homes would have so developed the resources of the town that a multiplied population with all the advantages of education and comforts of life would have been the natural heritage of the people.

The movement of people, too close here and too scattered there, reminds one of the two old sayings, as true now as ever, though in direct contradiction, "The rolling stone gathers no moss," "The sitting hen never gets fat."

Cornwall still enjoys its ancient reputation for hospitality; no skyscrapers can shut off free sunlight and air; nature continually restores the forest that mantles our hills and shrouds our valleys, so that a reflex wave of population may more than realize these fancy flights.

ROADS.

The highways in Cornwall were originally laid out regardless of the face of the country, but in construction the hills had the preference, as better adapted to the most common mode of travel, on horseback. Later, turnpikes were incorporated, that were somewhat improved in layout and construction.

The Sharon and Goshen crossed the river at West Cornwall, where there was a toll-gate at the bridge, and another in Goshen near Tyler Pond. It led through Cornwall Centre and climbed Bunker Hill.

The Canaan and Washington turnpike lay through the Great Hollow, in the eastern part of the town.

The Litchfield and Canaan passed through the N. E. corner of

the town, and the first P. O. with daily mail was in Cornwall Hollow.

These turnpikes were all given up by the middle of the last century, and their care devolved upon the town.

The people generally worked out their road tax, the town being divided into districts, each in charge of a pathmaster, who called out the taxpayers at his discretion to repair the roads, due allowance being made to each one for work, men and teams. The success of this plan depended upon the skill and energy of the pathmaster in directing the labor and the public spirit of the district, not always restricted to amount of tax.

About 1850 the district system was abolished, and the selectmen have had charge of the roads, either by contract or otherwise.

A general interest in road improvement has resulted in the change of location of portions of roads, and the acceptance of the state bounty for three terms. Two only used as yet, have enabled the authorities to do much in improving the grade of the main thoroughfares and rendering travel more safe and comfortable. It is not yet such as to invite the automobile — to supplant the horse, that faithful servant of man in war and peace — and we hope that event will never come, for iron and steel can never replace the companionship of the horse — his master has shared his tent and has divided his last crust with him in the desert, and he lives in history and song alike the joy of childhood and the comfort of old age.

COUNTRY STORES, POST-OFFICES, AND INDUSTRIES.

About 1820 there was but one or two post-offices in town. One was at Cornwall Centre, on the now vacant corner facing south and west. The store was kept by Erastus Gaylord. Soon after the meeting-house was removed to North Cornwall in 1825 Mr. Gaylord moved to Madison, N. Y., and Wm. S. Stevens built a store at North Cornwall. This store was later maintained by John Sedgwick and John Rogers, succeeded by Beers & Sons. The mail was carried from this office at Cornwall Centre to Hartford by Victory Clark in a two-horse covered wagon for

passengers and packages. He left Cornwall Monday morning and got back Wednesday noon. The mail was then taken in a one-horse wagon to Sharon and return. Not far from this time a stage route was established from Litchfield to Poughkeepsie, crossing the river at Cornwall bridge, and a post-office established there. This line made three trips weekly. About that date a stage line from New Haven to Litchfield was continued on to Albany, passing through Cornwall Hollow. Through the efforts of Hon. Albert Sedgwick, afterwards School Fund Commissioner, a post-office was located in the Hollow, and he was mail contractor on this route. I remember, as a boy, seeing him, with only one man to help, drawing the mail through Goshen Street on a hand-sled over the snow drifts. These delights of boyhood were not so pleasant for mail-carriers.

The post-office at Cornwall Centre followed the store to North Cornwall, and after this closed, in the course of events, it was transferred to South Cornwall, and given the name of Cornwall.

There was no post-office at West Cornwall till the Housatonic Railroad was opened, in 1841. Now, with two daily mails each way on the railroad, and free mail delivery over half the town, and some local mail routes, two telegraph stations, one with night operator, and telephones all over the town, with day and night communication with the whole round world, why should a rural community pine for the excitement of the city? It is enough to hear of daily crimes and casualties without witnessing them. Enjoy peace of mind and be thankful. Take knowledge from first hands — from the Almighty Father, in all his works of creation, striving to do His will, in making the world more beautiful and all creatures more happy. As good stewards let each one of us prize and honor our heritage, and we shall have less of crowded slums and deserted farms, both destructive of the highest civilization and finest moral development.

Frederic Kellogg kept a store in Pine Street, now Cornwall, in the early part of the last century, succeeded later by Menzies Beers & Sons, and in 1882 by Wilcox. The town safe, containing all the town records, is placed in this store, which is also the post-office. Beers also succeeded Rogers at North Cornwall.

About 1880 Henry Sanford opened another country store in

Cornwall, selling out to John Richter in 1894, who still continues the business.

Lyman & Porter, of Goshen, established a store at West Cornwall in 1841, when the Housatonic Railroad was opened to Canaan. In a few years they sold out to James Kellogg, who removed to Cornwall Bridge, selling out to Pratt & Foster. They enlarged the business, receiving farmers' produce of all kinds, selling dry goods and groceries, lumber, grain, and feed in this and adjoining towns. Smith & Sons took charge of the business in 1875, and united with it the store in West Goshen, where the Hart Bros. had succeeded A. Miles & Son.

In connection with the feed business Pratt & Foster had a mill, run by water, in West Cornwall, for grinding feed; later a steam engine was used to make up for lack of water. The boiler exploded, in 1899, and it was thrown through the roof high in the air, and landed some rods away without injury to any person.

About 1880 the drug store at West Cornwall was established by Dr. Brower, and passed through several hands — George H. Wheaton, W. H. Porter, and Charles N. Hall. Mr. Hall added millinery and a large stock of fancy goods.

Ransom F. Smith retired from firm of Smith & Sons in 1895, and bought out Hall, who removed to New Haven. Mr. Smith added a general assortment of goods.

In connection with the two furnaces there were two furnace stores that had a large trade, as they furnished all kinds of goods to their employees as long as their credit was good; and practically these embraced most of the laboring population of the township — the farmers who raised the wood for charcoal, the woodchoppers and colliers, and teamsters for coal, ore, and iron, for this latter had to be transported to Poughkeepsie or other markets. The store at Cornwall Bridge was maintained by Russell Beirce at the old stand till sold out to George and David Smith, who continue the business, March, 1903.

The store at West Cornwall was closed at the same time as the furnace, in 1875.

The Cochrane brothers, Houston, Robert N., and James A., individually or collectively began trade at West Cornwall about 1870. They traded in cattle and meat, bought the tin shop of Henry Faulois, who moved to Washington, Conn., and established

a country store with feed mill attached. The father, James, bought land, and the sons have followed his example. Houston has retired from business, and bought the Blinn farm on the Sharon side of the river. Robert sold his house to Dr. Ives, and has removed to Bantam, and the firm of James A. Cochrane & Son now carry on the general store and meat market and farming.

Theodore Sturgis bought out the tin business and erected a large shop on adjoining location in 1899.

Mr. Allen built a casting shop opposite the hotel about 1850, afterwards used as shear shop by Volmiller and Beck, and others, and burned in 1900. Location now occupied by Masonic Hall, erected in 1902.

About 1875 the Gold Sanitary Heater Co. was formed at West Cornwall, for manufacture and sale of heaters. A casting shop was erected near the gristmill. The heaters were all right, but the casting shop was burned, with patterns, and other misfortunes beset the firm, with loss of capital. The casting shop was rebuilt by James Wood.

THE J. MALLINSON SHEAR CO.

J. Mallinson came to Cornwall about fifty years ago and began manufacture of shears in small shop near Stoddard's satinnet factory; a few years later, with John Wood, bought out the mill and water privilege at West Cornwall, and had a larger factory under the name of J. Mallinson & Co. Mr. Wood has retired from the business and left town, and Mr. Mallinson has other partners under the same firm name. They make all kinds of shears, some of the finest quality.

William Oliver, an Englishman, has returned from his visit to the old country and reopened his blacksmith shop, and bought the Howard farm of Cochrane, now in charge of Charles Bate, who came with his family on Mr. Oliver's return from England.

The Kaolin Co., owning and working a clay bed in Sharon, about three miles from West Cornwall, to facilitate their business have erected a steel bridge across the Housatonic, about one-half mile above West Cornwall, and a large storehouse for clay by a side track on the railroad. The clay is of superior quality, and a large deposit.

FELDSPAR MINE.

A mine has just been opened on the east side of the railroad, one-half mile south of West Cornwall, for feldspar. The deposit appears to be abundant, and of good quality. Quartz and mica are abundant, but no other minerals are found to injure the quality of the product; these are easily rejected. The railroad has put in a side track for loading cars, and a tramway from the mine delivers the feldspar. Only surface work is required, as the vein is traced a long ways up the mountain side.

The same company, Mr. Boyce foreman, "Eureka Mining and Operating Co., Trenton, N. J.," are working at other places on the line of the Housatonic Railroad, but location gives this an advantage, and the mine promises to be a success.

Recently, as they were thawing out dynamite in their magazine, 500 pounds exploded, destroying the building and scattering things generally, but no injury to persons.

REPRESENTATIVES.

1879	Daniel W. Manvel.	1889-90	Joseph Mallinson.
	James A. Cochrane.		George H. Beers.
1880	Sebra Wells.	1891-2	Arthur B. Reed.
	James F. Reed.		Francis F. Skiff.
1881	Horace C. Hart.	1893-4	Frank B. Wood.
	Russell Bierce.		Arthur B. Reed.
1882	Charles H. Harrison.	1895-6	Frederic W. Yutzler.
	Luman C. Wickwire.		Andrew M. Clark.
1883	Orlando Perkins.	1897-8	Charles W. Everett.
	Leonard J. Nickerson.		Robert N. Cochrane.
1884	Geo. W. Shepard.	1899-1900	Patrick O'Donnell.
	Seymour Johnson.		William M. Curtiss.
1885	Victory C. Beers.	1901-2	George R. Smith.
	George H. Oldfield.		Arthur M. Pratt.
1886	George Hughes.	1903-4	Nathan L. Dunbar.
	Philo M. Kellogg.		George W. Cochrane.
1887-8	Smith W. Merrifield.		
	Ransom F. Smith.		

SENATORS.

1790-1802	Gen. Heman Swift.	1855	Geo. A. Wheaton.
1837-8	Peter Bierce.	1859	S. W. Gold.
1844-5	Philo Kellogg.	1899	David L. Smith.
1848	S. W. Gold.		

This list of ministers who have had some connection with Cornwall, birth or residence, kindly furnished by Rev. E. C. Starr, as also of physicians and lawyers.

MINISTERS.

- | | |
|------------------------------------|-------------------------------------|
| Aldridge, Fredus, M. E. | Cornwall, John, Second Ch. |
| Alling, Harvey. | Cowell, James. |
| Ambler, Silas. | Crane, J. L., M. E. |
| Andrews, Ebenezer Baldwin, | Crowell, Seth, M. E. |
| LL.D., Col. Prof. | Culon, Cyrus, M. E. |
| Andrews, Edward Warren, Lt.-Col. | Curtis, W. W., M. E. |
| Andrews, Israel Ward, D.D., | Daggett, Herman, taught F. M. |
| Pres't. | S., and res., d. |
| Andrews, Samuel James, D.D., | Day, Henry, First Ch. P. |
| Cath. Apos. | Dayton, Gurdon Rexford. |
| Andrews, William, First Church | Dayton, Smith, M. E. |
| Pastor, d. | Dennis, Daniel, M. E. |
| Andrews, William Given, D.D., | Dennis, James S., D.D., ed. |
| Epis. | Derthick, Ananias, d. |
| Andrews, William Watson. | Dikeman, C. L., M. E. |
| Andrus, Leman, M. E. | Dixon, Charles, M. E. |
| Avery, David, b. | Dwight, Edwin W., taught F. M. |
| Bachelor, Elijah, M. E. | S. |
| Baldwin, Abram E. | Eames, Harry, M. E. |
| Bassett, Amos, D.D., F. M. Sch. | Eaton, Jacob, m. |
| Prin. | Ellinwood, Frank F., D.D., sum- |
| Bates, ———. | mer home. |
| Beach, Benjamin. | Elmer, E. B., Bapt. P. |
| Benedict, Thomas B. | Ely, James (miss. to Hawaii), |
| Benton, J. D., M. E. | ed. and m. |
| Bird, Samuel. | Emery, Nathan, M. E. |
| Bishop, Freeman, M. E. | Everest, Cornelius Bradford, b. |
| Bloodgood, ———. | and m. |
| Blydenburg, Mons, M. E. | Fairman, J. |
| Bonney, William, b. | Fenn, Stephen, First Ch. P. |
| Bowers, Edwin D. | Fennell, William G., b. (D.D.) Bap. |
| Brown, William, M. E. | Ferguson, Samuel D., M. E. |
| Brownell, Grove L., Second Ch. | Ferris, Will Chester, Sec. Ch. P. |
| Brush, Jesse, Second Ch. | Field, Julius, M. E. |
| Burnett, Eli, M. E. | Fitch, Charles Newton, Second |
| Burton, Henry, M. E. | Ch. P. |
| Burton, Nathaniel Judson, D.D., | Folsom, Israel (Choctaw Ind.) ed. |
| res. in youth. | Foster, Allyn Kent, teacher, Bapt. |
| Bushnell, A., M. E. | Fuller, ———. |
| Campbell, James, M. E. | Ga Nun, Jackson, Bapt. |
| Canfield, Ezekiel, M. E. | Garretson, Freeborn, M. E. |
| Chapman, F. D. | Gold, Hezekiah, First Ch. P., d. |
| Christie, Henry, M. E. | Gold, Thomas Ruggles, never ord. |
| Clark, George (exhorter, M. E.) | Griffin, Benjamin, M. E. |
| Clark, Laban, M. E. | Guernsey, William H., ed. |
| Clarke, William B., Second Ch. P. | Hallock, F. M., M. E. |
| Cochrane, Samuel, M. E. | Harris, Reuben, M. E. |
| Cole, Erastus, studied and taught, | Harrison, Jared, first minister |
| F. M. S. | here, supply First Ch. |
| Coleman, James, M. E. | Hart, John. |
| Cook, Phineas, M. E. | Hart, John Milton, b. |

Hart, John Clark, b.	Martindale, S.
Hart, Luther B.	Mason, Philip H., Second Ch.
Hatfield, Henry, M. E.	Maynard, Joshua L., Sec. Ch. P.
Haines, Josiah, Second Ch. P.	Mead, Arthur, M. E.
Hill, Aaron S., M. E., m.	Mead, Henry Burnham, First Ch. supply.
Hill, Rowland, M. E.	Mead, Rev. Merwin.
Holley, Israel, Second Ch.	Mitchell, John, M. E.
Hotchkiss, Beriah.	Moriarty, Peter, M. E.
Hotchkiss, James H., b., Presb.	(Moore, William H., First Ch. supply.)
Hughes, George W., M. E.	Morris, Caleb, M. E.
Hunt, Aaron, M. E.	Nash, David, M. E.
Ives, Joseph Brainerd, res.	Nash, John, M. E.
Ives, Mark, res., miss. Sandwich Islands.	Nelson, Julius, M. E.
*Jackson, William, D.D., b.	Norton, Augustus T., m.
Jencks, E. N.	Osborn, Daniel, M. E.
Jessup, Lewis, m., First Ch. supply	Osborn, Elbert, M. E., res., m.
Johnson, S. F., M. E.	Ostrander, David, M. E.
Jones, J. F., Bapt.	Owens, Charles, Bapt. P.
Joscelin, Augustus, M. E.	† Palmer, Solomon, First Ch. P., Prot. Ep.
Kirby, R. D., M. E.	Pendleton, Henry Gideon.
Lovejoy, John, M. E.	Pettibone, Ira, First Ch. supply, res. and taught.
Lyon, Jonathan, M. E.	Fierpont, John, Second Ch. P.
Lyon, Zalmon, M. E.	Platts, Smith H., M. E.
McAllister, William, M. E.	‡ Porter, Ebenezer, b. Oct. 5, 1772, D.D., Pres. And. Theol. Sem.
McDougal, William Hammond, Second Ch. P.	Potter, C. W.
McIntyre, Oscar Garland, First Ch. P.	Potter, John D., evangelist.
Malley, Cornelius E., Bapt. P.	
Mallory, Almon.	

* Rev. Dr. William Jackson was born in Cornwall, went to Vermont; father-in-law of Dr. Cyrus Hamlin, who tells of him in a book about Mrs. Hamlin, "Light on the Dark River." Cornwall Library has one of his manuscript sermons.

† From Cornwall town records: Rev. Solomon Palmer and Abigail, his wife.

Children:

"Solomon, born Nov., 1740.

Abigail, born Nov., 1742.

Chileab, born Nov., 1744, and died April, 1745.

Anna, born March 1, 1746.

Sarah, born May 15, 1748.

Amy, born May 18, 1750.

Tamar, born Sept. 23, 1752."

From Kilbourn's "Litchfield," page 179: "Rev. Solomon Palmer died Nov. 1, 1771, aged 62 yrs."

‡ Dea. Thomas Porter of Cornwall Church moved to Vermont and died in New York within a few months of a hundred; was Judge of Supreme Court and Lieutenant-Governor, etc., of Vermont. His son, Rev. Ebenezer Porter, D.D., president of Andover and founder of Am. Ed. Society, was born in Cornwall.

- Powell, Charles W., M. E.
 Pratt, Almon Bradley, b.
 Pratt, Dwight Mallory, D.D., b.
 Pratt, J. Edward, b., Prot. Ep.
 Prentice, John Homer, taught and studied F. M. S.
 Prince, Newell Anderson, First Ch. P.
 Prindle, Andrew, M. E.
 Reynolds, J., M. E.
 Reynolds, R. R., M. E.
 Rexford, Gurdon, M. E.
 Robbins, Francis L.
 Roberts, Bennett, studied F. M. S.
 Robinson, James, M. E.
 Rogers, John Almanza Rowley.
 Rogers, Medad.
 Root, Isaac.
 Rouse, Lucius C., res. in youth, m.
 Rudd, Wesley, M. E.
 Ruggles, Samuel (miss. to Hawaii), studied F. M. S.
 Salter, John Williams, First Ch. supply.
 Sanford, Elias Benjamin, D.D., First Ch. P.
 Sanford, Isaac, M. E.
 Sanford, L. A., M. E.
 Schofield, Aaron, M. E.
 Scoville, Samuel, b.
 Smalley, John, D.D.
 Smith, C. J.
 Smith, Eben, M. E.
 Smith, Gad, M. E.
 Smith, Gad N., M. E.
 Smith, H. G., Bapt.
 Smith, Sylvester, M. E., at Bridge.
 Smith, Lemuel, M. E.
 Smith, Ralph, First Ch. P.
 Smith, S. J., Bapt.
 Smith, Walter, Second Ch. P.
 Somers, Alvin.
 Spaulding, Wayland, Second Ch. supply.
 Stackman, Carl, Second Ch. P.
 Starr, Edward Comfort, First Ch. P.
 Stebbins, William H., M. E.
 Stenbridge, Alfred E., M. E.
 Stephens, Ebenezer, M. E.
 Stevens, D. S., M. E.
 Stillman, Stephen S., M. E.
 St. John, Oliver Starr, taught.
 Stock, A. H., Bapt.
 Stone, Timothy, First Ch. P., d.
 Stone, Timothy Dwight Porter, Prof., etc., b.
 Stoneman, Jesse, M. E.
 Sturdivant, Samuel.
 Swain, Matthias, M. E.
 Swayze, William, M. E.
 Sweet, John, M. E.
 Talmage, Asa, b.
 Taylor, James, M. E.
 Thatcher, William, M. E.
 Thompson, Richard.
 Tracy, S. J., Second Ch.
 Trumbull, Henry Clay, summered.
 Urmston, Nathaniel Massey, First Church P., m.
 Vail, Herman Landon, taught and m.
 Van Schoonoven, James, ed.
 Wadsworth, Henry F., b.
 Wager, Philip, M. E.
 Washburn, Ebenezer, M. E.
 Weeks, Samuel, M. E.
 Weston, Hercules, First Ch. P.
 Wetherby, Charles, Sec. Ch. P.
 Whedon, Harvey.
 White, Samuel Jessup, D.D., First Ch. supply.
 Wigton, Samuel, M. E.
 (Woolsey, Theodore Dwight, D.D., Pres't Yale, summered.)
 Youngs, Timothy C., M. E.

LAWYERS.

- Adams, John Quincy, b. Cornwall.
 Allen, Elijah, b. (?) and lived Cornwall.
 *Andrews, Maj. Andre, b. Andrews, Rev. Edward Warren, taught and lived Cornwall.
 Andrews, Rev. Samuel J., in youth lived Cornwall.

* From Cornwall town records: "Major Andre Andrews, son of Andrew Andrews and Mary, his wife, born July 8, 1792."

From Field's "Middletown Centennial" (1853), page 207: "Major Andre Andrews, native of Cornwall, studied law, for a time at least,

- Baldwin, Birdsey.
 Birdsey, Victory, M. C., b. Cornwall.
 Bierce, Wm. W., b.
 Bosler, Wm. D.
 Brewster, Nelson, b. Cornwall.
 Calhoun, Henry Warner, Cornwall.
 Everest, Daniel, b. Cornwall.
 Everest, Sherman, b. Cornwall.
 Gold, Thomas, b. Cornwall.
 Gold, Thomas Ruggles, b. Cornwall.
 Harrison, Ralph C., b. Cornwall.
 Johnson, Solon B., b. and lived Cornwall.
 Judson, Samuel Wesley, b. Cornwall.
 Kellogg, Theodore, b. and lived Cornwall.
 Lewis, Henry Gould, Yale Law School, 1844, b. here.
 Nickerson, Leonard J., b. and lived Cornwall.
 Rogers, Edward, M. C., b. Cornwall.
 Sedgwick, Charles F., b. Cornwall.
 Sedgwick, John (Judge), summers, lived Cornwall.
 Sedgwick, Philo C., b. Cornwall.
 Sedgwick, Stephen.
 Sedgwick, Theodore, LL.D., M. C., U. S. Sen., in youth lived Cornwall.
 Smith, Walter, b., Sol. U. S. Treas.
 Warner, Arthur D.
 Wheaton, George, b. and lived Cornwall.
 Wilson, James A., b. here.
 Woodbury, Chas. P., Yale, '78, resided two years.

PHYSICIANS.

- Andrews, Timothy Langdon, res. in youth.
 Benedict, Abel Carter, b. here, in army, Lt.-Col.
 Bolton, H. C., M.D., res. here.
 Bolton, Jackson, resided here.
 Brower, C. S.
 Calhoun, John, practiced here, m.
 Curtiss, Wm. M., m.
 Gold, James Douglas, b.
 Gold, Samuel Wadsworth, b. here.
 Hale, Edward.
 Hall, Franklin W.
 Hamant, Irving L., practiced.
 Hedy, Elias B., practiced, m.
 Hodge, Thomas S., practiced.
 Hollister, ———, at Center, practiced.
 Holloway, Geo., at Center, practiced, d.
 Hubbard, Solon, pr., m.
 Hurlburt, Jonathan.
 Hurlburt, Gilman H.
 Hurlburt, Ulysses.
 Ives, John Wagner, pr., m.
 Livingstone, Joseph A., pr.
 Marsh, Isaac.
 North, Burritt B., pr.
 North, Hammond.
 North, Joseph, pr.
 North, J. Howard, res. in youth.
 North, Loomis.
 Pratt, Arthur M., pr., m.
 Pratt, Joseph M., m.
 Robinson, Joseph, pr. and m.
 Rogers, Timothy.
 Russell, Thomas, practiced, m.
 Ryder, Chas. A., C. Bridge.
 Sanford, Isaac, practiced.
 Sanford, Chas. Alson.
 Sanford, Edward, pr.
 Scoville, John, b., pr.
 Sill, Richard Lord.
 Skiff, Francis S., pr.
 Swift, Isaac, pr., in Rev. Army.
 Smith, Ralph (Rev.), resided.
 Smith, Harvey, b.
 Smith, J. Edward, pr.
 Spencer, Cyrenius D., pr.
 Turner, Uriah, at Center, p.
 Welch, (H) John, resided and pr., m.

with his brother Benajah Andrews, in Wallingford; began practice in Middletown as early as 1815; was appointed state's attorney September, 1818; moved to Buffalo, 1819, where he died during the second prevalence of the cholera in that place, August 17, 1834, aged 42."

COLLEGE GRADUATES FROM CORNWALL IN RECENT YEARS.

Beers, Ralph Silas, B.S., Worcester Polytechnic, 1900.

Bolton, Henry Carrington, Columbia University, 1862; later Göttingen, Ph.D.; Fellow of A. A. A. S., and sec. and vice-pres.; member of numerous secret societies; professor in Trinity; author of many books and miscellaneous papers on chemistry, folk-lore, bibliography, travel, and literature; died at Washington, Nov. 19, 1903.

Whitney, Joseph Ernest, Yale, B.A., '82, M.A., '90; instructor in English; died 1893.

Baldwin, Edward Chauncey, Yale, B.A., '95, Ph.D., '98; professor of Literature, Illinois University, Urbana, Ill.

Calhoun, John Edward, Yale, B.P., '83.

Calhoun, Henry Warner, Yale, B.A., '83; Columbia, LL.B., '85.

Gold, Charles Lockwood, Yale, B.P., '83.

Gold, James Douglas, Yale, B.P., '88; M.D., Columbia, '91.

Hubbard, William Brewster, Yale, B.P., 1901.

Hughes, Frederic George, Yale, B.P., 1900.

Starr, Charles Comfort, B.P., Yale, 1900; A.M., Col., 1902.

Tibbals, Ralph, Hamilton, B.A., 1902.

GENEALOGICAL NOTES AND PERSONAL HISTORY.

THE ANDREWS FAMILY.

The connection of this family with Cornwall began in 1827, when Rev. William Andrews was settled at South Cornwall, and lasted rather more than a quarter of a century. Mrs. Andrews removed in 1850, but her son, Edward Warren, had become a resident, and his family remained until about 1853.

William Andrews, fifth son of Samuel and Esther (Cone) Andrews, was born in Ellington, Conn., Sept. 28, 1782; m., at Benson, Vt., May 18, 1809, Sarah, second daughter of James and Sarah (Baker) Parkhill (who d. Marietta, O., Feb. 20, 1857); d. South Cornwall, Jan. 1, 1838; seven children. Descendant of Lieut. William Andrews of New Haven, one of twelve chosen for the "foundation work" of the church, and builder of the first meeting house. Descent through Samuel, who m. Elizabeth Peck; Samuel, m. Anna Hall; Thomas, m. Felix Lewis; Benjamin, m. Susanna Morgan, and Samuel, m. Esther Cone. Other ancestors of the first generation: Dea. William Peck and Capt. Nathaniel Merriman, paternal; Daniel Cone, Mrs. Jared Spencer, and Capt. Robert Chapman, maternal.

Middlebury, 1806; studied theology with Dr. Burton of Thetford, Vt., and President Dwight; ordained Windham, Conn.,

Aug. 10, 1808; installed Danbury, Conn., June 30, 1813, South Cornwall, July 24, 1827. An account of his pastorate will be found elsewhere. He published a sermon, preached Danbury, Nov. 13, 1817, at the execution of a colored man for rape, and various articles in the *Evangelical Magazine* and the *Christian Spectator*.

Mr. Andrews had a vigorous, well-furnished, and well-disciplined mind, and was a good preacher. In 1817, when a comparatively young man, he preached by appointment before the General Association of Connecticut. In his later years his fellow ministers of Litchfield county seem to have recognized him as a leader. Lawyers were fond of listening to his sermons, on account of their logical character, and he in his turn took great pleasure in following legal argument, as he had opportunity in the county towns of Windham and Danbury. He was recommended to the latter parish by Chief Justice Reeve, who had been among his hearers in the former during official journeys. His theological opinions were essentially those of his teacher, Dr. Dwight, themselves an innovation on earlier opinions. But he had a very conservative temperament (inherited by his sons), which led him stoutly to resist farther innovations.

Foremost among the moral qualities of Mr. Andrews was an inflexible devotion to duty, in the performance of which, as he saw it, he was absolutely fearless. He gave up his first parish in the face of angry protest, and perhaps unwisely, because his people were slow to accept his view of their duty under the Fourth Commandment. He sacrificed his second parish by insisting on strict discipline when, though the church stood by him, not only the society but two ecclesiastical councils were against him. He may even be said to have lost his third parish, with his life, as the result of the exhausting labors which his conscience imposed upon him in behalf of the Theological Institute of Connecticut, established at East Windsor Hill in 1834, to counteract the influence of the New Haven divines, led by Dr. Taylor.

But, unyielding as Mr. Andrews was in what was to him the cause of righteousness and truth, he was a very lovable man. As a husband and father, as a pastor, as a friend, his affectionate and sympathetic nature inspired the most ardent attachments, while his easy and engaging manners made his society attractive to

nearly every one. Half a century after he left Windham one of his grandsons was almost rapturously welcomed there by an old man past ninety, who clung to his hand throughout their interview. His Cornwall parishioners showed their attachment by their tender considerateness during his long illness and their cheerful endurance of unavoidable failures in service. His death, in his fifty-sixth year, was universally mourned, but was mournful to him only for the sorrow which it must bring. If he could not work he had no wish to live, and he smiled his farewells to his friends as they left his bedside. He died "having the testimony of a good conscience," and with it the humility, as inseparable from true virtue as from true piety, which claims nothing from man but kind memories and nothing from God but mercy.

My memory of Mr. Andrews is very pleasant. He was often at my father's house in Goshen, about 1830, when they were discussing the plan of establishing in Litchfield county a manual labor school like that at Oneida, which was then in successful operation. I had recently visited that institution with my father, and I looked forward with pleasure to a school where gardening and farming would in part supplant the confinement of the school-room, then about six and one-half hours per day, with only half holiday on Saturday. Many good men were much interested in the project, but funds were lacking to buy a farm and buildings, and it was abandoned. The school at Oneida got in bad odor from the erratic opinions of those in charge, but the plan was a good one.

From my youth I have known this family, and have noted with interest their lives, so successfully devoted to promote pure Christianity. Though not born in Cornwall this was their boyhood home, for which they always retained the most loving affection. Litchfield county claims them as the natural product of the social and moral influences of that day.

DESCENDANTS OF REV. WILLIAM ANDREWS — FIRST GENERATION.

1. WILLIAM WATSON; b. Windham, Conn., Feb. 26, 1810; m. (1st), Fishkill, N. Y., July 24, '33, Mary Anne, 2d dau. of James and Susan (Van Wyck) Given, who d. Kent, Oct. 23, '48; m. (2d), Wethersfield, Conn., July 21, '58, Elizabeth Byrne,

4th dau. of John and (2d w.) Mary (Dyer) Williams; d. Wethersfield, Oct. 17, '97; six children.

Grad. Yale, '31; ord. and inst. Cong. Church, Kent, Conn., '34; took charge of Catholic Apostolic Church, Potsdam, N. Y., '49; consecrat. to Episcopate (Cath. Apos.) '54; made evangelist '58; resided at Wethersfield '58-'97.

Published: *The Miscellanies of Hon. John Cotton Smith, LL.D., with an Eulogy, etc.*, New York, '47.

The True Constitution of the Church and its Restoration, New York, '54.

Edward Irving; A Review. Glasgow, 1864 and 1900 (originally published in the *New Englander*, '63).

Also articles on the Cath. Apos. Church in Schaff's *Creeds of Christendom*, '77, and in McClintock and Strong's *Cy. of Bib., Theo., and Eccle. Lit.*, '80; paper on his classmate, Noah Porter, as "A Student at Yale," in *Life of President Porter*, '93; thirty or forty pamphlets (sermons, addresses, etc.), and articles in the *Christ. Spec.*, *New Englander*, *Bib. Sac.*, *Cong. Rev.*, *Am. Church Rev.*; innumerable newspaper articles; during a period of more than sixty years. Several of the foregoing reprinted (or first printed) in Great Britain; one translated into Swedish. Left in manuscript an unfinished volume on "Worship"; some extracts from unpublished writings in a biography prepared by Rev. Dr. S. J. Andrews of Hartford.

The earlier part of Mr. Andrews' career gave promise of distinction. He was among the foremost in the college class of which Pres. Porter, Prof. Atwater of Princeton, Bishop Clark, Bishop Kip and other prominent men were members. During his pastorate in Kent he was several times called on to take part in the commencement exercises at Yale; he was the choice of Dr. Horace Bushnell, when the latter was considering an invitation to the presidency of Middlebury, for his own pulpit at Hartford. But Mr. Andrews had already turned towards a path which led away from honors and preferments. After prolonged examination he had become convinced of the divine origin of a movement in Great Britain which began with the restoration, as was believed, of the supernatural gifts described in the New Testament, and after a while included the presumed restoration of the primitive ministries, especially of the apostleship and of the

prophetic office. All this was looked upon, moreover, as meant to prepare the church for the second coming of Christ. The new organization styled itself the "Catholic Apostolic Church," not because this name was thought to belong to it exclusively, but because it was unwilling to adopt any sectarian name. But as long as the church exists in fragments, which must somehow be distinguished from each other, sectarian names are inevitable. In this case the name "Irvingite" came into common use among other Christians, in consequence of the early adhesion to the movement of the famous Edward Irving. He was, however, in no sense its originator, and his name was most incorrectly applied to this body of Christians, whose freedom from the sectarian temper, and right at least to describe themselves as "Catholic," are well illustrated by the experience of Mr. Andrews. For years after he acknowledged the authority of the modern apostles they permitted him to remain a Congregational pastor, because in that capacity he was acting as a minister of Christ, and serving within the church universal, to the whole of which they believed that they themselves were sent. He was admirably qualified for pastoral work, and the love of his people in Kent was strong after almost half a century of separation. When he left Kent in 1849, after the death of his first wife, he did not leave the Congregational ministry, and he remained for some time longer a member of the Association of Litchfield, North. But he now took charge of a small congregation in Potsdam, N. Y., composed of adherents of the new movement. In 1858 he was given the office of evangelist, and for many years he had the oversight in America of the work of making known to other Christians the principles by which the movement was governed. His duties required frequent journeys in the United States and Canada, and he made several visits to England.

His old age was singularly tranquil and beautiful. His health was good, and his mental vigor scarcely diminished, nor had his life been a failure, though his message seemed to have been received by few. Very many had welcomed much that he taught about God's purpose in and for the church, and many more had been made better and happier by the influence of his sanctity. And he had come to be recognized by conservative Christians (among whom he himself is to be classed) as one of the ablest defenders of

the common faith of Christendom. He had not won the distinguished place among men to which his gifts might have entitled him, but he had won from those who knew him a love and reverence seldom equaled. And when his own ministerial associates shared the last offices with Congregational and Episcopalian ministers, all bore witness together that he had lived and died "in the communion of the Catholic Church."*

2. EDWARD WARREN; b. Windham, Conn., July 15, 1811; m., Fair Haven, Vt., Oct. 9, '34, Mary Le Baron, 3d dau. of Maj. Tilley and Martha (Le Baron) Gilbert, who d. Detroit, Mich., Feb. 26, '95; he d. Norwood Park, Chicago, Ill., Sept. 2, '95; eleven children.

Studied two years at Union; studied law in New Haven and Litchfield; admitted to the bar in Connecticut July 23, '34; licensed by Litchfield North Association May 23, '37; ord. and inst. (as colleague to Rev. Nathan Perkins, D.D.) West Hartford, Conn., Nov., '37; inst. Broadway Tabernacle, New York, Jan. 31, '41; inst. Second Street Presbyterian Church, Troy, N. Y., Dec., '44; opened Alger Institute, South Cornwall, '48; declined commissionership to China, '49; member of Conn. legislature, '51; member from Conn. of Board of Visitors at West Point, '53; lawyer in New York, '53-'63; served in Civil War as captain of artillery, chief of staff, and assistant adjutant-general; lawyer in W. Va. (where he was counsel to B. & O. R. R., editor, and candidate for Congress), '65-'69; more and more employed as pastor and evangelist, especially in Boston, Washington, Virginia, and West Virginia, though obliged to rely for support chiefly on legal practice and political speaking, '70-'88; later, with failing strength, still speaking, preaching, and writing, while resident with or near his brothers and children.

Published various pamphlets, including sermons, legal arguments, etc., a contribution to *Reminiscences of Abraham Lincoln, by Distinguished Men of His Time*, '86; editorial articles; many reports of his sermons, speeches, etc., printed in newspapers. Left a manuscript volume, autobiographical, with accounts of prominent contemporaries.

* I was present at this funeral, held in the Congregational Church at Wethersfield, and marked the reverent love of all Christian denominations, manifested by their sorrow at the loss of a loving and beloved friend, in their presence and assistance in the exercises.

Mr. Andrews (he once declined a doctor's degree, and was often known after the war as Colonel Andrews) was distinguished almost from his boyhood for his oratorical gifts, and he had not wholly lost them when he reached fourscore. They doubtless brought the invitation to the Broadway Tabernacle, given when he was under thirty, and accepted partly because men like Drs. Porter, Hawes, and Bushnell believed that he could make Congregationalism grow in New York, where it was then called an "exotic." He fully justified the belief, for he soon became one of the most popular preachers in the city, often crowding the great building to the doors, and during his pastorate of less than four years he saw the number of communicants increase more than fivefold (see *Tabernacle Manual*, 1866); but, what was much more important, his "fruit remained;" he had won it not for himself but for his cause. Though "many members of the church were tenderly attached to Mr. Andrews . . . few left" when he withdrew, and "the church remained united." (*History of the Broadway Tabernacle*, Susan Hayes Ward, 1901, p. 72.) One of the converts of this period was Jeremiah C. Lanphier, founder of the "Fulton Street Prayer Meeting," through whose influence it is believed that thousands began a Christian life. Mr. Andrews could not have done what was done by his diligent, accomplished, and far more widely known successor, Dr. Joseph P. Thompson. But he did his own work pre-eminently well, and left the Congregational exotic growing vigorously, striking its roots deep as well as bearing rich fruit. His second parish, at Troy, gave him up very unwillingly, and during the continuance of the school which he established and conducted with great efficiency at Cornwall, and to which many members of his last two congregations sent their sons, he was much sought after as a preacher. . . . And when, late in life, he sought to renew the consecration of his powers to their highest uses, he easily proved that they were still great. His work as an evangelist, particularly in West Virginia, produced extraordinary results, and congregations which he served temporarily as pastor often listened to him with delight. But the same congregations might frankly refuse him a "call" because he was too old. . . .

No one regretted more deeply than he the extent to which his life had so long been secularized; he was in fact a loser thereby,

even as respected worldly advancement. But he never lost his interest in great religious questions, and in his later years that interest became absorbing. He was intensely conservative in theology, though he acted at different times in several different denominations.

He early became a believer in the nearness of the Second Advent, and towards the last the other beliefs of his eldest brother attracted him powerfully. In his youth, and in his old age, this brother, though less than two years his senior, was his guide and teacher, to whom he looked up with something like veneration.

It was his last strong earthly desire (not gratified) to return to South Cornwall, that he might close his eyes in its quiet valley, and be laid to rest beside his father.

3. SARAH PARKHILL; b. Windham, Jan. 22, '13; m. Cornwall, Feb. 15, '35, Araunah Waterman, s. of Pitt William and Mary (Kilbourne) Hyde, proprietor of marble and slate quarries near Castleton, Vt., who d. Hydeville, Vt., Sept. 25, '74; she d. Castleton, Jan. 12, '40; three children.

4. ISRAEL WARD; b. Danbury, Conn., Jan. 23, '15; m. Danbury, Aug. 8, '39, Sarah Hayes, eld. dau. of Curtis and Rebecca (Mygatt) Clark, who d. Marietta, O., Dec. 17, '40; m. (2d) Danbury, Aug. 24, '42, Marianne Stuart, 2d dau. of foregoing, who d. Marietta, March 31, 1900; he d. Hartford, Conn., April 18, 1888; four children.

Williams, 1837; D.D., Williams, '56; LL.D., Iowa, '74, and Wabash, '76; tutor, Marietta College, Ohio, '38; prof. of math. and nat. phil. '39; pres. and Putnam prof. of intellectual and moral philosophy, '55; resigned presidency '85, but prof. of political science till his death; licensed to preach, '50; ord. as evangelist, '62; corporate member of Am. Board of Com. for For. Mis., '67 (preaching annual sermon, '75), and member of committee of national council (Cong.) to prepare statement of doctrine, '80-3. Also a leader in the cause of popular education in Ohio, and member of National Council of Education; member of various societies, educational and historical, including the Am. Historical Asso.; chief promoter of the celebration of one hundredth anniversary of the permanent settlement of the Northwest Territory, held at Marietta, April 17, '88, while he was on his deathbed at Hartford.

Published: *Manual of the Constitution of the U. S.*, '74; revis., '78; second revis., '88; widely used as textbook.

Also more than twenty pamphlets and magazine articles; with contributions to periodicals, editorial and otherwise, not identified. Last paper, on "The Marietta Colony of 1788," read before the N. E. His. and Gen. Soc. March 8, '88, and published after his death, which occurred, on the return journey from Boston, at his brother's house in Hartford.

Of the six sons of the South Cornwall minister President Andrews was thought most nearly to resemble their father. He had eminently the profound sense of duty, taking form in the instinct of religious obedience, which made Puritanism. He was conservative with regard to principles, because he knew them to be eternal, and jealous for the institutions in which he believed them to be embodied, while ready for reform and progress. Burdened throughout life by delicate health, and suffering hard trials, among them the death of all his children, he toiled for fifty years in the one great task of his life, yet lending his aid to every good cause which could fairly claim his services. Few men have been more useful, and the college probably owed more to him, in various ways, than to any other one man. He was an admirable instructor, a wise administrator, and an excellent man of business. As kind-hearted as he was true-hearted he was loved as well as honored. He had the sober piety, characteristic of men of his calm temperament, which shows itself most plainly in cheerful obedience and quiet submission.

5. SAMUEL JAMES; b. Danbury, July 31, '17; m. Hartford, Conn., April 15, '50, Catherine Augusta, 3d dau. of Hon. Thomas and Sarah (Coit) Day, who d. Hartford, Dec. 16, '02; five children.

Williams, '39; D.D., Union, '79; admitted to bar in Conn., '42, in New York and Ohio, '43; licensed by Litchfield North Association, '46; ord. and inst., East Windsor (Scantic), Conn., as colleague to Rev. Shubael Bartlett, '48; resigned on account of ill health, May 1, '55; ord. in Cath. Apostolic Church, '64; in charge of congregations in Hartford, Waterbury, and Enfield until 1901; instructor in metaphysics and logic in Trinity College, Hartford, during most of the period between '65 and '90, or later; resides (1903) in Hartford.

Published: *The Life of Our Lord upon the Earth*, '63 (rev. ed., '91); *God's Revelations of Himself to Men*, '86; *Christianity and Anti-Christianity in their Final Conflict*, '98; *The Church and its Organic Ministrie*, '99 (Glasgow; reprinted with additions from a pamphlet printed for private circulation in '88); *William Watson Andrews, a Religious Biography*, 1900.

Also magazine articles and pamphlets, and many contributions to newspapers in prose and verse.

His "Life of Our Lord" (dedicated to his eldest brother), has long been a standard work, has been recommended to students by Roman Catholic instructors, and has been reprinted in England ('63), and translated into Dutch ('69). It has undoubtedly made its author better known than any of his brothers among scholars and students.

6. TIMOTHY LANGDON; b. Danbury, May 9, '19; m. (1st) Niagara Falls, N. Y., May 21, '56, Laura Amsden, eld. dau. of William H. and Laura (Amsden) Childs, who d. Orient, Iowa, Jan. 22, '74; m. (2d) Mt. Pleasant, Iowa, Mrs. Sarah Emeline (Taylor) White, dau. of William Henry and Susan (Hathaway) Taylor; eight children.

M.D., Castleton (Vt.) Med. Coll., '45; teacher in Tennessee and Louisiana, '46-7; physician in New Orleans, '48; surgeon on ship carrying freed slaves to Liberia, '49; ship sailing thence to Brazil he finally embarked on another from Rio for California by Cape Horn; teacher in Monterey, Cal., '50; in Monterey custom house, '51-2; assistant editor of *The Pacific*, San Francisco, '52-4; while in California visited Hawaiian and Samoan islands; editor of *The Intelligencer*, Marietta, Ia., '56-62; later, physician in Creston, Iowa, and Wichita, Kansas; res. (1903), Mt. Pleasant, Ia.

Dr. Andrews is the only one of the six brothers who has never been a minister. But as a teacher and a physician he has had much occasion for study, and in earlier life he was an enthusiastic botanist. "*Collinsia Andrewsiana*" was named after him by Dr. Torrey. He has lately (1902) given his botanical collections, containing several thousand specimens, to the Iowa Agricultural College. He has been a diligent student of the Bible, and has even been urged to prepare a work on Biblical theology. He has published much in the newspapers, editorially and otherwise. His religious

writings reflect the conservatism of the family as regards fundamental Christian doctrines, none the less that, like at least two of his brothers, he has become an ardent believer in the restoration of the apostolic office. Living at a distance from any congregation which accepts this view he attends St. Michael's Church, Mt. Pleasant (Prot. Episc.). In spite of delicate health his life has been a busy one.*

7. EBENEZER BALDWIN; b. Danbury, April 29, 1821; m. Housatonic, Mass., Dec. 25, '50, Catharine Frances, 2d dau. of Wells and Sophronia (Perry) Laflin; d. Lancaster, O., Aug. 14, 1880; four children.

Marietta, '42; LL.D., Mar., '74; studied Princeton Theol. Sem., '44-5; ord. and inst. Housatonic, Mass., '46; inst. South (Cong.) Church, New Britain, Conn., '50; prof. of natural sciences, Marietta, '51-70; Major 36th Ohio Vol., '61; Colonel, '62; in battles of Lewisburg, South Mountain, and Antietam; resigned, '63; on Ohio State Geo. Survey, '69-73; later engaged in geological and archæological research; appointed member of Annual Assay Committee for Philadelphia Mint, '80.

Published: *An Elementary Geology, designed especially for the Interior States*, '78.

Also many pamphlets, magazine articles, reports, etc., largely scientific. No complete list seems to be now obtainable.

Professor Andrews was enthusiastic and fearless in his search for truth, and was a stimulating teacher both of science and religion. He was well fitted to shine in the pulpit, and was always in request as a preacher. In his boyhood he had longed to be a soldier, but he entered the army as a volunteer, like so many others, from an overmastering sense of duty. That he was "faithful and true in the discharge of every duty" as an officer was long afterwards said of him by the trained soldier General George Crook, whom by urgent and prolonged appeals to the authorities at Washington he had secured as the first colonel of his regiment.

In private life Professor Andrews was the most charming of companions. "He was at his best" in talking of "those great questions which belong to the philosophy of religion."

* My late classmate, James Nooney, Prof. Math., U. S. Navy, reports among the pleasures of his life meeting Dr. Andrews in the islands of the Pacific, enjoying social intercourse and establishing life-long friendship.

The youngest of the brothers died first, and he had entered his sixtieth year; the other five all passed the limit of threescore and ten, and four, of whom two are living (1903), reached the age of eighty.

Our limit of space forbids following this family in full in another generation, but we close with notice of two sons of Wm. Watson Andrews:

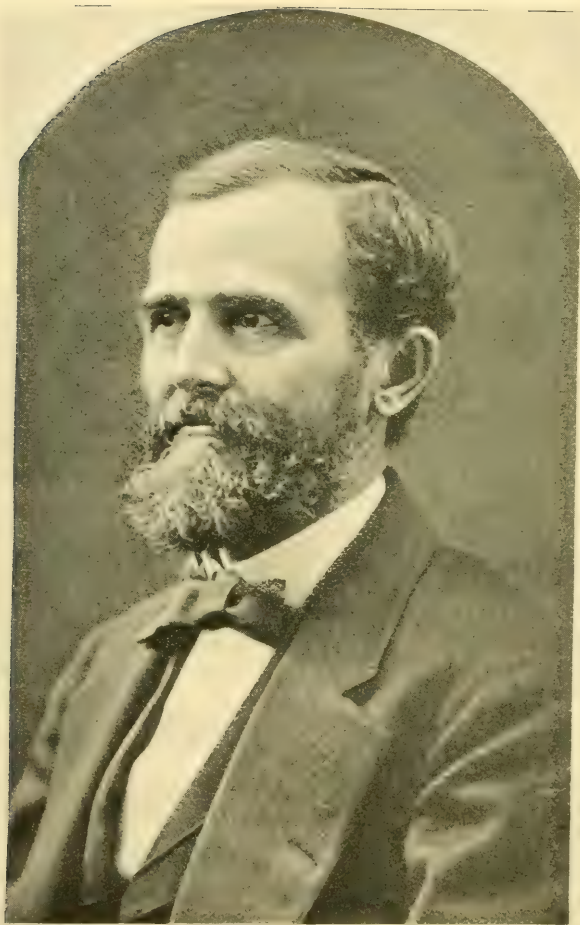
First marriage, *William Given*; b. Oct. 8, '35; m. Caroline Caldwell, dau. of Rear Admiral Jenkins, U. S. N., Marietta, '55; D.D., Mar., '85. Two years Princeton Theo. Sem.; several years teacher; ord. deacon, '62, and priest, '64, Prot. Epis.; officiated at and near Princeton, '62-66; rector of Church of Ascension, New Haven, '68-79; rector of Christ Church, Guilford, since '81; member of standing committee of diocese of Conn., exam.; chaplain; member N. H. Col. Hist. Soc., Am. Hist. Ass'n, and Soc. Col. Wars; pres. of trustees of Henry Whitfield House (State Hist. Mus.); particularly interested in Am. church history; pub. many historical pamphlets and magazine articles, etc.

Second marriage, *Charles McLean*; b. Feb. 22, 1863; m. Evangeline Holcombe, dau. of John Crawford Walker, M.D.; two children.

Grad. Trinity, '84; Johns Hopkins, Ph.D., '89; associate, history, Bryn Mawr, '89; assoc. professor, '95; professor, '98; memb. Am. His. Assoc.; corresp. memb. Conn. Hist. Soc.

Published: *The River Towns of Connecticut*, '89; *The Old English Manor*, '92; three articles in Palgrave's "Dictionary of Political Economy," '96; *The Political Development of Modern Europe*, Part I, '96, Part II, '98; Introduction to "Ideal Empires and Republics," Universal Classics Library, 1901; *Contemporary Europe, Asia and Africa*, 1871-1901, Vol. XX of "History of All Nations," 1902; *History of England*, for Schools, 1903. Also, unfinished, *Self-Governed Colonization, 1652-89*, Vol. V of "American History, from Original Sources," to appear in 1904. Also a dozen pamphlets, and many book reviews.

Mrs. Andrews has greatly assisted her husband in his most important work, especially by her criticisms, while she has rendered other valuable services of the most varied character, for example, at the Bryn Mawr Elizabethan May Day Festival, and in the duties of the college bursarship.



John C. Cathorn

I am indebted to the patient work of Rev. Wm. Given Andrews for this record of the family, prepared at my request, perhaps not improved by my editorial pencil. The services of this remarkable family in the cause of education and religion are worthy of our study and remembrance. I have been favored with a personal acquaintance of most of the three generations. The highest hope of the future for our country rests in a "remembrance of our fathers."

THE CALHOUN FAMILY.

Tradition affirms that to escape persecution in their native Scotland a part of the Calhoun family removed to the north of Ireland, and settled near Londonderry. Thence the brothers, David, James, and John, came to America, landing at New York in 1714. There separating, John went to South Carolina, James to Maryland, and David to Connecticut.

I. DAVID CALHOUN was born in Scotland about 1670. He settled at Stratford, Conn., but afterward moved to that part of "Ancient Woodbury" which is now Washington, about 1732. He m. Mrs. Catherine (Cox) Fairchild, by whom he had two daughters, who m. respectively a Hanna and a Clark, and six sons, who all married and lived on "Calhoun Street" in Washington. These were

Joseph, b. 1728.
David, b. 1736.
Ebenezer.
James, b. 1730.
John, b. 1738.
George.

David Calhoun lived to extreme old age, being almost a centenarian when he died, about 1769.

II. DR. JOHN CALHOUN, the fifth son of David, m. Dec. 28, 1768; Tabitha, dau. of Ebenezer and Abigail (Whitmore) Clark, b. June 18, 1740, and d. Nov. 23, 1796. He d. in 1788, leaving six sons and a daughter, viz.:

John, b. 30 Sept., 1769, d. 15 May, 1838.
Daniel, b. 20 April, 1771, d. 28 Feb., 1852.
Calvin, b. 14 Aug., 1773, d. ———.
Philo, b. 25 March, 1776, d. 25 June, 1850.
Joseph Clark, b. 23 April, 1778, d. 23 May, 1804, at Cornwall.
Sarah Ann, b. 28 Jan., 1781, d. 14 March, 1840.
Jedediah, b. 27 April, 1783, d. 5 Jan., 1862.

III. (1.) DR. JOHN CALHOUN, eldest son of the preceding, was b. about the time of his grandfather's death, at Washington, but removed to Cornwall, where he was a prominent citizen and successful physician for nearly half a century. He m., first, in 1792, Polly, dau. of Gen. Heman Swift of Cornwall, who d. in 1801 at the age of twenty-nine. By this marriage he had four children, viz.:

John, b. and d. 1793.
 Charlotte, b. 1795, d. 1796.
 ———, b. 1796-7, d. 1799.
 Mary Swift, b. 1801, d. 11 Nov., 1888.

He took for a second wife Sarah Fay of Bennington, Vt., who d. Nov. 7, 1840. The six children by this marriage were:

Sarah Fay, b. 17 Feb., 1804, d. 22 May, 1874.
 Ruth Robinson, b. 25 Oct., 1805, d. 11 Dec., 1869.
 Charlotte Elizabeth, b. 12 Oct., 1808, d. 25 July, 1875.
 Harriet Jane, b. 4 Dec., 1814, d. 16 Sept., 1901.
 Joseph Fay, b. 23 Aug., 1819, d. 16 April, 1884.
 John Benjamin, b. 8 Sept., 1822, d. 30 Aug., 1879.

III. (2.) SARAH ANN CALHOUN, youngest sister of the above, m. William Lewis of Cornwall, and later of Meriden and New Haven, and among their children were Mayor Henry G. Lewis (see Lewis family), originator of the sewer system of New Haven, and John Calhoun Lewis, Speaker of the House of Representatives of the state.

III. (3.) DEAC. JEDEDIAH CALHOUN, youngest brother of the above, also forsook his native town for Cornwall, and kept an inn at "Calhoun Corner," opposite the cemetery below Cornwall Bridge. He was deacon of the First Church over forty years — December, 1819, to death, Jan. 5, 1862 — and was superintendent of the Sunday-school before 1831. He m. Jane, dau. of David B. and Abby (Jones) Patterson of Cornwall, b. Jan. 21, 1788, and d. Jan. 13, 1862. This wedding, Feb. 24, 1808, is recorded in the family Bible, and seven other entries follow:

David Patterson, b. 27 Dec., 1808, d. 3 April, 1809.
 Abby Jones, b. 17 Dec., 1811, d. 19 Sept., 1881.
 John Clark, b. 18 May, 1814, d. 26 Nov., 1874.
 Mary Laura, b. 23 Dec., 1816, d. 7 May, 1867.
 Frederick Jedediah, b. 27 June, 1820, d. ———, 1884.
 David Patterson, b. 30 Sept., 1827, d. 3 Feb., 1875.

IV. (1.) MARY SWIFT CALHOUN, dau. of Dr. John, b. in 1801, m. Rufus Payne of Cornwall, and among their children were Lieut. Wm. and Sergt. Joseph Payne, both of whom died in their country's service.

IV. (2.) SARAH FAY CALHOUN, half-sister of the above, b. in 1803, and m. Stephen J. Gold of Cornwall, the inventor of "Gold's Patent" steam heater, etc., etc. They had five children, all of whom removed from the town.

IV. (3.) RUTH ROBINSON CALHOUN, sister of the above, b. Oct. 25, 1805, m. Frederick Kellogg, Esq., Sept. 16, 1849, and d. Dec. 11, 1869. Two sons removed to the West, but two daughters remain in Cornwall.

IV. (4.) CHARLOTTE ELIZABETH CALHOUN, b. Oct. 12, 1808, m. Myron Harrison, a merchant at Cornwall Bridge. Of two sons who went westward one became a prominent lawyer on the Pacific coast; the only daughter is the wife of Hon. V. C. Beers.

IV. (5.) HARRIET JANE CALHOUN, b. in 1815, m. William Leavitt Clark of Cornwall Oct. 12, 1836, and d. Sept. 16, 1901, leaving three daughters.

IV. (6.) JOSEPH FAY CALHOUN, brother of the four preceding, was b. in 1819; removed to Torrington, where he d. in 1884. He had a son and two daughters.

IV. (7.) JOHN BENJAMIN CALHOUN, brother of the above, b. in 1821; he m. and had two daughters and three sons. He removed from Cornwall, and died in 1879.

IV. (8.) JOHN CLARK CALHOUN, cousin of the above children of Dr. Calhoun, was son of Dea. Calhoun, and b. May 18, 1814, d. Nov. 26, 1874. He m. June 18, 1840, Sarah M., dau. of Apollos and Chloe (Wilcox) Warner of Plymouth, b. Nov. 19, 1820, and d. Nov. 26, 1874. Mr. Calhoun was for a time a clerk in Plymouth, and then moved to New York, where he acquired a large property as head of the firm of Calhoun, Robbins & Co. He was public spirited, and among his many benefactions not a few came to his native town, where he was preparing to build a home when he died. Two sons were given them:

John Edward, b. 5 Dec., 1859.

Henry Warner, b. 4 April, 1862.

IV. (9.) MARY LAURA CALHOUN, sister of the above, b. in 1816, m. June 18, 1845, Charles L. Ford of Washington, Conn. They had two sons, there resident.

IV. (10.) FREDERICK JEDEDIAH CALHOUN, brother of the preceding, b. in 1820, m. Sept. 11, 1844, Mary Ann Marsh. He removed from Cornwall, and d. 1884.

IV. (11.) DAVID PATTERSON CALHOUN, brother of the above, b. in 1827, m. April 22, 1858, Fanny O. Sanford, d. Feb. 3, 1875.

V. JOHN EDWARD CALHOUN, son of John Clark Calhoun, b. in New York Dec. 5, 1859. After his education at Columbia and Yale Universities, and a tour abroad, he settled in Cornwall, and m. April 28, 1896, Marjorie Rowena, dau. of Rev. Dr. Frank Field and Laura (Hurd) Ellinwood of New York. They have children:

Jean Ellinwood, b. 12 April, 1897.

John Clark, b. 21 Jan., 1901.

Mr. Calhoun is a prominent man in town affairs. He has held worthily many town offices — treasurer, and at present first selectman. His best efforts are exerted in promotion of education, religion, and material prosperity.

JOHN CALVIN CALHOUN, son of Calvin, removed to Cornwall Bridge, where he had a factory for making cloth. His wife Betsey d. Sept. 18, 1841, and he m. a second, whose name was Laura. He removed to Cleveland, O., about 1855.

GOLD.

Little is known of the physical characteristics of the family in early times. They were active, patriotic men, God-fearing and law-abiding, but not so peaceable as to shirk duty at the call of their country. At the time of the British raid at Danbury, 1777, besides Lieut.-Col. Abraham Gold, who was killed at Ridgefield, we find eight names of Gold in a military company at Fairfield of about one hundred.

Major Nathan Gold rendered much military as well as diplomatic service in settling boundary claims with the Dutch and with the Indians. His life was one of continual activity, and he enjoyed



general confidence and esteem, proved by his life long tenure of office.

The late Prof. Benjamin Apthorp Gould, Ph.D., LL.D., of Cambridge, Mass., made an elaborate search for all of the first four generations of persons in this country by the names of Gold, Gould, and Goold: twenty different families. In letter to me dated April 30, 1895, he says: "Your ancestral line seems to have been the most conspicuous for public position and influence of any one of the twenty families which I have discussed, but I do not know of the date of Nathan Gold's coming to America. If you can refer me to any documentary authority for it I shall be glad." This evidence is still wanted.

I print this list with such additional notes as I have collected:

NATHAN GOLD, OF FAIRFIELD, CONN.

He came from Bury St. Edmunds, about 25 miles E. of Cambridge, England, and was landholder in Milford, Conn., 1647, and in Fairfield, 1649. Called "Captain" in 1670, afterwards Major. Died 1693-94, March 4th.

In 1657 he m. Martha, wid. of Edmund Harvey (d. 1648); she died before him.

Children:

Nathan², b. 1663, Dec. 8; m. (1) Hannah Talcott; (2) Sarah ———; d. 1723.

Sarah², b. ab. 1660; m. 1684, April 25, John Thompson of Fairfield; d. 1747, June 4.

Deborah², m. George Clark of Milford.

Abigail², m. 1685, Jan. 5, Jonathan Selleck, Jr., of Stamford (b. 1664, July 11).

Martha², m. (1) John Selleck (d. bef. 1694, Harv. Coll., 1690), bro. of Jonathan; (2) 1695, April 16, Rev. John Davenport of Stamford; d. 1712, Dec. 1.

NATHAN² GOLD, b. 1663; son of Nathan¹ and Martha; d. 1723, Oct. 3; was of Council in 1702, Deputy Governor in 1707, and Chief Justice of Supreme Court in 1712. He m. (1) Hannah (b. at Hartford 1663, Dec. 8; d. 1696, March 28), dau. of Lt.-Col. John and Helena (Wakeman) Talcott; (2) Sarah ——— (d. 1711, Oct. 17).

Children:

Abigail³, b. 1687, Feb. 14; m. Rev. Thomas Hawley (d. 1738, Nov. 8) of Ridgefield.

John³, b. 1688, April 25; m. Hannah Slawson; d. 1766, Sept. 23.
 Nathan³, b. 1690, April 6; m. ———.
 Samuel³, b. 1692, Dec. 27; m. 1716, Esther Bradley; d. 1769.
 Hezekiah³, b. 1694; m. (1) 1723, Mary Ruggles; (2) wid. of John
 Frynn; d. 1761.
 Sarah³, bapt. 1696, July 23.
 Sarah³, bapt. 1699-1700, March 3.
 Onesimus³, bapt. 1701, Oct. 19; m. Eunice, dau. of Samuel Hub-
 bell, Jr.
 David³, bapt. 1704, Dec. 3.
 Martha³, bapt. 1707-8, Feb. 8; m. 1728, April 4, Samuel Sherman.
 Joseph³, bapt. 1711, Oct. 21; m. Abigail ———.

JOHN³ GOLD, b. 1688; son of Nathan² and Hannah; m. Han-
 nah (d. 1752, Nov. 25), dau. of George Slawson; d. 1766,
 Sept. 23.

Children:

Hannah, b. 1716, Sept. 20; d. 1752, Nov. 25; unmarried.
 Sarah, bapt. 1718, June 1.
 John, bapt. 1720, May 29.
 Nathan, bapt. 1723-4, Feb. 2.
 Elizabeth, bapt. 1726, April 24.
 Talcott, bapt. 1728, Sept. 1.
 Mary, bapt. 1731, June 6.
 Jemima, bapt. 1738, June 18.

NATHAN³ GOLD, b. 1690; son of Nathan² and Hannah (Tal-
 cott); m. ———.

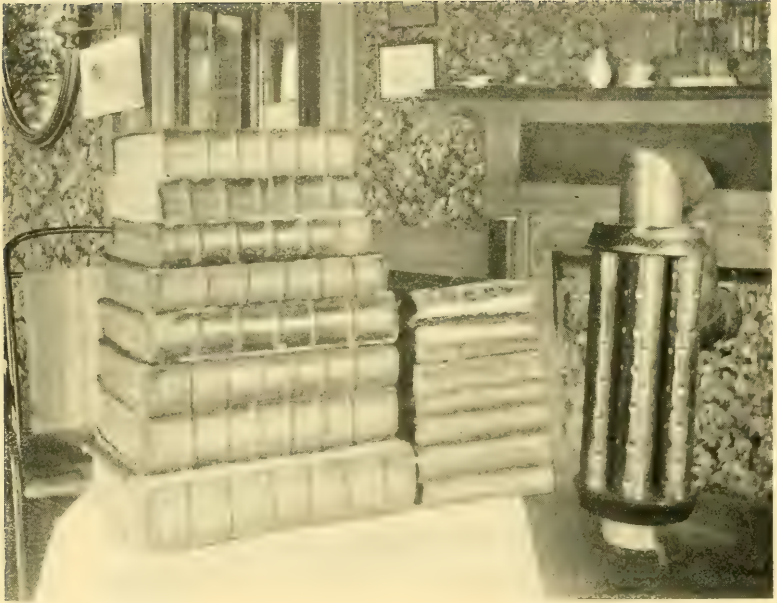
Children:

"Catee," bapt. 1726, Sept. 25; m. 1742, Oct. 18, Jacob Leavitt.
 Ann, bapt. 1727-8, Feb. 4.
 Nathan.
 Martha, bapt. 1730, May 24; m. 1753, Feb. 5, David Hubbell.

SAMUEL³ GOLD, b. 1692; son of Nathan² and Hannah; m.
 1716, Dec. 7, Esther Bradley; d. 1769, Oct. 11.

Children:

David, b. 1717, July 11.
 Esther, b. 1719, Oct. 13.
 Abigail, b. 1724, April 27.
 Abel, b. 1727, Sept. 14; d. 1769, Nov. 11; m. 1754, Dec. 19, Amelia
 (b. 1736; d. 1794), dau. of Ebenezer Silliman and widow of
 Ebenezer Burr.
 Abraham, b. 1730, Oct. 12; d. aged 6½ weeks.
 Abraham, b. 1732, May 10; m. 1754, Jan. 1, Elizabeth (b. 1731;
 d. 1815), dau. of John Burr. He was colonel in the Revolution-
 ary Army, and killed in action at Ridgefield 1777, April 27.
 On the gravestone at Fairfield, erected by his son Jason, his
 name is spelled Gould; and this form has been adopted by
 many of his descendants. Jay Gould of New York (b. 1836,
 May 27) was his great-grandson.



RELICS OF LIBRARY OF REV. HEZEKIAH GOLD OF STRATFORD AND
REV. HEZEKIAH GOLD OF CORNWALL.

†HEZEKIAH³ GOLD, b. 1694; son of Nathan² and Hannah (Talcott); graduated Harv. College, 1719; was minister of Stratford, Conn.; d. 1761, Apr. 22. He m. 1st, 1723, May 23, Mary (b. 1702; d. 1750, July 2), dau. of Rev. Thomas Ruggles of Guilford; 2d, ———, wid. of John Prynn.

Children:

* Molly, b. 1723-4, Feb. 29; m., 1745, Dr. Agur Tomlinson (b. 1720; d. 1774), son of Zachariah and Hannah [Beach]; d. 1802, June 23. Yale Coll., 1744.

Catee, b. 1725, Aug. 31; d. 1742, Sept. 30.

Jerusha, b. 1726-7, March 6; d. 1747, Sept. 24.

Sarah, b. 1729, May 8; m. ——— Stocking.

Hezekiah, b. 1731, Jan. 18; Yale, 1751; m. (1) 1758, Nov. 23,

Sarah Sedgwick (b. 1739; d. 1766, Aug. 28); (2) 1768, Oct. 11,

Elizabeth (b. 1746; d. 1778, Feb. 11), dau. of Joseph Wake-

man; (3) 1778, Sept. 24, Abigail Sherwood; d. 1790, May 30.

Thomas, b. 1733, Jan. 8; m. 1755, Feb. 13, Anna, dau. of Samuel Smith; d. in Rev. Army.

Anna, b. 1734, Dec. 15; d. 1739, April 9.

Rebecca, b. 1736, Sept.; m. 1754, Dec. 24, Abraham Tomlinson (b. 1733; d. 1821), bro. of Dr. Agur; Yale, 1785.

Huldah, b. 1738, April 15; m. 1759, Dec. 20, Samuel Curtis, Jr.

† Anna, b. 1740, May 14; m. Levi Hubbard of New Haven; d. about 80.

Catherine, b. 1742, Oct. 15; d. 1743, Oct. 23.

Abigail, b. 1744, Nov. 4; m. 1769, Nov. 28, Samuel Ufford; d. 1817, Dec. 3.

Betsey, b. 1747, Aug. 15; d. young.

ONESIMUS³ GOLD, bapt. 1701; son of Nathan² and Sarah ———; lived at Greenfield. He m. Eunice ———, dau. of Samuel Hubbard, Jr., and his wife Elisabeth.

* Molly⁴ or Mary, d. of Rev. Hezekiah³, m. (Dr.) Agur Tomlinson, son of Zechariah, and had two sons, Hezekiah and Wm. Agur, who m. sisters Lewis. Rebecca⁴, dau. of Rev. Hezekiah, m. Abraham Tomlinson, youngest son of Zechariah; sons, David and Dr. Charles Tomlinson.

† Anna⁴, daughter of Rev. Hez. Gold³ of Stratford, m. Levi Hubbard.

William Gold Hubbard, Yale, 1785, son of Levi Hubbard and Anna Gold, m. Elizabeth, daughter of Benjamin Douglas of New Haven. Levi lived to be over 90 years old and his wife to about 80 years. Wm. G. H., d. 1846, had

Children:

Douglas Hubbard, d. at 19.

Henry Hubbard, d. at 19.

Ann Hubbard, d. at 27.

Eliza Hubbard, m. Russell Hotchkiss of New Haven.

‡ For sketch see p. 289.

Children:

Rebecca, bapt. 1724, Oct. 4.
 Nathan, bapt. 1726, Sept. 17.
 David, bapt. 1728, Oct. 22.
 Luther, bapt. 1731, Oct. 10.
 Eunice, bapt. 1733, Aug.
 Stephen, bapt. 1736, May.
 Sarah, bapt. 1737, Aug. 21.
 Aaron, bapt. 1740, Jan. 25; m., 1761, Jan. 27, Rebecca, dau. of Peter Scudder of Long Island.

JOSEPH³ GOLD, b. 1711; son of Nathan² and Sarah; m. Abigail ———.

Children:

Hannah, bapt. 1740, June 22.
 John, bapt. 1755, Aug. 21.

Madam Abigail³ Hawley, wife of Rev. Thomas Hawley of Ridgefield, dau. of Dep.-Gov. Nathan² Gold, d. Apr. 17, 1749; aged 64 years. Her dau. Dorothy Hawley and Rev. Nathan Birdsey m. Apr. 17, 1739, and had twelve children, most of whom lived to an extreme old age. Rev. Nathan Birdsey d. Jan. 28, 1817, aged 103 years, 5 months, and 9 days, leaving numerous descendants, of names of Birdsey, Brooks, Curtiss, Peck, Williston, and others.

DEBORAH GOLD². From N. E. Hist. Reg., Oct., 1900.

Ensign George Clark of Milford m. Deborah, dau. of Hon. Nathan Gold.

Children:

1. Elizabeth, m. Ebenezer Curtiss.
2. George, b. April 3, 1682, d. Aug., 1762.
3. Abigail, m. Col. Joseph Talcott, 1698, and d. March 24, 1724; he d. Oct. 11, 1741.
4. Nathan, d. Sept., 1729.
5. Sarah, m. Joseph Beard, Jan. 27, 1706.
6. Deborah, m. Joseph Judson.
7. Jane, m. ——— Clark.
8. Jerusha, m. Thomas Baldwin, Jan. 17, 1711-12.
9. Martha, m. James Booth.
10. Silence, m. Samuel Buckingham, May 20, 1714.

SARAH GOLD, dau. of John³, m. David Allen, son of Lieut. Gideon Allen of Fairfield, Oct. 11, 1739.

Col. David Dimon m. Ann Allen, dau. of David Allen, Nov. 15, 1762.

Son *Ebenezer Dimon* m. Mary Sherwood Hinman.

Thomas Burr Osborne m. Elizabeth Huntington Dimon.
Arthur Dimon Osborne, only son, m. Frances Louisa Blake.
 Daughter *Mary Elizabeth Osborne* m. Gov. Henry B. Harrison.

Thomas Burr Osborne, son of Arthur D. Osborne, m. Elizabeth Anna Johnson, only child of Prof. Samuel W. Johnson. One son, Arthur Dimon Osborne 2d.

Arthur Sherwood Osborne, brother of T. B. Osborne.

JAY GOULD.

The change in the spelling of the name in some members of the family, but especially the life work of one man in developing the material resources of the country, entitling him to be called one of the "Captains of Industry," induces me to trace the line of Mr. Gould from the beginning: Maj. Nathan Gold, Nathan², Samuel³, Col. Abraham⁴, Abraham⁵, John Burr⁶, Jay⁷; some other lines have also changed the spelling, but in this I have the best authority that it was changed by John Burr.

JAY GOULD, b. May 27, '36; d. Dec. 2, '92; m. Jan. 22, '63, Helen Day, dau. of Daniel S. Miller and Ann Kip Bailey, b. Sept. 20, '38; d. Jan. 13, '89.

Children:

George Jay, b. Feb. 6, '64.
 Edwin, b. Feb. 25, '66.
 Helen Miller, b. June 20, '68.
 Howard, b. June 8, '71.
 Anna, b. June 5, '75.
 Frank Jay, b. Dec. 4, '77.

With no personal acquaintance with Mr. Gould I have enjoyed many special opportunities of learning about his private life.

He not only gathered a fortune for himself, but this country — people of all classes have shared in this prosperity — and it is in carrying out his plans of public benevolence that Miss Helen Gould has so fitted herself by a business education that as an almoner of his bounty not only she endears herself to thousands by her well administered charities, but honors the name that has placed in her care such ample means to bless the world.

Reference is made to sketch of life of Jay Gould in the "Burr Genealogy," by Chas. Burr Todd.

REV. WM. J. GOLD, D.D. (Samuel³, Abraham⁴, Abraham⁵,

Daniel⁶, William J.⁷), b. in Washington, D. C., June 17, 1845; Harvard, 1865; d. Jan., 1903.

Prof. of Exegesis in Seabury Hall Div. School, inst. in class. languages in Racine College, Wis., and Prof. of Greek and warden, etc., in West. Theo. Sem. at Chicago since 1897. Author of many theological works, etc.

In a letter from him dated Chicago, April 8, 1902, he says: "The family story is that at the close of the Rev. War my grandfather Abraham, son of Col. Abraham, like two or three of his brothers, followed the sea, but that ultimately the ship in which he had invested most of his means was wrecked, and that he had a narrow escape with his life, floating for some time in an open boat before he was picked up. Upon this his wife set her foot down, and would not allow any more voyaging. Accordingly, they made their way, in 1789-90, to Delaware Co., N. Y. Jay Gould, in his history of Del. Co., says that 'Abraham was one of a company of emigrants from Fairfield Co., Conn., consisting of twenty heads of families and a single man. Among them were three Goulds besides Abraham, viz., Talcott, Isaac, and David. Abraham had three sons: John Burr, father of Jay, the eldest; Jason, who became wealthy in the marble business at Smith's Falls, Canada, and Daniel, my father, b. 1807, d. Jan. 3, 1849. He left two sons: myself, the eldest, Wm. Jason Gold, b. June 17, 1845, and Sydney Kendall, b. Oct. 15, 1847. . . . My father found that the original spelling of the family name had been Gold before they left Connecticut, and adopted it in his own case from an early period in life. . Your account of his career, p. 209, is correct. His marriage to Miss Mary Ann Kendall, dau. of Amos Kendall, Postmaster-General under Jackson and Van Buren, took place in 1840. My mother was born in Kentucky, and on her mother's side was descended from the Fairfaxes of Virginia; she d. in 1875.'"

Col. Abraham had a son Jason, who had a son John, b. 1801, who lived in Fairfield and built a house on the same location as the original dwelling of Maj. Nathan Gold. He d. in 1871, leaving three daughters in possession of the old homestead: Mary Catherine, d. Sept. 25, '99, and two who still survive, Elizabeth Burr and Julia Burr.

Fairfield was considered a sleepy old town in my boyhood; but that section, from its natural advantages and easy communica-

tion with New York and other cities by water, rail, and trolley, has become the garden of Connecticut, and a favorite for residence, so that we cannot blame our ancestry for their choice.

We find among the leading families of Fairfield Co. many that trace back their lines to Maj. Nathan Gold.

DESCENDANTS OF REV. HEZEKIAH GOLD^{4*} OF CORNWALL.

THOMAS GOLD⁵ of Pittsfield had four sons and six daughters:

*Thomas Augustus*⁶ m. Dorothy Gardiner; lived in Pittsfield; had 3 children, Gardiner, William, and Maria; Wm. m. a Miss Mott of Baltimore.

*Charles A. Ruggles*⁶ m. (a widow of New Haven) Mrs. Atwater, and lived in Buffalo.

*Theodore Egbert*⁶, unmarried, d. of yellow fever at Vicksburg, æ. 30.

*William Erskine*⁶, m., lived in Pittsfield.

Children:

Frances Theresa⁷, m. David F. Worcester (deceased), Stamford, Conn.

Children:

Caroline Handy, m. John F. Perkins, vice-president Astor Place Bank, N. Y.

Rev. Elwood Worcester, Rector of St. Stephen's Church, Philadelphia.

Elizabeth Gold, unmarried.

Caroline Erskine⁷ MacDonald, New York, widow of Henry J. MacDonald, an Englishman, d. 1891.

*Caroline Wolcott*⁶ m. Wm. Gardiner; lived in New Orleans and San Antonio, Tex.

Children:

Sarah, m. Mr. Thayer of New Orleans; one son living in San Antonio.

*Sarah*⁶ m. Wm. Darling of Hudson, N. Y.

*Maria Theresa*⁶ m. Nathan Appleton of Boston.

Children:

Thomas Gold.

Mary, m. James Macintosh, son of Sir Francis of Scotland.

Fanny, m. Henry W. Longfellow.

*Elizabeth Sedgwick*⁶ m. Chas. M. Lee of Rochester; left one son, Charles.

*Martha Washington*⁶, unmarried.

* For sketch see p. 290.

*Frances Jennette*⁶ m. Dec. 24, 1818, Dr. Oren Wright of Pittsfield.

Children:

Charles Gold.

Frances, m. George F. Danforth, judge of Court of Appeals, Rochester, N. Y.

Children:

Henry Wright.

Fanny, w. of Henry Huntington.

Jessie, m. Chas. A. Miller, lawyer in New York.

Mrs. Wright d. Dec. 9, 1826, and he m. 2d, Jan. 1, 1833.

Mrs. Frances Pease of Washington, D. C.; son George Worthington, b. Oct. 15, 1833.

BENJAMIN GOLD⁵. Mary W., dau. of Benjamin Gold⁵, and Daniel B. Brinsmade of Washington, Conn., m. Jan. 12, 1814.

Children:

Thos. Franklin Brinsmade, d. April 18, 1878; m. 1st, Silence Leavitt, May 30, 1838; she d. June 2, 1843; m. 2d, Elisabeth E. Leavitt, July 22, 1844; she d. Oct. 22, 1850.

Children:

Isabella, b. Feb. 14, 1839; d. June 3, 1901.

Silence Leavitt, b. May 19, 1843.

Samuel Leavitt, b. March 6, 1848; d. Jan. 21, 1895.

Esther Hazen, d. Feb. 10, ae. 10 m.

William Bartlett Brinsmade, b. 1840; d. May 16, '80; m. Charlotte Blake Chapin (d. Oct. 5, 1900) Jan. 11, '48.

Children:

John Chapin, b. April 24, 1852.

Anna Louise, b. Dec. 26, 1854.

William Gold, Jan. 21, 1858.

Abigail Irene, m. Frederick William Gunn (Yale, 1837) April 16, 1848. He died Aug. 16, 1881.

Children:

Daniel Brinsmade, b. July 9, 1849, d. April 2, 1865.

Mary Gold, b. Jan. 20, 1853.

Mary M., d. April 17, '77; m. George L. Browne Aug. 3, '64; he d. May 1, '91.

Next generation:

Samuel Leavitt B. m. Fanny E. Bradley.

Children:

Daniel, b. Nov. 7, 1873.

Amelia, b. Sept. 13, 1877.

Isabelle B. m. Wm. J. Ford Oct. 6, '75.

Silence Leavitt B. m. Nov. 18, '69, Alpheus G. Blake; he d. Apr. 25, 1901.

Children:

Elisabeth B., b. March 2, 1873.
George Franklin, b. Sept. 8, 1875.
Julia Leavitt, b. Oct. 15, 1879.

John Chapin Brinsmade (Harvard, '74) m. Mary Gold Gunn Oct. 4, '76.

Children:

Frederick Gunn, b. March 1, 1882.
William Bartlett, b. Jan. 4, 1884, d. Aug. 1, 1894.
Chapin, b. March 8, 1885.
Eleanor, b. Nov. 15, 1886.
Mary, b. Nov. 18, 1888.
John Chapin, Jr., b. Sept. 28, 1891.
Charlotte Blake, b. Sept. 20, 1893.
Abigail Irene, b. May 29, 1896.

Wm. Gold Brinsmade (Harvard, '81) m. Ida Gibson Colton Dec. 23, '85.

Children:

October, 1885, dau. b. and d. same day.
Dorothy, b. Nov. 15, 1892.
John Chapin Brinsmade succeeded Mr. Gunn in charge of the famous Gunnery and Wm. Gold Brinsmade established the successful Ridge school in the same village.

COL. STEPHEN J. GOLD⁶, son of Benjamin Gold⁵, m. Sarah F. Calhoun Nov. 13, 1826; he d. May 17, '80, ae. 79 years.

Children:

Geo. Ruggles⁷, b. Oct. 9, 1830, m. Mary Jane Murdock of Cambridge, Mass., in '56. He died June 1, 1902, at Flint, Mich.

Children:

Sarah⁸, m. Rev. Frederick Smith Hayden, Jacksonville, Ill., and has children, Charlotte Calhoun⁹, Martha Gold⁹, and Thomas Gold⁹.
Mary Eliza⁸ and Lilian⁸ at home with their mothers.
Martha Ramsay⁷ m. Lincoln Swift Gold. He died early.
Samuel Fay⁷ m., 1866, Harriet Habberton of Brooklyn, N. Y.

Children:

Egbert H.⁸, '68; Esther F.⁸, '70; Winthrop R.⁸, '72.

Stephen J. Gold was an inventor, especially in heating and lighting appliances. His brother, Job Swift, d. 1844, was early associated with him. Stoves, lamps, heaters, hot air, and steam

were all made more serviceable by their inventions. Stephen J., in 1854, was the acknowledged inventor of steam-heating apparatus as applied to dwellings, the principle of which was its automatic regulating feature, whereby steam was rendered safe and economical. His son Samuel F. Gold of Englewood followed with a number of useful heating appliances, while his nephew Edward E. Gold, son of Sedgwick Gold, is the inventor and controls the manufacture and sale of many patented appliances for warming railroad cars in this country and in Europe, being the president of the Gold Car Heating & Lighting Co. of New York city and Chicago.

Another member of the family who is a successful inventor is Willis Doane, son of Benjamin Franklin Gold. He has been in the U. S. naval service, but is now disabled. His inventions apply to controlling and stopping anchor chains, and have been tested with success in the U. S. navy.

Judge Geo. R. Gold, above mentioned, was a lawyer in Flint, Mich., highly esteemed for his ability and integrity.

Samuel Fay, youngest son of Stephen, after serving in the heating business for a time, went to the war, 1862-3 — orderly sergeant of Co. K, 13th Reg., Brooklyn, N. Y. In '66 returned to Cornwall, and built a wood-turning mill at the old "Essex place." Went to Englewood, N. J., in 1871, and engaged again in heating business in New York. He became thoroughly identified with all the public institutions of Englewood, supt. and director of the Bergen Co. Gas Light Co., the Englewood Elec. Light Co., and the Englewood Sewerage Co.; supt. of the water company; pres. of the board of education; pres. of Englewood Fire Ass'n; treas. of Tuscan Lodge, No. 115, F. & A. M.; member of Lafayette Post, No. 140, of New York city, and member of N. E. Soc. in New York; director in the Gold Car Heating Co. of New York.

Joseph H. Vaill, grandson of Benjamin Gold, is secretary of Connecticut Commission World's Fair at St. Louis.

Miss Elizabeth Sedgwick Vaill, his sister, lives in Demarest, N. J., and her sister Julia, who has summer residence on Block Island, is wintering with her.

The 2d wife of E. C. Boudinot was Miss Delight Sargent of Manchester, Vt., sister of Judge Sargent.

CAPTAIN EDWARD F. GOLD, SON OF BENJAMIN FRANKLIN GOLD.

Captain Gold, although not possessing soldierly characteristics, excepting as to intense patriotism and great personal bravery, was one of Cornwall's best-known representatives in the War of the Rebellion. He was such a general favorite, however, among the young men of the town, that when the Nineteenth Connecticut Regiment was formed in 1862, in which he had enlisted (later known as the Second Connecticut Heavy Artillery), he was captain of the company that was mainly recruited from the towns of Cornwall and Sharon.

Notwithstanding the fact that Captain Gold did not readily master the intricate evolutions of army tactics as laid down by Hardee and Upton, he continued to hold to a marked degree the esteem of the members of his company by reason of his unquestioned bravery, and especially on account of his solicitude for the welfare and personal comfort of the men of his command. It is related of him that during the winter campaign of 1864-65 he was known to lend his only blanket to a soldier who had returned from hospital without one, while he himself spent the night dozing by the side of a camp fire seated upon an empty "hardtack" box. His term of service was from July 20, 1862, to Feb. 24, 1865.

Inheriting a liberal patrimony Capt. Gold received a good education in the common and academic schools; fond of the best literature and a thorough student of American history.

Returning from the war in broken health and fortune, rejecting the offers of friends, he supported himself by manual labor, seeming to derive more pleasure in building a good stone wall than from the pay to meet his wants. He lost the esteem of some by his irregular associates and habits, yet he never failed to assert his right to be treated with respect when imposed upon by any rude fellow. At the dedication of the soldiers' monument at Kent we saw from the platform this illustration: At an interval in the exercises he went, in a familiar, jocose way, among the band, who were resting. The man with the bass drum, stepping behind him, put his big drum like a hat upon the head of the captain. As he took it down the drumhead received a blow from the soldier that carried his arm clear to the shoulder. That put a speedy end to the rudeness.

As a soldier he was always in favor of action, "extending the line," and was currently reported as "never asleep while in camp." As a patriot his oratory was thrilling, inspiring to heroic action. It was said that he had no superiors in that line in the Union service. B. Sept. 29, 1823, he d. May 25, 1895, and is buried in the cemetery at Cornwall.

LOVELL. — Died, in Flint, Michigan, May 6, 1888, Catherine M. Lovell, in her 85th year. Widow of John B. Lovell, and dau. of the late Col. Benjamin Gold of Cornwall.

Miss Harriet A. Lovell, granddau. of Mrs. C. M. Lovell, died at Marash, Turkey, in 1895. She was a teacher in the mission college. Any family line is ennobled that offers such sacrifices for Christ's sake.

Extract from letter of Mrs. C. M. Lovell, dau. of Dea. Benjamin Gold, dated Flint, Mich., Feb. 18, 1879:

Dear Cousin:

I am very glad to have this History of Cornwall, but I am very sorry that so many of those good families in South Cornwall are left out. [So am I. — Ed.] Of course you are not to blame. It seems strange to me that the descendants of those families could not have looked up those family records for you — Frederick Kellogg, a grandson of Gen. Swift; Mrs. J. T. Andrew, a granddaughter of his oldest son, Rufus Swift; the Hopkins and Paine families; Patterson families. John C. Calhoun's mother was David Patterson's daughter. There are and have been many other families whose records ought to have been looked up. It was a mistake to say that my grandfather Johnson "was never heard from." My mother used to talk a great deal about her father. She said that her uncle Amos and some others that were in the army saw him, and that her uncle told him of the death of two of his children, and he wrote to her mother that he "should see her soon," but he did not come. Not a great while after there was a notice in a paper of the death of one Solomon Johnson, and grandmother supposed that it was her husband. She, of course, believed he was dead, or she would not have married Gen. Swift.

John Pierce's only daughter and only child married Rev. — Merwin for her first husband, and they had four daughters. The oldest was wife of Rev. Timothy Stone; the second, wife of Prof. Porter of Andover; the third did not marry; the youngest was Gen. Brinsmade's first wife. I heard my mother say that "she was called the handsomest girl that ever was in Cornwall, although she had red hair."

My brother Ruggles was a great scholar. My father was anxious that he should have a profession, and he thought of being a lawyer, and studied with his uncle Thomas Ruggles Gold two years; then turned his attention to the ministry, went to Andover three years, and was licensed, but never ordained, as his health failed. He taught in the Academy at Cornwall several years, and taught Hebrew to most of the ministers around. His last work was in Chatham, N. Y. He had there a class of ministers in Hebrew and a class of young men fitting for college. He died at Washington, Conn., 1829.

Your cousin,

C. M. LOVELL.

The Hopkins, Brinsmades, Everests, Vails, Lovells, and Boudinots have multiplied beyond the scope of my volume, but it is safe to say that they have done their share in the progress of the nation.

THOMAS RUGGLES GOLD⁵.

History of Oneida Co., N. Y., page 614, says: "Another prominent citizen of Whitestown, and one of its early settlers, was Hon. Thomas R. Gold. He was a lawyer of eminence, and for many years stood at the head of his profession in central New York. He represented this district in Congress in 1810, '11, '12, '13, '16, and '17, and it was said of him that "he was the last to retire and the first up in the morning." From 1796 to 1800 he was in the State Senate, and in the latter year was chosen as member of the Council of Appointment. At the erection of the Presbyterian Church at Whitesboro, in 1803, it became necessary to level the ground around it, and Mr. Gold drove the oxen attached to the plow," etc., etc.

HENRY D. PECK, son of Mary Gold, dau. of T. R. Gold and John Peck of New York, writes me of himself and family: "m., in 1870, an adopted dau. of Horace L. Sill of Lyme, Conn., and lives in Staunton, Va.

Children:

John Sedgwick, graduate of Cornell, m., 1900, to Miss Arnold, from near Boston; now with the Westinghouse Electric Co., Pittsburg.

Horace Sill, about 28, is of the firm of E. J. Knight & Co., bankers, Providence, R. I.

Louis T. is with a manufacturing company of same place as draughtsman.

Jennie M., teacher of elocution at Nashville, Tenn.

One other dau., the youngest, at home.

"You will remember me as a puny, pale-faced little boy, but my boys are all tall, 5 feet 10 in. to 6 feet, well developed, and strong, thanks in a great measure to life in the country. My daughters, too, are up to the average height and quite healthy, probably for the same reason."

THOMAS R. GOLD⁶, Jr., besides son Thomas Raymond Gold of Chicago, had two elder daughters: Anna Louisa, m. Wm. Pierson Johnes, and had only child Edward R. Johnes, Yale, B.A., 1873, Columbia, LL.B., '76. He had two sons, Edward Gold

and Raymond. He was a lawyer in New York, and d. March 29, 1903.

In '59, six years after death of Mr. Johnes, his widow m. Rev. J. S. Shipman, D.D., of Christ Church, New York, and had six children.

GERTRUDE GOLD m. James Farwell; had one son, who was drowned.

MARTHA, w. of Thomas R. Gold, Jr., after his death m. S. Newton Dexter, and d. Oct. 5, '98, æ. 89 years.

Her life covered nearly a century, and her personal character and relationship brought her in close connection with all the social and educational interests of Central New York, and she was an important factor in every movement for the material and moral growth of the period. On her mother's side she was connected with Benjamin Wright, the constructor of the Erie Canal, and through both parents with a long line of N. E. ancestors, founders, and patriots.

To a delicate type of beauty, which did not leave her even in extreme age, she added a gentleness of speech, a grace of bearing, a tact in repartee, and a pervading sweetness and charm of effect sufficient to impart to all who met her, new emphasis and meaning to the phrase "a lady of the olden time."

HEZEKIAH GOLD⁵.

All the children of Sally Maria Rogers, oldest dau., are dead, leaving no issue.

JULIA R. CLEVELAND, 2d dau., children *James Douglass*, b. Oct. 8, '22, d. June 19, '99; had three children:

Thomas Gold, b. May, 1808, d. '71; had nine children.

Julia Antoinette (Aiken), b. Jan. 25, '30, d. Nov. 23, 1903, in San Francisco, California; left three children:

Florence Carnahan Aiken.

William Cleveland Aiken, architect.

Charles Sedgwick Aiken, journalist.

DANIEL CLEVELAND m. 2d wife June 7, '53, Mrs. Margaret McLean. Had one son by this marriage:

Edward Rogers Cleveland of Spokane, Wash., ed. and pub.

LAURA SEDGWICK (Stevens), b. May 26, 1804; had four children. Only one lived to marry: *Mary Lorain*, b. Nov. 11, '84; m. Rev. Kinney. Lived on Staten Island, and had three children.

DR. SAMUEL WADSWORTH GOLD⁶, only son of Hezekiah⁵, b. Sept. 27, 1794; m. Phebe Cleveland, April 17, 1817.

Children:

Theodore Sedgwick, b. March 2, 1818.
 Mary Elizabeth, b. Nov. 21, 1820, d. April 6, 1821.
 Julia Lorain, b. June 24, 1824, d. Aug. 12, 1875.

THEODORE SEDGWICK GOLD³; Yale, '38; m. 1st, Caroline E. Lockwood of Bridgeport, dau. of Charles and Eunice Lockwood, Sept. 13, '43; she d. April 25, '57, ae. 32 years.

Children:

Eleanor Douglas⁸, b. Sept. 11, 1844, m. Charles Henry Hubbard, of Sandusky, O., Sept. 30, 1868; lives in Hartford City, Ind.

Children:

Rollin Barnard, b. July 22, '69.
 Caroline Lockwood, b. Oct. 14, '71, m. Harry O. Miller of Marion, Ind., April 22, 1902.
 Eleanor Gold, b. Sept. 20, '73, d. August 11, '74.
 Charles Mills, b. Oct. 24, '75.
 Alice Gold, b. Feb. 7, '78.
 Mary Elizabeth⁸, b. Feb. 2, '47, d. July 11, '57.
 Emily Sedgwick⁸, b. Jan. 31, '49, d. April 2, '58.
 Rebecca Cleveland⁸, b. July 29, '51, m. Samuel Mott Cornell, Nov. 8, '76; lives in Guilford. Mr. Cornell d. June 21, 1903.

Children:

Martha Gold, b. Aug. 10, '78.
 Theodore Gold, b. May 6, '84, d. July 19, '84.
 Caroline Simons⁸, b. Oct. 3, '55, m. William Franklin Gibson, son of Otis Gibson, D.D., of San Francisco, Cal., July 25, '82.

Children:

Eleanor Eliza, b. May 11, '83.
 Otis, b. Oct. 7, '84.
 Theodore Gold, b. Oct. 11, '86.
 Alice, b. July 15, '88.
 Myra Eliza, b. Nov. 7, '90.
 Caroline Elizabeth, b. Aug. 23, '92.
 Eunice Lockwood, b. Oct. 29, '95.

Mr. William F. Gibson was a lawyer in San Francisco, and held many positions of public service. He carried through the courts of California, from the lowest to the highest, the successful claim of a girl born in California of Christian Chinese parents

to an equal right with other children in the public schools of the state. He died March 25, 1902.

T. S. GOLD m. 2d, Mrs. Emma Tracy Baldwin, April 4, '59.

Children:

Alice Tracy^s, Wellesley, '83, b. Jan. 14, '60, d. in Washington, D. C., Dec. 15, '90; m. Franz Ulrich von Puttkamer of Versin, Germany, Oct. 18, '87. He died in Germany June 30, '92. They left one daughter, Ottony Kriemhild, b. Sept. 1, '88, at Washington, D. C., now residing in Germany.

Martha Wadsworth^s, b. July 20, '61, m. Colin Daniel Morgan of Montreal, Sept. 30, '85.

Children:

Theodore Gold, b. Feb. 9, '87.

Marjorie Tracy, b. Dec. 31, '88.

Henry William, b. Aug. 3, '91.

Alice Gold, b. April 2, '95.

Charles Lockwood^s, B.P., Yale, '83, b. April 14, '63; m. Clara Benton Sedgwick, Dec. 19, 1900.

Son:

Theodore Sedgwick Gold, 2d, b. May 7, 1902.

James Douglas^s, B.P., Yale, '88, M.D., Columbia, '91, b. Nov. 5, '66; m. Gertrude House of Bridgeport, Oct. 17, '94; practicing medicine in Bridgeport.

T. S. Gold, life member Conn. State Agricultural Society, and officially connected with it from the beginning, in 1853; first secretary of Connecticut State Board of Agriculture, from 1866, thirty-four years; trustee of Storrs School and Agricultural College, from organization in 1881 for twenty years; member of Board of Control of Connecticut Experiment Station from beginning, in 1887; Fellow of A. A. A. S.; member Am. Pom. Soc., Am. For. Ass'n, Conn. Forestry Ass'n, Nat. Geo. Soc., Am. Hist. Ass'n, Conn. Hist. Soc., S. A. R., Founders and Patriots, and other societies.

During that period of thirty-four years, one-third of a century, the Board of Agriculture discussed in its meetings many objects of interest in rural and urban life, and were successful in promoting education, improved husbandry, the health and comfort of man and his dependent animals, road improvement, forestry, water supply and sewage in all their varied connections, which, when large enough, have been encouraged to go alone and work independently, like children in large families, thus securing to the state the benefit of many enthusiastic workers.

At present the only Golds in Cornwall are represented in three generations: Theodore Sedgwickⁱ, Charles Lockwood^s,

Theodore Sedgwick⁹, 2d. They inherit and occupy the Cream Hill Farm, Douglas, Wadsworth & Gold.

DESCENDANTS OF FREDERICK LYMAN AND JULIA L. GOLD. —

CHILDREN WHO LIVED TO MATURITY.

ANNA ELIZABETH m. James Morgan of Montreal, Canada.

Children:

James Douglas.

Frederick Cleveland.

Harold Matthews.

FREDERIC GOLD LYMAN, Montreal, m. May Goodwin of Biddeford, Me. She d. ———, '88.

Son:

John Goodwin.

SARAH MEAD m. John Lewis, Philadelphia. She d. about six years ago.

ONESIMUS GOLD³.

Descendants in one line from Onesimus³, son of Nathan Gold, Jr.

Mr. Henry Clay Ryder furnishes me a record of descendants of Onesimus in twenty-three full-sized pages, from which I select one line as sample.

ONESIMUS, son of Nathan Gold, Jr., m. Eunice, dau. of Samuel Hubbell, Jr., and his wife Elizabeth. Their dau. Rebecca, b. 1724, d. 1810, m. Ephraim Nichols, 1740, who d. 1782, son of Ignatius, and had twelve children.

Son, EBENEZER NICHOLS, m. 1762, Sarah Scudder, b. 1742, dau. of Peter and Martha Brush Scudder of Huntington, L. I., and had six children.

GOULD, NICHOLS, their son, b. 1765, d. 1833; m. Sarah Treadwell, b. 1765, and had eight children.

Daughter, BETSY, m. 1825, Stephen Ryder, b. 1794, d. 1876, of South East, Putnam Co., N. Y.; had seven children.

A son, HENRY CLAY RYDER, b. 1829, m. 1st, 1854, Anna Elisabeth, b. 1832, d. 1864, dau. of Edward Selleck and Cloe Knapp Hull.

A son, Edward Hull Ryder, b. 1859.

Henry Clay Ryder m. 2d, 1868, Augusta Georgiana, b. 1837, dau. of Dea. Samuel and Asenath (Morgan) Talcott of Gilead, Conn.

Children:

John Talcott.
Wm. Stuart Talcott.
Ely Morgan Talcott.
Dorothy Nichols.

Mr. H. C. Ryder is treasurer of Savings Bank of Danbury, appointed Aug. 1, 1873. His oldest son, Edward Hull Ryder, is a successful farmer in Danbury. Another son, Ely Morgan Talcott Ryder, Yale, Ph.B., '96, is in employ of A. B. Hill, engineer of New Haven.

THE GOLD FAMILY IN VIRGINIA.

We find a number of the name of Gold in Virginia who claim descent from Maj. Nathan Gold of Connecticut, but they only trace back to the close of the Revolution, and I am not sure of the connection.

They have many of the family traits, and a similarity of names; there is a possibility that they branched off about that date in the third or fourth generation, as our trace of all is imperfect.

I condense the sketch as furnished by Mrs. Margaret Ann Gold, wife of Rev. James Brainard Morgan, D.D., of Gerrardstown, W. Va., granddaughter of Washington Gold.

Soon after the Revolution two sons of Thomas Gold came to Virginia from the North. James settled in Rockbridge county, m. and raised a large family, acquired property, and held prominent positions in both church and state.

The other son, John, located in Clark county, m. Lucy Easton, dau. of Col. James Easton of Conn., an ardent patriot; raised a regiment at cost of his entire fortune, rendered important service to his country, and received the thanks of Congress in '76. John Gold was an earnest Christian, foremost in every good word and work at Berryville, Va.

Children:

Daniel.
Calvin.
John.

Thomas, and Washington, Mary, Nancy, Jane, and Elizabeth, all m. and had children, except John.

Daniel, Winchester, Va., cashier of bank, etc.; had three wives and raised a large family. A grandson, Thomas D. Spindle, is a prominent attorney at Denver, Col.

Calvin removed to Illinois and prospered.

John lived to over 70; unmarried.

Thomas had only one son, Thomas Daniel, who lived to grow up. He resides in the ancestral home in Clarke county, and was state senator, 1903.

Washington removed to Berkeley county. He m. and had one son, Samuel, and a quartette of daughters.

Mary Gold, dau. of John, was a noted beauty; m. and lived in Kentucky; had only one child, named after herself; m. J. R. Carpenter, a naval officer, and enjoyed remarkable advantages of society and travel.

Nancy m. Mr. Shepherd and was mother of Rev. Thomas James Shepherd, D.D., a prominent minister in Philadelphia and author of Bible Dictionary and other works.

Samuel Gold, only son of Washington, was a successful farmer in Berkeley county, and served several terms in state legislature; d. '91, and left two sons and one dau., wife of Rev. J. B. Morgan.

SEDGWICK.

EMILY, dau. of Benjamin, sister of Gen. John Sedgwick, after her brother's death devoted herself to hospital service till the close of the war. In 1866 m. Dr. Wm. Welsh, M.C., of Norfolk. She d. Apr. 5, 1902. Left a bequest to the town of \$600 for the care of the Hollow cemeteries.

JOHN SEDGWICK TRACY, son of Emily, dau. of Philo, m. Carrie Marietta Hall, June 15, '98, and have one child, Eleanor Sedgwick.

BENJAMIN, son of Harry, m. Gertrude Merwin, Oct. 21, '96.

Children:

Alden Bryan.
Emily Alverdon.
Olive Gertrude.
Benjamin Merwin.

CLARA, dau. of Harry, m. Charles L. Gold, Dec. 19, 1900. Have one son, Theodore Sedgwick Gold, 2d.

JOHN REED, son of Harry, m. Carrie Belle Bowman, July 12, 1900.

Children:

Ralph Edgerton.
Katherine Reed.

EVEREST, p. 298, 1st Ed.

DANIEL E. EVEREST d. in the French War at Crown Point. Dr. Solomon E. left a fund of \$2,000 to the mission school. Rev. C. W. edited "Poets of Connecticut." Rev. C. B. was a somewhat prominent Cong. minister; the library has one of his printed sermons. Louisa m. James Ely, the mission school boy, who became a Sandwich Island missionary, and afterward founded the Presbyterian Church in Hartford.

REV. JAMES ELY, who d. at Thompsonville, Jan. 20, 1890, b. Oct. 22, 1798, ed. at Colchester and Cornwall, and studied theol. under Joseph Harvey, and licensed in 1882; acquainted with two Sandwich Islanders there and became a missionary; m. Miss Louisa Everest.

WADSWORTH.

DEA. JAMES WADSWORTH; d. 1867. His wife Polly Frost d. 1873.

Son, REV. HENRY WADSWORTH, b. May, 1811; d. at Springfield, N. J., Nov. 19, 1888.

MARY, only dau. of Dea. James, m. Darius D. Miner of Cornwall. They lived in Tarringford, and had children. She d. in Nov., 1900.

ROGERS.

DANIEL M. ROGERS; b. in No. Cornwall, Feb. 28, 1821; m. Jan. 7, 1851, Philena Knapp, b. in Greenwich, Nov. 6, 1827; d. Sept. 11, 1890.

Children:

Jared Leete Rogers, d. in E. Berlin, 8 years.

Daniel Owen Rogers.

Mary Harriet Rogers.

Noah Cornwell Rogers.

Sarah Philena Rogers.

John Almanza Rogers, d. 9 mos. old:

DANIEL OWEN ROGERS; b. in North Cornwall, Feb. 6, 1854; m. June 2, 1875, Emma J. Camp, b. in New Britain, July 1, 1854.

Children (all born in New Britain):

Emma Gertrude, b. April 15, 1876, graduated Mt. Holyoke College, 1898.

David Camp, b. May 25, 1878, Princeton, 1899; studied two years at the Hartford Theological Seminary, and is in second year at Harvard, studying Philosophy.

John Leete, b. Jan. 11, 1880, Princeton, 1901.

Daniel Miner, b. April 25, 1882, now a senior at Princeton.

Noah Walter, b. Sept. 29, 1884, d. July 10, 1885.

Mary Ellen, b. March 27, 1886.

Paul Knapp, b. Feb. 4, 1889.

Elizabeth Sarah, b. Dec. 29, 1891.

James Pratt, b. April 26, 1893.

Philip Howd, b. May 22, 1895.

NOAH CORNWELL ROGERS; b. in North Cornwall, Feb. 13, 1859; Amherst, 1880, and later Columbia Law School; now of law firm Merrill & Rogers, New York city; m. Feb. 18, 1891, Anna North Shepard, b. in New Britain.

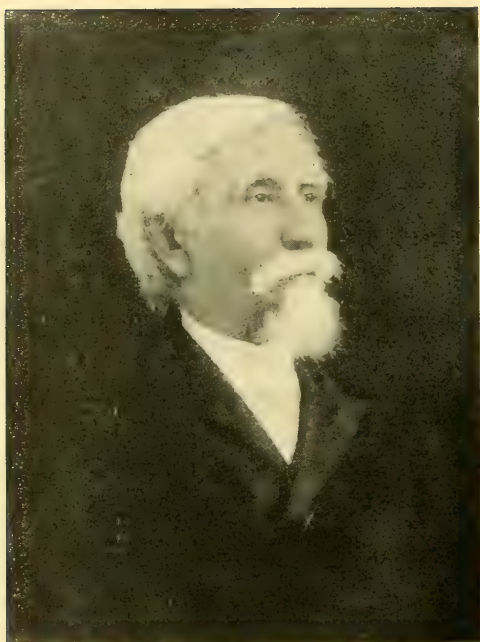
Children:

Florence Shepard, b. Feb. 4, 1892.

Grace Burnham, b. March 26, 1893.

Anna Cornwell, b. August 8, 1894.

Cornwell Burnham, b. May 12, 1898.



REV. JOHN A. R. ROGERS.

Mrs. DWIGHT ROGERS; d. Aug. 18, 1893.

Son, DWIGHT L. ROGERS, successfully engaged in Y. M. C. A. work, m. July 20, '92, Fanny L. Smith, dau. of John B. Smith of New Britain.

Children:

Dwight Leete, Jr.

Joy Nichols.

Lucille.

Laurence Trumbull.

MINER PRATT, 2d son, m. Oct. 22, 1902, Jessie C. Cochrane.

BRIEF SKETCH OF THE LIFE OF J. A. R. ROGERS.

JOHN ALMANZA ROWLEY ROGERS was the son of John Cornwall Rogers and of Elizabeth Hamlin of Sharon, Conn.; b. in North Cornwall, Nov. 12, 1828, and baptized in early infancy in the Cong. Church of North Cornwall. At thirteen years he was sent to Williams Academy, Stockbridge, Mass.

At fifteen his parents moved with their children, John Almanza and Elizabeth Amelia, to Pittsfield, near Oberlin, Ohio. He took his collegiate and theological courses at Oberlin, meanwhile teaching in New York city and Oberlin College.

Ordained and installed in 1856 over the Cong. Church of Roseville, Ill.; m. Elizabeth Lewis Embree of Philadelphia, 1856, of one of the old Quaker families of that city.

Mr. Rogers' pastorate at Roseville was one of deep satisfaction to himself and the church, but having taught successfully some years, and having a strong desire to aid in founding a college, he went to Eastern Kentucky, where his only sister (m. Rev. James Scott Davis) resided, to do missionary work, and plant, with such helps as could be obtained, a school for higher learning, which should be especially adapted to meet the wants of the mountaineers of Eastern Kentucky and the people of the Appalachian region.

Various missionaries of the A. M. Society had already been laboring in the interest of Christian churches, education, and liberty, among them Rev. John G. Fee, Rev. J. S. Davis.

Mr. Rogers in addition to his constant ministerial work started a school at Berea, which rapidly developed and was the foundation upon which Berea College was organized by himself and others. The institution favored liberty, and, though patronized by slaveholders, was opposed by the slave power, and after the John Brown

raid, and largely because of it, was broken up, but opened again with new vigor directly after the Civil War.

Mr. Rogers was at the head of the school for some years, and Professor of Greek as long as he remained with the college, and, in connection with Rev. John G. Fee, was associate pastor of the church of Berea and the college. His labors in behalf of Berea College in its early years were constant and exacting, and, aside from his teaching and preaching, he spent much time in the East raising funds for the college, which has now become so great a power and source of blessing to the whole Appalachian region and is continually extending its work.

By reason of enfeebled health he was compelled to resign his position and seek a more quiet life.

He was called to be pastor of the Presbyterian church in Shawano, northern Wisconsin. His pastorate there was one of mutual profit to himself and church, and continued for six years, when his health so completely failed that he was obliged to resign.

After a time he began evangelistic work in the Catholic Apostolic Church, making his headquarters in Philadelphia. After six years of evangelistic work he became pastor of the Catholic Apostolic Church in Hartford, Conn., and served in that capacity until after repeated illnesses was again compelled to resign his charge.

He has just written "The Birth of Berea College, A Story of Providence," which should be in the library of every S. S. and C. E. society.

Though much of his time and strength has been spent in educational work, yet his real life-work has been that of a minister of Christ, in preaching the gospel and in the care of souls.

His love for Cornwall, and her worthy sons and daughters, has increased rather than diminished, and his longings for the prosperity of the church in which he was baptized and reared are deep and fervent.

COL. ANSON ROGERS.

Three daughters and one son of Col. Anson Rogers are still living in Cornwall (1904): Cynthia (Cartwright), Lucetta H. (A. Brush), Maria E. (N. Scoville), and Edward H. Rogers.

Mr. Austin Brush d. 1898.

Children:

Edward A., m. Lydia Jones, Oct. 10, '76.

One son:

Edward L. Brush, m. Mary A. Hodge, June 3, 1903.

William R.

Ella Louise.

JOHN R. HARRISON.

JOHN R. HARRISON, son of Edmund; d. at Cornwall, Aug. 31, 1880, aged 73 years; his wife Eleanor (Bradford) Harrison, dau. of James F. Bradford of Cornwall, was a descendant of the sixth generation in direct line and name from the Mayflower passenger and pilgrim "Governor of the Plimoth Plantation" William Bradford; she survived her husband about ten years; d. at Cornwall, July 10, 1890, in the 82d year of her age.

Children:

Catharine, m. Wm. H. H. Hewitt, now residing in New Haven.

Children:

Mary Cornwall.

Harrison.

WILBUR FITCH; b. Aug. 22, 1845; m. Harriet E. Miner, dau. of Luther Miner, Jan. 13, 1869; removed in 1882 to Windham, O., where he d. April 13, 1890; no children; his widow is still living in Madison, Conn.

JOHN BRADFORD; b. Nov. 4, 1848; removed to Ohio in 1868; m. Florence Porter of Freedom, O., Sept. 25, 1872.

Children:

Florence Eleanor, b. Nov. 5, 1877, now teaching in Indiana.

Wilbur Porter, b. June 26, 1880, now in Chicago, Ill.

Kate ———, b. Nov. 29, 1884, now in Chicago, Ill.

He died July 5, 1892.

GEORGE C. HARRISON; b. May 19, 1840; m. Mrs. Rebecca (Todd) White, Feb. 21, 1862; she d. Dec. 28, 1902, in the 66th year of her age.

Children:

Cynthia Rebecca, b. Jan. 7, 1863, m. Francis H. Monroe of New Haven Sept. 30, 1891; he was b. Sept. 8, 1863; have one child,

George Harrison Monroe, b. at New Haven April 25, 1893.

Eleanor H., b. Jan. 28, 1864; m. July 29, 1890, Mark R. Holliday of New Haven; he was b. May 8, 1859; they have one child:

Daniel McDonald Holliday, b. Sept. 14, 1895, in Chicago, Ill., now residing in New Haven, Conn.

George Edward, b. June 17, 1865; went to Windham, O., in 1885; in business with J. B. Harrison & Co.; m., Dec. 28, 1888, Mrs. Flora (Moore) Bosley of Windham, O.; they have two daughters:

Betsey Moore, b. Aug. 23, 1892.

Rebecca Louise, b. Oct. 30, 1894.

He d. Feb. 8, 1896, in the 31st year of his age.

Charlotte A., b. Sept. 3, 1866; now at home.

Katie Jane, b. August 4, 1868; m. Henry D. Whitney, June 6, 1890; now residing in Hartford, Ct. (1904); they have two children:

Burke Emerson Whitney, b. Feb. 1, 1894.

Lincoln Holmes Whitney, b. Jan. 15, 1900.

John R. C., b. Nov. 1, 1869; d. Dec. 16, 1869.

Ruth Hopkins, b. Oct. 31, 1871; d. May 2, 1887.

Gertrude Chandler, b. July 5, 1873; m. Arthur Kenyon Harrison of New Lebanon, N. Y., Aug. 28, 1901; now residing (1904) at Winchester, Mass.

Annie Shepard, b. Jan. 25, 1875; d. Dec. 27, 1895.

Mary Merwin, b. Nov. 29, 1876; d. March 2, 1878.

Mabel Todd, b. Nov. 14, 1878; now teaching in Bristol, Ct.

John Rogers, b. Nov. 4, 1882; now at home.

Hon. George C. Harrison has been Judge of Probate Cornwall District for seventeen years, is now town treasurer, and has worthily held many other offices of trust. As a thrifty farmer he has done his share in clearing up the rough places in Cornwall.

HANNAH HARRISON, dau. of Edmund, d. in Cornwall, Oct. 2, 1893.

WM. H. HARRISON, son of Edmund, d. in Cornwall March 27, 1878.

HEMAN HARRISON had two sons; both remained in Cornwall. Heman m. Mary Elizabeth Judd; he d. July 30, 1895.

Children:

Ellen Rebecca, m. Erastus Samuel Merwin, Dec. 21, 1869.

Frederick Hanna, m. Martha Eliza Harrison, Jan. 23, 1872.

Children:

William Heman.

Charles Frederic.

George Edward.

Martha Ruth.

Mary Lucy.

Mary Jane, m. Walter Barber Johnson, Jan. 27, 1875.

Children:

Frank Harrison, d.

Grace Rebecca.

George Luman, m. Ida Babcock, May 8, 1888.

Children:

Lee Heman.

Raymond Frederick.

LUMAN HARRISON m. Mrs. Antoinette Pangman (Sherman).

Children:

Antoinette (Netty)?

Harriet (Hattie), m. Frederic Isbell Roberts of Thomaston, Sept. 4, 1893.

DAVID SMITH.

Rachael and Abigail Bradford, descendants of Gov. Wm. Bradford of Plymouth Colony, were daughters of John and Mary Fitch (Bradford) and granddaughters of John and Esther (Sherwood) Bradford. David Smith, son of Abigail, m. Lucinda Lowrey, granddaughter of Rachel, and here begins the record of the Smith family:

THOMAS LOWREY, b. in Ireland, Mary, his wife, in Scotland, m. in Boston, Dec. 18, 1731. They had a large family of children, one of whom, Nathaniel Lowrey, m. Jerusha Newell. They had a large number of children, one of whom, Shubael Lowrey of Canaan, Conn., m. Rachel Bradford. John Bradford Lowrey was one of their six children, b. April 23, 1794, m. Louisa Deming May 7, 1815, also of Canaan, b. Sept. 19, 1796. They had eleven children, the oldest, Lucinda, b. March 2, 1816. Mr. Lowrey removed from Canaan to Pompey, N. Y., in 1837; d. Nov. 26, '77; wife d. July 6, '80.

DAVID SMITH, frequently called "Quaker Smith," b. in Litchfield, March 20, 1752; m. Sarah North of Goshen, May 26, '74. For a time he lived in Berkshire Co., Mass., but in '77 he settled in Goshen, where all his six children except the eldest were born. He d. in Sharon, April 30, 1825, and his wife d. Aug. 6, '32, aged 87.

DAVID SMITH, their son, b. in Goshen, July 30, '77; m. Abigail Bradford; d. Feb. 21, 1814. Abigail (Bradford) Smith d. March 2, 1851.

Children:

Sarah, b. Aug. 8, 1800, m. Lyman Howe of Canaan, d. in Sharon, March 28, '73.

Esther Bradford, b. Aug. 20, '02, m. Christopher Patten of Canaan, d. in Thomaston, March 31, '87.

DAVID FITCH SMITH, son of David Smith, b. in Goshen Sept. 12, '08, m. May, '42, Lucinda Lowrey, dau. of John Bradford Lowrey, and granddau. of Rachael Bradford. Till 1859 he lived in Goshen, when he removed to the Sharon side of the Housatonic, one mile and a half below West Cornwall. He d. Nov. 20, '82. His wife d. May 9, '95.

Children:

David Lowrey, April 19, '43.
 John Bradford, March 14, '45.
 Abbie Ann, b. Jan. 20, '47, d. April 3, '96.
 Ransom Fitch, b. Dec. 29, '48.
 Sarah Esther, b. Feb. 24, '50.
 George Payson, b. Sept. 20, '52, d. March 31, '54.
 Ellen Rebecca, Feb. 1, '55.

JOHN BRADFORD SMITH; m. Feb. 18, '68, Martha A., dau. of Edgar J. and Harriet Lyman Reed.

Children:

Harriet Eliza, b. June 3, '71, d. Sept. 16, '74.
 David Fitch, b. June 4, '72.
 George Reed, b. Feb. 8, '74.
 Ransom Edgar, b. March 12, '76.
 Abbie Ann, b. July 9, '78.
 Mary Diademina, b. June 9, '81.
 Clara Beecher, b. July 1, '83.

CHILDREN'S MARRIAGE.

GEORGE REED SMITH; m. Sarah Leslie, dau. of David and Margaret (Leslie) Ross, at West Cornwall, June 5, '95.

Children:

Mary Ross, b. March 11, '97.
 Bessie Reed, b. April 5, '99.

DAVID FITCH SMITH; m. Hattie Bingham, dau. of Horace C. and Julia (Osborne) Hart, Oct. 27, '97.

Children:

Julia Hart, b. Dec. 9, '98.
 Martha Reed, b. July 18, 1901.
 Hattie Bingham, w. of D. F. Smith, d. in Sharon, Dec. 21, 1902.

Mar. 2d, Johanna Ziegenfuss, Jan. 6, 1904.

RANSOM FITCH SMITH; m. Josephine E., dau. of Dr. Edward and Vilate (Gardner) Sanford, Dec. 24, '72.

Children:

Edward, b. in Sharon March 12, '76, d. March 20, '76.
 Ransom Fitch, b. Nov. 17, '77.
 Edward Sanford, b. March 5, '81, at West Cornwall.
 John, b. March 22, '85, d. May 19, '85.
 Lillian Josephine, b. Jan. 31, '91.

CHILDREN'S MARRIAGE.

EDWARD SANFORD SMITH; m. April 30, 1902, Edith Laura, dau. of Samuel W. and A. V. Coons.

One child:

Leland Edward, b. ———.

RANSOM FITCH SMITH; m. Oct. 8, 1902, Lulu N., dau. of John A. and Helen (Nickerson) Page.

DAVID LOWREY SMITH; m. at Ellsworth, Feb. 26, '79, Mrs. Mary A. Gregory, dau. of Ichabod S. and Emily (St. John) Everett.

SARAH ESTHER SMITH; m. in Sharon, Dec. 9, '86, Geo. W. son of Calvin and Harriet (Edwards) Reed.

Children:

Harriet Lowrey, b. Feb. 23, '88, d. Sept. 12, '89.

George Smith, b. Aug. 20, '89.

Mary Ellen, b. Dec. 28, '90.

Hon. David L. Smith represented the town of Sharon in the House of Representatives in 1869 and the Nineteenth Senatorial District in 1899. He has been selectman of Cornwall from 1883 to 1903, except a short interval; treasurer of Second Ecclesiastical Society since 1878, and has worthily held other important offices of service.

Ransom F. Smith represented the town in 1887, and was town treasurer in 1892.

Geo. F. Smith represented the town in General Assembly, 1901.

John Bradford Smith resides in Sharon, and has represented that town in the General Assembly, and held the office of selectman for many years.

The firm of Smith & Sons, merchants, at West Cornwall, established in 1878, consisted of David F. Smith and his three sons: David L., John B., and Ransom F. Industrious and frugal, they have a large and successful trade in a country store with feed mill, lumber, and coal. John resides on and manages one of the largest dairy farms in the county. Ransom F. retired from the firm in 1895, and deals in millinery, drugs, general merchandise, etc., etc.

This is the only Smith family in the town.

PRATT.

DEA. RUSSEL R. PRATT d. at New Milford Jan. 29, 1889; Mrs. Pratt, 2d wife, Mary Ware Bonney, d. at West Cornwall April 11, 1866.

He left a record of sayings and doings, especially of the church and Sabbath-school at North Cornwall, and of the village and

Sabbath-school at West Cornwall, a folio volume, manuscript, of 150 pages, a rich treasure for the student of the man himself and of his times. His untiring efforts in Sabbath-school and church were not without their reward. The book is in charge of West Cornwall Sabbath-school.

EZRA DWIGHT PRATT and Anna Aurelia had four children:

Mary Aurelia, who died in infancy.
Dwight Mallory.
Harriette J.
Hubert Miner.

Dea. Ezra D. Pratt d. Jan., '93; his wife Anna A. d. '92.

Mr. Pratt spent his entire life as a farmer on the ancestral homestead on Cream Hill. His thrift and energy have left their impress on one of the best farms and most pleasant homes in his native town. In every respect he was a representative of the best type of Puritan life in New England: devout, without a suggestion of the austere; genial and kind, yet decided in action and positive in his convictions. This combination of the strong and gentle made him universally beloved. From the age of nineteen until fifty, his winters were devoted to teaching with marked success.

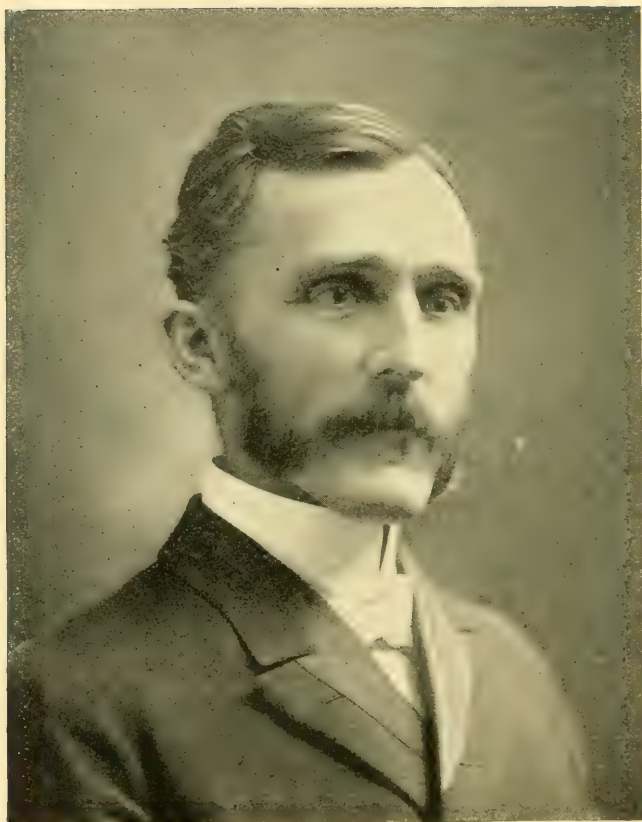
His literary tastes were indicated also by his love for history, biography, and especially for poetry. His ability for memorizing and quoting the standard English poets was remarkable for one whose life was necessarily devoted so exclusively to agriculture. His love for sacred hymns was as rare as it was beautiful.

For thirty-five years he was deacon of the church, and together with his wife, a woman of marked spiritual energy and devotion, left an impress upon their home, their church, and community which was an inspiration and help to all who came under its influence.

DWIGHT M. PRATT, the oldest son, graduated at Williston Seminary, 1870; Amherst, 1876; Hartford Theological Seminary, 1880; D.D., Marietta, 1901. His first pastorate, of eight years, was at Higganum (Haddam), Conn.; his second over the Pilgrim Church, Pueblo, Colo; his third over the Williston Church, Portland, Maine; his present one of the Walnut Hills Church, Cincinnati, O., March 25, 1900. In 1891 Mr. Pratt published a volume entitled "A Decade of Christian Endeavor." His wife, Martha



DEA. EZRA DWIGHT PRATT.



REV. DWIGHT MALLORY PRATT, D.D.

Augusta Rood, was a dau. of the late Rev. Thomas K. Rood of Westfield, Mass. They have four children:

Marion Rood.
Mabel Harriet.
Dwight Harold.
Catherine.

HARRIETTE J. and HUBERT MINER are still on the old homestead. The former was for two years at Mt. Holyoke Seminary; the latter prepared for college at New Britain; m. Helen Pierpont, dau. of Henry Pierpont, M.D., Yale, '54, and Helen Warner. Has lost two children in early infancy.

CHILDREN OF JACOB AND MARTHA SCOVILLE.

I. RALPH INGERSOLL SCOVILLE; b. Sept. 6, '28; m. Maria Elizabeth Wadhams, Sept. 16, '51.

Children:

- (1) Irving Jacob Scoville, b. Sept. 24, 1853, m. Carrie Elvira French.

Children:

Elizabeth Morris.
Ralph Irving.
Frederick French.

- (2) Martha Ingersoll, m. James H. Moser Oct. 18, 1883.

Children:

Grace.
Lydia.

- (3) Lydia Wadhams.
(4) Samuel Rogers.
(5) Frederick Ralph, m. Grace Brown Dec. 16, 1897.

II. SAMUEL WADSWORTH SCOVILLE; b. July 6, 1830; d. March 31, 1832.

III. MARTHA ELIZA SCOVILLE; b. March 31, '32; m. William C. Rogers,* April 13, 1853.

Children:

- (1) Isabelle Martha, m. Eugene Wickwire.

Children:

(a) Clara.
(b) Grace.

- (2) Kate Ingersoll, m. Henry Staveley Andrews.

* Died in Burksville, Ky., Sept. 26, 1867, aged 37 years.

Children:

- (a) Dorothea.
- (b) Howard.
- (c) Henry.
- (d) Reginald.
- (e) Eliza.
- (f) Spencer.
- (3) Hattie Beecher, b. Feb. 7, 1862, d. Feb. 16, 1863.
- (4) Eliza Scoville, b. April 13, 1863, d. Sept. 27, 1875.
- (5) William Noah, b. Dec. 15, 1864, m. Grace Woodman.

Children:

- (a) Mabel.
- (b) Raymond.

IV. (REV.) SAMUEL SCOVILLE; Yale, B.A., '57; b. Dec. 21, '34; d. April 15, '02; m. Harriet Eliza Beecher, Sept. 25, '61, dau. of Rev. Henry Ward Beecher.

Children:

- (1) Harriet Beecher, m. June 19, 1888, (Dr.) Spencer C. Devan (died Feb. 3, 1893), son of Rev. T. T. Devan.

Children:

- (a) Scoville T.
- (b) Harriet Beecher.
- (2) Mary, b. Oct. 4, 1864, d. Oct. 4, 1864.
- (3) Annie Beecher.
- (4) Henry Ward Beecher, b. Sept. 21, 1868, d. Dec. 9, 1869.
- (5) Samuel Scoville, Yale, B.A., '92, LL.B., N. Y. Law School, '95, b. June 9, 1872; m. Oct. 17, 1899, Katherine Gallaudet Trumbull, dau. of Rev. Henry Clay Trumbull; son, Samuel Scoville, 3d, b. Feb. 19, 1902.
- (6) Lucy Roxanna, b. Aug. 25, 1873, d. Aug. 25, 1873.
- (7) William Herbert, Yale, B.A., '95, b. Aug. 25, 1873; m. May 26, 1900, Louise Hopkins Armstrong, dau. of Gen. S. C. Armstrong; daughter, Annie Beecher, b. May 11, 1903.

ELIAS SCOVILLE, d. Dec. 3, '82; ae. 68 years. Armena A., his wife, d. May 1, '83, ae. 67.

BREWSTER.

WILLIAM, eldest son of Jasper and his wife Susan Allen, d. Dec. 24, '79. He was a young man of much promise, and a great loss to the neighborhood and town. An earnest Christian, a skillful and industrious farmer, of public spirit, and always reliable for his share of assistance in every good work, his loss will ever be mourned by all who knew him as friend and neighbor.

LYDIA, dau. of Jasper, m. Rollin M. Hubbard of Sandusky, O.

Children:

1. Frank Brewster, d. in infancy.
2. Mary Massey, m. Ross Lynn Ransom Jan. 14, 1892.
Children:
Marjorie Hubbard, b. Nov. 20, 1892.
Robert Brewster, b. Jan. 10, 1894.
3. Rose Morrison.
4. Grace Ingersoll, m. Oct. 7, 1903, Ralph Silas Beers.
5. William Brewster, Yale, S. S. S., 1901, now with U. S. Steel Co., Mich.
6. Winifred Wadsworth, m. Jan. 8, 1902, John Russell Agee, Los Angeles, Cal.
7. Ruth Buckingham, m. Frank Herbert Todd of Sturtevant & Todd, consulting engineers, Chicago, Ill. Have one son, Sturtevant, b. Jan. 19, 1903.
8. Robert, at school in R. I.

EDWARD EVERETT BREWSTER, youngest son of Jasper, b. March 24, 1856, Yale, S. S. S., '78, is a chemist at Iron Mountain, Mich.; m. Elisabeth Edwards, Jan. 19, 1888, a granddaughter of Jonathan Edwards of Stockbridge, Mass. She was born May 14, 1863. Through her paternal grandmother she is descended from John Eliot, the apostle to the Indians. Jonathan's mother was a Stoddard, a descendant of Gov. Winthrop.

Edward E. took a high stand as a student of science, and has attained success in his profession.

Children:

William Edwards, b. June 14, 1889.
Edwards Pierpont, b. Feb. 12, 1893.
Margaret Harmon, b. Sept. 10, 1894.
Frances ———, b. May 9, 1896.

GEORGE remains with his mother on the farm.

WICKWIRE.

CHESTER WICKWIRE; d. July 7, '87; Mary Harrison, his wife, d. Feb. 19, 1901.

Children:

Jane, m. Daniel Smith, Cortland, N. Y.

Children:

Bertha.
Roscoe C.

Daniel, farmer, Ottawa, Ill.; two children.

Eugene, farmer, Sheffield, Mass.; m. Belle Rogers.

Children:

Grace.
Clara.

Gertrude, m. E. J. Hornbeck, Falls Village.

Luman C. and

Julia are still at home.

Mary d. in infancy.

Luman C., farmer, one of the largest landholders in town, represented the town in General Assembly in '82, and has held other town offices. Integrity and square dealing are characteristic of the family. The old farm on Cream Hill continues to furnish a liberal return for care and labor bestowed.

NETTLETON.

JEHIEL NETTLETON came to Cornwall in 1808, m. Amy Jackson and had nine children, and d. at an advanced age. The family have all gone from Cornwall. One son, Lucius J., m. Mary A. Upham, and lived in Barrington, Mass.; b. in '17, d. '97, æ. 80 years. He had four children. At the age of 77 he visited Cornwall, at our first "Old Home Week," in 1874. In a letter dated later he says: "Cornwall is a wonderful town. I did skip over the hills like a deer. Cream Hill is a beautiful place. I attended school there a number of years. My old teachers were Mary and Emily Burnham, E. Fellows, D. Smith, F. Bradford, Dea. Dwight Pratt for many years—he told me he taught for thirty winters."

DEA. ELIJAH NETTLETON, brother of Jehiel, had a large family of children. One was mother of Col. Chas. D. Blinn, Captain in 13th Reg. His uncle, Isaac Fuller Nettleton, was 1st Lieut. in same company. Another daughter m. Rev. E. N. Jencks, a Baptist missionary. None of the descendants left in Cornwall. Col. Charles D. Blinn, though born in Sharon, yet all his business and social relations in early life were with Cornwall. His mother was born and bred on Cream Hill. He was in the employ of Pratt & Foster, and was member of the Sunday-school and church in West and North Cornwall. Cornwall was his boyhood home, and conditions here developed that sterling integrity and persistent purpose which controlled his life. Cornwall sent one hundred and fifty soldiers in the War of the Rebellion, and volumes would be required to report their courage and valor. They were worthy sons of their revolutionary sires. Col. Blinn m. Harriet Pratt, Sept. 23, '68, and after the war resided in New Milford. His health became impaired from exposure, and he died Nov. 4, 1888.

Children:

Elizabeth.

Mary.

Charles Pratt

HART.

TITUS L. HART, son of Dea. Nathan Hart, d. in Sharon, April, 1878. His first wife, Harriet Corban, d. in Cornwall, '72. They left no children, but adopted Horace C., son of Woodbridge Corban and Mary Bingham. They gave him the name, and the farm where he resides — three adjoining farms now owned and tilled by some of the grandchildren of Dea. Hart.

HORACE C. HART; b. Philadelphia, Nov. 15, 1839; m. June 14, '66, Julia B. Osborne, dau. of Dr. E. and his wife, Mrs. J. B. Osborne of Litchfield; she d. in Cornwall Oct. 30, '93.

Children:

Jessie Osborne, b. April 23, 1867; was for several years musical instructor in A. M. A. mission school at Talladega, Ala.

Walter L., b. June 14, 1868, m. Jan. 17, 1899, Miss Clarissa M. Jones of Colchester; now employed in New York in electrical work.

Hattie B., b. Jan. 8, 1874, m. Oct. 24, 1897, David Flint Smith, son of J. B. Smith of Sharon. She died Dec. 21, 1902, leaving

Children:

Julia Hart, b. in Sharon Dec. 9, 1898.

Martha Reed, b. July 18, 1901.

H. MILTON (son of Dea. Nathan) d. Dec. 27, '71. His wife still survives at age of 90. Two children, William Clarence and Sylvia R., remain on the old homestead.

Wm. C. m., 1st wife, Fannie M. Brewer, dau. of E. T. Brewer of New Milford (b. April 9, '60), Feb. 26, '84; d. '92.

Children:

Milton Taylor, b. Dec. 23, 1884.

Willard Judson, b. Sept. 9, 1886.

Burnham Clark, b. May 11, 1889.

Sylvia Westervelt, b. Sept. 2, 1890.

Olive Frances, b. Nov. 19, 1892, d. May 25, 1893.

Second wife, Clara Foote Hart, dau. of Uri W. Hart, b. Aug. 22, '65; m. Oct. 11, '93.

Children:

Kenneth Crawford, b. Feb. 5, 1895.

Clarence Foote, b. May 27, 1896.

William Delos, b. Aug. 14, 1897.

Robert Cowles, b. March 15, 1899.

Richard Harrison, b. March 15, 1899.

Donald Everton, b. April 5, 1900.

Esther Gertrude, b. Jan. 28, 1903.

REV. NATHAN HART WHITTLESEY was a grandson of Dea. Nathan Hart of Cornwall, b. in New Preston, son of Sheldon Whittlesey and Sylvia Ann Hart; graduated at Yale in 1871; d. at New Haven, 1901. In his later ministry he was engaged in the cause of the National Congregational Ministers' Relief Fund. He was held in high esteem by all who knew him for his ability and pure Christian character.

Nathan Hart, son of Dea. Hart, d. 1883, leaving three children.

ELLEN CLARISSA, b. Aug. 15, 1848, and John Cotton Sherwood, b. in Greenwich, Oct. 18, 1845; m. Sept. 14, 1871, and reside in Stamford, Conn.

Children:

Herbert Francis Sherwood, b. at Cornwall Oct. 9, 1872, m. March 6, 1901, Grace Lillian Hammond; now resides at E. Orange, N. J. Is employed in editorial work; now in charge of marine department of *New York Tribune*, and special writer for the *Syren*, a weekly on shipping news. He also lectures on New York Harbor in the free lecture course of New York city schools, illustrated by 100 lantern views taken by himself of scenes in New York harbor.

Nathan Hart Sherwood, b. June 9, 1874, at Washington, Conn. Employed in Stamford National Bank from 1892, now head bookkeeper. Both are expert operators with the magic lantern.

CHARLES W. HART, son of Nathan Hart, b. W. Cornwall, Dec. 3, 1850; m. Martha Fieldsend Hoult, Walk-upon-Dearn, England, Sept. 21, 1856.

• *Children:*

Nathan, Aug. 6, 1879.

Elizabeth Fieldsend, Sept. 8, 1881.

Raymond Blackburn, May 21, 1886.

Wallace Marion, Dec. 2, 1887.

Philip McPherson, April 28, 1889.

Amelia Whittlesey, Oct. 26, 1890.

Charles Whittlesey, Oct. 4, 1892.

Ruth Evelyn, June 10, 1894, d. Jan. 19, 1898.

Gould LeRoy, Sept. 10, 1899.

GOULD WHITTLESEY HART; b. Nov. 22, 1855; m. Sophia W. Fritz (b. March 14, 1864), Oct. 16, 1880. Resides in Brooklyn, N. Y. Business, photography, stereopticon and lantern slides a specialty.

CLARKE.

JAMES CLARKE (1) of New Haven is the ancestor of the Cornwall family of that name; native of England and was one of the early settlers of New Haven.

JAMES CLARKE (2), son of the above, of Stratford, m. about 1662, Deborah, dau. of John Peacock.

Children:

James (1664).
 Sarah (1666).
 John (1668).
 Deborah (1672).
 Phebe (1675).
 Isaac (1677).
 Isaac (1679).
 Ephraim (1681).
 Nathan (?).
 Mary (1687).

EPHRAIM CLARK (3) of Stratford m. July 28, 1703, Hester, dau. of Daniel Belding. His wife, her sister, and their father had been carried captive to Canada by the Indians after the massacre at Deerfield (1696), their mother and brother and two younger sisters having been killed. The children of Ephraim Clark were:

Abigail (1704).
 Deborah (1705).
 Samuel (1707).
 Hester (1709).
 Elizabeth (1711).
 Ephraim (1712).
 Ruth (1716).
 David (May 5, 1718).
 Nathan (1720).

DAVID CLARK (4) of Stratford m. May 12, 1741, Sarah Heacock of Norwalk, by whom he had Silas (March 12, 1742). Sarah, wife of David Clark, d. 1743, and he m. Oct., 1743, Abigail Peck of Milford, by whom he had:

Children:

Esther (1744).
 Sarah (1746).
 David (May 18, 1748).
 Abigail (1750).
 Hezekiah (1752).
 Martha (1754).
 Hester (1759).

The three sons above named removed to Cornwall.

DAVID CLARK (5) of Cornwall m. Elizabeth Nodine of Stratford, a lady of French descent.

Children:

Mary Frost (1775), m. Eben Jeffers of Cornwall.
 David (1777).
 Elizabeth (1779).
 Nancy (1781), m. Cephas Ives of Goshen.
 Dorothy (1782).
 Tabithy (1784).
 Hannah (1786).
 William (Sept. 23, 1788).
 Catherine (1791), m. Daniel Dayton of Kent.
 Anna (1793).
 Charlotte (1795).

David Clark d. May 17, 1811. His wife Elizabeth d. April 23, 1811.

WILLIAM CLARK (6) of Cornwall m. Jan. 1, 1808, Rebecca Northrup.

Children:

Catharine Rebecca (1809).
 William Leavitt (Feb. 4, 1811).
 David (1812).
 Harriet E. (1814).
 Frederick Dwight (1816).
 Nancy (1818).
 Clarrissa Ann (1821).
 Hiram Northrup (1823).
 Samuel (1826).
 Mary (1828).
 Nelson Ives (1831).

Rebecca, wife of William Clark, d. April 27, 1832, and he m. Jan. 1, 1833, Patience Hollister, and had Sarah Frances (1834). William Clark d. 1852.

WILLIAM LEAVITT CLARK (7) of Cornwall m. Emeline Moore, Nov. 29, 1832, and had one son, Leavitt Walter; she d. May 11, 1836, and he m. Harriet J. Calhoun, dau. of Dr. John Calhoun, Oct. 12, 1836, and had three daughters:

Emeline H.
 Sarah R.
 Clara L.

LEAVITT WALTER (8) m. Charlotte J. Page, Oct. 17, 1855, and has one dau., Minnie Moore, who m. Dr. Charles D. Alton.

SARAH R. m. E. D. Benedict, Jan. 31, 1861, and has four children.

CLARA L. m. A. W. Kellogg, May 6, 1868, and has one daughter.

PATTERSON.

SILAS G. PATTERSON, b. at Cornwall, March 11, 1838, and his children, are all who are of the name of Patterson, descendants of Andrew (now 1904), living in Cornwall: Silas G. Patterson⁶, Sherman⁵, Silas⁴, Elnathan³, Charles², Andrew¹. His school days were mostly passed in the thirteenth district. Good teachers were here employed, and sometimes this district got credit as first in town. Algebra, geometry, and sometimes Latin were taught; thirty-five scholars at times. Of all his school companions not one now remains in the vicinity.

After fourteen terms of school, wishing to learn land surveying, he purchased Davies' "Surveying and Navigation," and other books on practical mathematics. For forty years he has practiced surveying on the hills of Litchfield Co. and adjoining sections. In early life he spent a few years with his uncle, Burton Gilbert of Warren, where he acquired a taste for trade, which he followed later in life. In 1866 he became sole possessor of the old farm, and m. Sarah Jane, dau. of Perez Sturtevant and Hannah Rebecca Taylor, his wife. She was b. Aug. 22, '44, at Warren; d. April 10, '82, æ. 37.

Children:

Mary Rebecca, b. July 3, 1868.
 Sherman Henry, b. March 3, 1870.
 Isaac Sturtevant, b. May 2, 1873.
 Laura Twiss, b. March 15, 1876.
 Burton Bonney, b. April 30, 1878.
 Chas. Gilbert, b. Aug. 6, 1880.
 Three others d. in infancy.

Dec. 6, '88, m. Emma Estella, dau. of James Reed Waldron and Betsey Payne, his wife, b. March 28, '61; she d. May 21, '93. There were five children from this marriage; all d. in infancy. He united with Cong. Church in Warren Sept. 2, '66, his wife member previously at Kent.

For the last three years he has been buying real estate, mostly woodland, till now he owns over 3,000 acres — 20 to 40 years' growth of wood. He has spent much time in genealogy, and these records, much reduced, are from him.

His mother was Polly Gilbert of Warren, a descendant of Jonathan Gilbert of Hartford, a man largely employed in public service and the chief inn-holder of Hartford.

POLLY G., b. Dec. 30, 1800, m. Sherman Patterson⁵, Jan. 15, '37.

Children:

Silas Gilbert, b. March 11, 1838.
Burton Clark, b. Sept. 10, 1839.
Henry Sherman.

Another line of descent of Sherman and Polly Patterson is John Pierce¹, Joshua Pierce², Priscilla Pierce³, and her husband, Perez Bonney, Abigail Bonney⁴, and her husband, Sherman, and Polly Patterson.

The Bonney line is traced back to Thomas Bonney, who came over in the *Hercules*, and m. a dau. of Henry Sampson, who came in the *Mayflower*.

SHERMAN HENRY PATTERSON⁷; m. March 27, '93, Adelaide, dau. of James Reed Waldron of Kent.

Children:

Alice Estella.
Gilbert.

Lives in Torrington. Engaged in sale of milk with Benj. Crissey.

ISAAC STURTEVANT PATTERSON⁷ m. Lulu Cook, dau. of Frank Cook of Torrington. Had one son; d. in infancy. Lives in Simsbury.

BURTON BONNEY PATTERSON⁷; single. Lives on the old farm, more than 100 years in the family. A good, thrifty farmer.

CHARLES GILBERT PATTERSON⁷; single. Lives with his brother, and manages his father's home farm.

MARY REBECCA PATTERSON⁷. In her younger days she was helpless (about 10 years) from spinal meningitis, and for five years could not be raised to a sitting posture or turned on to either side. It is not possible to describe the awful suffering of those years, nor the cheerful, happy state of mind, fixed on God, in faith believing, though at many a time death seemed near at hand, that she should be helped of God, and it has been according to her faith; now she rejoices in health and strength to perform the ordinary

labors of life. Though debarred from attending school a single day, she learned to read and write without any instruction. The Bible was her constant study, and its precepts her support and guide.

LAURA TWISS PATTERSON⁷. She commenced school teaching at sixteen years of age, and for eleven years has been a successful teacher; is now employed in the higher grade at West Cornwall.

BURTON CLARK PATTERSON⁶, son of Sherman and Polly Gilbert, b. Sept. 10, '39; m. Feb., '72, Harriet Beach of Goshen, dau. of Silas Beach, b. March 15, '73. Silas Beach Patterson⁷, son, b. March 25, '73. Yale, 1894, B.P., '97, C.E.; now at Taclozan, Province of Leyte, Philippine Islands, supervisor of the province, having charge of prisoners, government buildings, government roads, and construction work.

Harriet Beach d. Oct. 18, '74, and he m. 2d, May 18th, Annie M. Merwin of Brookfield.

Children:

Burton Merwin, b. March 9, 1877.

Edson Burr, b. Aug. 8, 1882.

Mr. Patterson removed to Torrington in 1866, to a farm near the village. As selectman, member of the General Assembly, etc., he has served the town. Member of Hope Grange, the oldest in the state, purchasing agent of the State Grange, member of examining committee and served two terms as Worthy Master of State Grange, trustee of the Connecticut Agricultural College, and in other positions of trust he has proved an efficient worker.

HENRY SHERMAN PATTERSON⁶, son of Sherman and Polly Gilbert, b. Jan. 28, '42; removed to Torrington in '66. He soon had a large business as builder and contractor. Mar. Oct. 6, '80, Estella B. Wooster of Torrington.

He was two years in Victoria, B. A., and for the last seven has been instructor and professor in the Connecticut Agricultural College at Storrs. His experience as a builder has been of great value in planning and erecting buildings at the college.

Children:

Bertha May.

Irving Wooster.

BERTHA MAY PATTERSON m. H. L. Garrigus at the Connecticut Agricultural College, Nov. 29, 1899.

ELNATHAN PATTERSON³ came to Cornwall about 1772. There is an inventory in his "Book of Accompts," date of '72, probably what he brought with him to Cornwall:

One lucing glass, which means	one looking glass.
One dussen plats,	one dozen plates.
Fife platters,	five platters.
Two pots,	two pots.
One tepot,	one teapot.
One set nives, and forks, . .	one set knives and forks.
Duch blankit,	Dutch blanket.
One tunil,	one tunnel.
A grater,	a grater.
One dussen of earthen plats,	one dozen earthen plates.
One porrig pot,	one porridge pot.
And a dish cittel,	and a dish kettle.
One par of flat eyrns, . . .	one pair flat irons.
2 quart basons,	2 quart basins.
6 spoons,	6 spoons.

After living in Cornwall for a few years he sold his farm to his sons, and removed to farm on Sharon mountain, later owned by J. T. Andrew.

LIEUT. MATTHEW PATTERSON; b. March 6, 1745; m. April 13, '72, Hannah, dau. of Zechariah Howe Jones. He d. Feb. 12, 1807; she d. Aug. 12, '34. He was son of John² Patterson* and Mary Curtiss.

Elnathan Patterson's descendants have intermarried with the following Cornwall families: Everest, Johnson, Jones, Bonney, Clark, Judson, Pierce, Calhoun, Baldwin, and others.

SHERWOOD.

Cornwall Land Record, Vol. 4, Page 15.

EBENEZER SHERWOOD, and Hannah, his wife.

Children:

Joshua Bradford, b. May 19, 1772.
 John, b. Sept. 25, 1773.
 Molly, b. March 2, 1777.
 Ebenezer, b. Jan. 28, 1779.
 Sally, b. June 4, 1780.

* John Patterson, our early town clerk, moved to N. H. and died 106 years old, being at his death the oldest Yale graduate.

JOSHUA BRADFORD SHERWOOD, son of Ebenezer, m. Anna, dau. of Titus and Anna Bonney, Nov. 12, 1793, and had eleven children:

A son, b. and d. Nov. 9, 1794.
 Maria, b. Feb. 25, 1796, m. Rossiter Hopkins.
 Anna, b. April 24, 1798, m. Erastus Johnson.
 Wakeman.
 Laura.
 William, m. Sally Ware.
 Sarah.
 Ebenezer.
 Mary Pierce.
 Eleanor Gold.
 John S.

BONNEY.

JOHN BONNEY, son of Titus and Anna Bonney, m. Orilla Sherwood; eight children:

Mira.
 Orpha.
 Hezekiah.
 John.
 William.
 Hannah.
 William Sherwood.
 Timothy Stone.

BALDWIN.

From Record furnished by George L. Baldwin, Sioux City, Iowa.

JOSEPH BALDWIN, son of Richard Baldwin, weaver, of Cholesbury (a village in County Bucks, about thirty miles northwest of London, England), was one of the first settlers of Milford, Conn., and his name appears Nov. 20, 1639, in the first list of free planters. He had a large family, and nearly three thousand of his descendants are listed in the "Baldwin Genealogy," published in 1881.

Joseph Baldwin's oldest son, Joseph, Jr., was the father of James Baldwin, who was one of the proprietors of Durham, Conn., at the date of the patent, May 1, 1708, but sometime after 1724 he moved to Saybrook. James Baldwin's grandson, Aaron, was the father of Henry Baldwin, the first settler of that name in Cornwall.

HENRY BALDWIN; b. in 1752, in what is now known as Chester. On July 11, 1775, he enlisted in the Rev. Army, in

Capt. Edward Shipman's (6th) Co. of Col. Chas. Webb's (7th) Regt. This regiment was stationed along the shore of Long Island Sound until Sept. 14th, then ordered to the camps at Boston, where it was assigned to the brigade of Gen. Sullivan and stationed at the left of the besieging line on Winter Hill, and there remained until its term of enlistment expired, Dec. 18, 1775. On Feb. 28, 1778, he enlisted in Capt. Elisha Ely's Co. of the 6th Regt., "Conn. Line." This regiment encamped at West Point. It assisted in the construction of "Meigs Redoubt," also the intrenchments on the east side of the river; in the summer of '78 it was encamped at White Plains, and went into winter camp at Redding. This enlistment was for eleven months, and he received his discharge Jan. 1, 1779. For these services he received a pension of \$8.00 per month, which after his death was continued to his widow.

Blessed with the rugged virtues of strength, courage, honesty, and thrift, Henry followed the occupation of farming all his days, and reared a large family of ten children in habits of industry and right living. He and his wife were fine specimens of "*Mens sana in corpore sano*." A great grandson, the late Francis H. Trowbridge of Neligh, Neb., remembers them, and he states that they were both very large people, their combined weight being over four hundred and fifty pounds. They were members of the Methodist Church, and diligent in attending its services.

Henry Baldwin d. June 15, 1831, from an attack of apoplexy, æ. 79 years. After her husband's death Mrs. Baldwin remained with her unmarried daughter Anna in the old home. Here, with most of her children and grandchildren residing in the same or adjoining towns, "in an old age, serene and bright," with unceasing activity and usefulness to the last, she passed away Aug. 24, 1841.

Children:

1. JANE; b. in 1781; m. Joel Trowbridge, who was a soldier in Burgoyne's army. He was a miller and cooper, and they resided in Cornwall. They had seven children:

Henry.
Prudence.
Joel Andrus.
Lucy.
Mary.
Hannah A.
Flora.

2. HENRY, JR.; b. in '81; d. in 1860; m. Mitylene Millard, dau. of Joel Millard, and resided as a farmer in Cornwall.

Children:

William W.
Mary Amelia.
Artemisia.

The latter m. George A. Wheaton of Cornwall and is still living.

3. ITHAMAR; b. '85; m. 1814, Electa Millard, and lived as a farmer in Cornwall; d. '73.

Children:

Charles F., d. 1854.

Marcia L.

Lucretia.

Marcia is still living, in New Britain, the widow of Geo. Leach, who was a teacher in Avon for many years.

Gertrude, the only daughter of Charles F., m. Prof. R. H. Chittenden, who is now director of S. S. S., Yale University.

4. ANNA did not marry, and lived and died in Cornwall.

5. JABEZ; b. 1788; d. 1854; m. Irene, dau. of Hawley Reed and granddaughter of James Wadsworth, and resided as a farmer in Cornwall.

Children:

Maria.

Jane.

Harriet.

Lucy I.

Jonathan Reed.

Mary, who m. Roswell Norton of Waterbury, and is the only one now living.

Jane, being the only one who remained in Cornwall, m. Smith Nickerson.

Children:

A son and daughter; the daughter Mary, who m. John Salewski, with her children, now being the only descendants of Jabez Baldwin who reside in Cornwall.

6. HANNAH; b. April 15, 1793; d. July 31, 1874; m. June 2, 1814, James D. Ford of Cornwall. Mr. Ford was a brick and stone mason, and lived in Cornwall; d. 1876.

Children:

Edward Curtis.

Chauncey.

Chester.

John.

Ellen M.

Hannah A.

Lydia J.

Nancy R.

James O.

Mary E.

Sarah.

7. MARY m. Chester Markham of Wrentham, Mass.

8. NOAH; b. June 23, 1796; d. Nov. 15, 1871; m. Oct. 19, 1828, Mrs. Sabra Smith Cotter, widow of John Cotter, and dau. of Capt. John Smith, a soldier of the Revolution, and sister of Rev. Walter Smith, pastor of the 2d Eccl. Soc. in Cornwall. In her daily life she exemplified the gospel which he preached. This sustained her in many afflictions; for deeds of charity and self-sacrifice she was universally respected and loved. Few women have exerted such an influence for good in Cornwall; b. in Kent, 1801; d. 1890. Noah was a farmer in Cornwall.

Children:

Andrew Cotter, died in 1858.

Chauncey E., m. Julia Howard of Madison, N. Y.

Noah's only living grandson, Edward C. Baldwin, Sept. 3, '98, the son of Chauncey, Yale, '95, Ph.D. '98, Yale University, is now Prof. of English Literature in the University of Illinois.

M. Mabel Merrill, dau. of Chas. G. Merrill of New Haven; daughter, Grace Howard, b. Oct. 22, '99.

9. WILLIAM; b. March 21, '98; m. Oct. 22, '23, Julia Trafford, dau. of Joel Trafford of Cornwall, and d. in Pittsfield, O., in 1876.

Children:

William Henry, Lee, Mass.

Mary Elizabeth, died unm.

Electa M., m. J. W. Gaines of Cleveland, Ohio, d.

Noah R., died young.

Horace F., New Haven.

Russel P. and James S., farmers in Lorain County, Ohio.

Edward D., Santa Barbara, Cal.

Francis C., New Haven.

William H. has one son, William C., who is in the lumber business in Lee; James, no children; Russel, six; Horace, three; Edward, one, and Francis, three. Two of the grandsons of Horace, Lyman E. and Howard W., are in the U. S. Navy.

10. ABIGAIL; b. 1801; d. 1881; m. Edward Rogers White.

Children:

Edward H.

Cynthia J., both of whom died childless.

PIERCE, MAJOR SETH; Yale, A.B., 1806; b. May 16, 1785; d. Aug. 6, 1881, ae. 96 years, 2 mo., and 20 days. Mr. Pierce was a farmer, a student of history and literature, always indulging in some peculiarities which gave rise to many stories. He retained his mental ability and native shrewdness in his extreme age. For some time he was the oldest living graduate of Yale. His cheery ways for nearly a century will long be remembered.

BIRDSEYE.

HON. VICTORY BIRDSEYE (Williams), b. in Cornwall, was son of Ebenezer B., and grandson of Rev. Nathan Birdseye of Stratford, who d. æ. 101. M. C., 1815 and 1841, in the latter year succeeding Hon. Edward Rogers, who defeated him in a very close vote for the preceding term. He resided at Pompey, N. Y., and held a high rank in his profession as a lawyer.

WHEATON.

GEORGE A., son of George Wheaton, had children.

GEORGE H. m. Gertrude Fitch; had one dau., Jessie G.

Mrs. W. d. Nov. 10, '72; he d. March 27, '73.

LEWEY WHEATON m. Erastus H. Dean; d.

Children:

Edith G., m. Frederic Starr, New Milford, June, 1902; son, b. April 17, 1903.

George S.

HARRIET N. WHEATON m. James A. Cochrane.

Children:

George Wheaton.

Jessie C., m. Miner P. Rogers Oct. 22, 1902.

ALLEN.

JOSEPH ALLEN came to Cornwall from Litchfield about 1740, bringing one son, Ethan, and resided here till his death, about 1751. He was buried in the old burying ground west of Cornwall Center. Ethan and probably rest of family moved to Salisbury. Later the family removed to Vermont, and when they had established a home there Ethan and his brothers carried the body of their father to that state. Many other bodies were removed from that ground, and now no marked graves appear. Joseph Allen was one of the original proprietors of Cornwall, and was a prominent man among the early settlers.

Children born in Cornwall:

Heman, 1740.

Lydia, 1742.

Heber, 1743.

Levi, 1745.

Lucy, 1747.

Ira, 1751.

Another Allen (Daniel) m. Dorcas Dibble, and had a son Orlo and other children.

ELIHU and GABREL ALLEN lived in town and had children. No descendants as far as known are now living in Cornwall.

Cothren's Woodbury, Vol. 3, page 367: "Married Gen. Ethan Allen of Cornwall and Mary Bronson of Roxbury, June 23, 1762." Kilbourn's "Litchfield Biography," page 9: "Maj. Heber Allen, brother of Gen. Ethan Allen, was the first town clerk of Poultney, Vermont, until his death, April 10, 1782, aged 38 years. Assisted in the struggle for the independence of the United States." From Report of National Society D. A. R., October 11, 1898, to October 11, 1900, page 259. Ira Allen (born April 25, 1751); Andrews' "New Britain Memorial," page 132, says: "Rev. John Smalley, D.D., was son of Benjamin and his second wife, Mary. Benjamin Smalley's first wife was Lydia Allen, an aunt of Col. Ethan Allen." Dr. Smalley was recommended to New Britain Church "from the Church in Cornwall, Rev. Hezekiah Gold pastor, and was ordained at the gathering of the Church April 19, 1758."

MARSH.

ISAAC MARSH d. Jan. 29, 1879; Mrs. Isaac Marsh d. Nov. 10, 1890.

CYRUS WILLIAM MARSH d. Dec. 15, 1899; came from Goshen with his wife Elisabeth Florilla Polly about 1865. Was a carpenter, and located at the village of Cornwall.

Four children:

Charles Cyrus Marsh, m. Inez Studley, '90. He is carpenter and undertaker. Has two children, Marion L. and Emily E. William, out West.
Mary, m. W. L. Millard, S. Canaan.
Harriet, m. John Curtiss.

SKIFF.

DR. FRANCIS; b. in (Ellsworth) Sharon, 1866; son of Giles and Lucy M. Skiff; educated at Amenia Seminary and Wesleyan Academy, Wilbraham, Mass.; began study of medicine under the late Dr. Charles H. Shears of Sharon, and graduated at Medical College, New York University, in 1887; served in hospital on Ward's Island as substitute for several months; began practice at West Cornwall July 12, 1887; in 1889 he took a post-graduate course in the New York Polyclinic, also in Homeopathic Medical College; returned to West Cornwall in May and remained till April 30, 1891, when he m. Jennie Brewer of New York City and removed to Falls Village as successor to Dr. D. M. Wilcox. He

still retains much practice in Cornwall among his old friends. While in Cornwall represented the town in the General Assembly in 1891.

KELLOGG.

FREDERICK KELLOGG; d. Aug. 14, 1891.

THEODORE KELLOGG; d. Jan. 29, 1903.

PHILO M., son of Theodore Kellogg, m. Mary E. Chipman, Jan. 12, 1897. He was chosen town clerk in '86, and still holds the office (1904). In '86 represented the town in the General Assembly, and was member of Constitutional Convention in 1902. He is member of school board, and has been continuously for many years.

SWIFT.

JABEZ SWIFT, of Kent, Conn., had children:

Jilsah.

Elisha.

Job.

Seth.

Gen. Heman.

GEN. HEMAN lived in Cornwall, and is buried in South Cemetery. Some descendants live at Cornwall Bridge.

REV. JOB SWIFT, D.D., m. Mary Ann, dau. of Benjamin Sedgwick of Cornwall, and was father of Benjamin Swift, U. S. Senator from Vermont.

LEWIS.

1. ENS. NEHEMIAH LEWIS, JR., a revolutionary soldier; b. at Farmington, Dec. 18, 1737; d. Cornwall, 1808. He m. (1) Oct. 5, 1749, Rhoda Swift, of Cornwall, (2) Dec. 31, 1767, Esther Lyman, at Goshen. He and his wife were members of the Goshen church, and the family moved to Cornwall about the time of his death.

Children:

William "of Cornwall" in deed of half a house, 1779.

Elisha, m. Sally Marsh.

Morey, d. ae. 6.

Harry.

Miles, by second wife, m. a Swift.

2. WILLIAM LEWIS; m. Sarah Ann Calhoun of Cornwall.

Children:

Philo, d. 1803.

John Calhoun, b. Dec. 19, 1805, bap. June 23, 1807, moved to Plymouth and became speaker of the Legislature.

Philo, b. Dec. 11, 1805, m. Eleanor Swift, and their daughter Eleanor m. Gov. H. B. Bigelow.

Tabitha Clark, b. March 1, 1807, m. Alpheus Beers.

William, b. Jan. 28, 1810, d. March 5 of that year.

Sarah Ann, b. Nov. 18, 1814, m. Rev. Mr. Seward.*

Joseph Miles, b. Dec. 8, 1817, and his twin brother, Henry Gould, for nine years mayor of New Haven.

William Lewis was a merchant and postmaster at Cornwall Bridge, and the present railroad station occupies the site of his red house. He removed to Meriden, and thence to New Haven.

HENRY GOULD LEWIS (Yale Law School, 1844), as mayor of New Haven, was originator of its sewerage system; was clerk of superior and supreme courts, and a chief mover in building Derby Railroad.

WHITNEY.

JOSEPH LORENZO WHITNEY, "Honest Joe Whitney," was b. in Otis, Mass., the son of Paul and Rebecca Desire (Freeman) Whitney. He m. Elizabeth Moulton, dau. of Jabez and Betsey (Marvin) Swift, of Ellsworth, who d. Dec. 29, '68. A part of his youth was spent on a whaling voyage, and a portion of his middle life as a miner in the West, but most of his days were passed at Cornwall in the practice of his trade as a stone mason. He commanded universal respect, and his venerable form was for a long series of years seen in the moderator's chair at elections until June 16, 1892, when he suddenly expired on the day for voting on the proposed constitution of the state, at the age of 83. He had six children:

Sarah Elizabeth, m. William S. Palmer, New Milford.

Frederick, d. in infancy.

Mary Jane, lib. of the Cornwall Library.

Kate Lucrecia, m. Almon L. Miner of Cornwall, d. April 22, 1901.

Joseph Ernest, d. in infancy.

* NOTE. — Rev. Edwin D. Seward, Yale '38. They had five daughters and one son. He was a Home Missionary, salary of \$400 a year, and, as a classmate knowing his honest worth, at my suggestion the ladies of Cornwall, who knew their necessities, responded with a missionary box that surely carried a blessing, for it was cheerfully given.

ERNEST, youngest son, prepared for college at the Rockville High School; Yale 1882. As an undergraduate he was an editor of the *Yale Record* and *Yale Literary Magazine* and the volume of college poems entitled "Elm Leaves." In college vacations he also was occupied in the issue of the *Cornwall Star*. Upon graduating he taught a year in Elmira and Albany, N. Y., and then returned to Yale as instructor in English literature. Health giving way, he removed to Colorado Springs in 1890, where he spent his remaining days in literary work, contributing to periodicals and publishing "Pictures and Poems of Pike's Peak" and "Legends of the Pike's Peak Region." He d. Feb. 25, 1893, leaving a widow, Sarah Prince, dau. of Jonathan and Mary (Hinds) Turner, and a daughter Margaret Ernest.

MINER — JOHNSON.

DARIUS MINER came from N. L. Co., and owned and occupied the old parsonage and farm of Rev. Hezekiah Gold at Cornwall Center, and was a thrifty farmer.

PALMER JOHNSON m. Mary, dau. of Darius, and succeeded to the farm. She d. April 13, 1903, æ. 87. He d. some thirty years before. Her son Darius built a new house in the old location. He d. 1898; dau. Mary d. January, 1903. Another dau., Mrs. Harriet Peck, succeeds to the farm. She has a dau., Mrs. Seth M. Taylor, and a little granddaughter.

DIBBLE.

ISRAEL DIBBLE was born in Cornwall, in 1742. At the age of sixteen he commenced serving with the colonial troops in the French and Indian war. At its conclusion he returned to his home in Cornwall, where he resided until the breaking-out of the Revolution.

Leaving his wife and two sons in a partly-finished house he was building at the time, he joined the Continental Army. At the battle of White Plains he was severely wounded, and left on the field as one of the dead. He survived, however, and when his wounds permitted, again joined his regiment.

He was with the troops under Washington throughout the

winter at Valley Forge, and remained with the army until the close of the war. Suffering from the effects of the wounds he had received, and enfeebled in health, he returned to his home in Cornwall.

He subsequently went to reside with his son Seth, and continued to reside with him until his death, Oct. 4, 1824.

SETH DIBBLE, son of the revolutionary patriot, Israel, was born in Cornwall, and when a boy was bound out as an apprentice. Failing health caused him to return home, where he lived with and cared for his mother and father, after the latter returned from the Revolution.

He m. Diana, only daughter of Frederick Augustine Crouner and Hannah Bradford (Sherwood) Crouner. Her first husband a Sherwood. Her descent is traced from Gov. Bradford of Mass.

Seth Dibble held many important offices in the town, and was at one time one of its largest land owners. He d. in 1836, leaving a widow and ten children.

NICKERSON.

ORSON NICKERSON, son of Archilaus, was born in Sharon, Nov. 11, '29. The family trace descent from Wm. Nickerson, who came from England to Cape Cod in 1630. Orson Nickerson m. Julia M., youngest daughter of Seth Dibble (b. Oct. 6, '30), Jan. 17, '47, and settled on the old farm.

Children:

Helen J., b. April 21, '49, m. John A. Page, May 5, '74. Has one daughter, Lulu W., m., Oct. 18, 1902, Ransom F. Smith, Jr. Mr. Page d. Aug. 21, '81. She has been a successful school teacher for many years.

Emily A., b. Nov. 29, '52; m. Myron Hallock, June 20, '85; resided first in New Milford, later in Cornwall; she d. July 29, '90. She was also a successful teacher.

LEONARD J. NICKERSON; b. Oct. 23, '57; m. Alice J. New, Sept. 16, '96. Studied law with Judge Arthur J. Warner, and was admitted to the bar April, '82; member of House of Representatives, '83; has an excellent law library, and enjoys an extensive practice at the bar. In town matters, member of Board of Education, a subject in which he is much interested.

COCHRANE.

JAMES COCHRANE (d. Oct. 8, '97), with wife Mary Ann Houston (d. Sept. 19, '98), and one child, came from Ireland in 1840, and after a short residence in Goshen came to Cornwall.

Children:

Houston, m. Julia Green, d. June 13, 1889.

Has three children:

Minnie.

Robert, m. Helena Bates, Oct. 28, 1903.

Julia, m. Dr. Joseph Robinson, Jan. 16, 1901.

ROBERT N. m. Elisabeth Carter from Canada.

Five children:

Jennie, m. ——— Gregory.

Nelly, m. ——— England.

Dell Pratt, m. Edward Oviatt.

Agnes, m. Dr. John W. Ives, lives at W. C.

JAMES A. m. Harriet Wheaton.

Children:

George W.

Jessie, m. Miner Rogers.

MARY ANN m. James Wilson; has seven children.

MATTIE m. Ed. Amundsen; she d. 1901; five children.

ELLEN remained with parents.

ROBERT N. represented the town '73; James A. '79; George W., son of James A., 1902. Robert N. was town clerk one term, and town treasurer when he removed to Bantam, 1902.

HEWITT, JOHNSON, AND IVES.

CYRUS HEWITT and wife, EUNICE AVERY HEWITT, had four children.

WM. H. H. HEWITT m. Catherine, dau. of Hon. John R. Harrison of Cornwall. Has children and resides in New Haven.

MARY E. HEWITT m. John Wagner. Have children and reside in Australia.

DESIRE HEWITT m. Samuel J. B. Johnson.

Children:

Eunice M., m. Henry H. Ives of Goshen.

Mary Josephine, m. Rev. Oscar Garland McIntyre.

CHARLOTTE HEWITT m. Hon. Thomas Sanford of Redding, Conn., and have children.

HENRY H. IVES and EUNICE M. HEWITT.

Two children:

Harrison Hewitt Ives.

John Wagner Ives, M.D., Yale, 1900. Dr. Ives m. Agnes Coch-
rane, and is practicing medicine in Cornwall.

MALLINSON.

MR. JOSEPH MALLINSON came from West Melton, Yorkshire, England, in 1856, leaving his wife, with one child, who came over two years later. He first resided on Cream Hill, and worked at making shears, but later removed to West Cornwall, and, under the firm name of J. Mallinson & Co., with various partners, has continued there the business of manufacturing nickel-plated and japanned steel shears and scissors, with some other kinds of hardware. The buildings are ample, water power permanent and abundant, and the business has been always successful. Mr. John Wood, from the vicinity of New York, was partner for many years. Mrs. Wood d. Dec. 5, 1891, and son John E. Wood d. Jan. 22, 1888. Mr. Wood and sons have returned to New York. Mr. Mallinson has children:

Walter, m. Letitia Thompson.

*Children:*Joseph, Walter, Jr., George B., Abraham, Martha, Keith,
Lester.

Mary J., m. James Ferris.

One child:

Lewis.

Harriet, m. John Weir.

Three children:

Beatrice.

Harold.

 Sarah, d. 1902; m. 1st, Mr. Meeker; 2d, Charles Rayner.
Children:

Joseph.

Jenny.

Sarah.

BECK AND VOLMILLER.

GEORGE C. BECK and wife and GEORGE VOLMILLER and wife came from Germany about fifty years ago, and to West Cornwall in 1859. Wife of Beck, Barbara A., d. 1897. These families were related, and hence are treated together. At first they worked for Mr. Gardner, in his shear shop at West Cornwall, but

later purchased the property and continued the business under the name of The Union Shear Co.

Mr. Volmiller d. April 27, 1880. George Hughes m. Mary, dau. of George Volmiller, and had charge of the business till he removed to Bridgeport in 1889. When Mr. Hughes left, Mr. Beck on account of age retired from active labors, and the shop was sold Nov. 30, 1903.

Mr. G. Volmiller had children:

Frederick, Emma, and Laura, who d. young.

Mary, m. George Hughes. Son, Frederick George, Yale, B.P., 1900.

Carrie, m. T. Fenn. She d. in '97, leaving one dau., Violette.

Dora, m. Earl Stevens; two children.

George C. Beck had three children:

Chas. F., d. '87.

George H., m. Edna Dean, 1902.

Mary, m. Thomas Fenn, 2d wife, 1902.

MEMMOTT.

MR. WILLIAM MEMMOTT and wife came from England in 1862, with five children:

Emma, d. on passage.

William, Jr.

Joseph.

Martha.

Rosa.

They came to West Cornwall in '63, and Mr. Memmott was employed in shear factory. Wm., Jr., was killed in collision on Housatonic R. R. In '67 family removed to southern part of the state. Mrs. M. d. Aug., '65, and Wm. d. July, '92.

Joseph returned to Cornwall in '79 and m. Mary Miller.

Children:

Charles.

Catharine.

Dorothy.

FRITZ.

JOHN PETER FRITZ and wife came from Germany about 1855; d. Oct. 28, 1894, ae. 68 years. Wife Anna Mary d. Oct. 30, 1886, ae. 60 years.

His son GEORGE J. succeeds him as miller; m. Alice Lankton of Hartford.

Oldest daughter, MARY, m. Frank Reed, and d. 1902, leaving five daughters.

SOPHIA m. Gould W. Hart, and lives in Brooklyn, N. Y.

LOUISA m. ——— Triesman; lives in Torrington.

JOHN m.; lives in Newport, R. I.

WILLIAM F. d. in California Feb. 22, '94; ae. 24 years.

COOK.

MARTIN COOK and wife came from Germany about 1855.

Children:

George, m. and lives in S. Windham.

Kate, m. and lives in Scotland.

Mary, m. and lives in Willimantic.

John lives with mother in S. Windham.

Charles died from accident.

Martin was killed by the fall of a building.

YUTZLER.

ADAM YUTZLER and wife came from Germany in '56, bringing one child, Frederick W. Came to W. Cornwall in '60, where he followed his trade as a tailor till his death in .

Children:

Fred W., m. Margaret Carter.

Children:

Arlington.

Joseph.

Florence.

Harry.

Henry, m. ——— Myers, lives in Norfolk; has two children.

Anna, m. Frank Hallett, Bridgeport.

Children:

Carrie.

Cora.

Francis.

Herbert.

Ruth.

Clara.

Fred. W., represented town in 1895.

THOMPSON.

JOHN THOMPSON came from the north of Ireland, County Derry, with his wife, Margaret Houston, sister of Mrs. James Cochrane, and four children:

Margaret.

Letitia.

Ellen.

James.

And later had:

George.
Mattie.
Robert.
Andrew.
Emma.
Rebecca.

He worked out as a farmer till about 1880; then purchased the farm on Cream Hill owned by the late Albert Hart; d. Feb. 2, 1897, and his widow is now living in Bridgeport, enjoying a well-earned rest, with her unmarried daughters.

LETITIA m. Walter Mallinson.

JAMES m. Alida Ingraham; lives in Norfolk; three children.

REBECCA m. Arthur Smith, Bridgeport; one son.

GEORGE m.

ROBERT m. Kate Hurlburt; one son; lives in Bridgeport.

ANDREW m.; three children; with Adams Express, New Haven.

MATTIE m. Abraham Lincoln Welty, Nov. 26, 1903.

LISTMAN.

CHARLES LISTMAN and wife came from Germany in '63; related to Volmiller. They lost two children in infancy, one of them drowned in the Housatonic. Mrs. L. d. Oct., 1902.

GUSTAVE m. Agnes Koenig. He is sec. Y. M. C. A., Winsted.

KAHLER.

HENRY KAHLER and wife came from Germany in 1858. They have lost five children. Two survive.

EDWARD m. Ryals; lives in Bridgeport.

HENRY lives in W. Cornwall.

Mr. K. d. 1900; Mrs. K. d. 1897.

These are all good stock, and raised good Christian families, industrious and frugal, supporters of church, Sabbath-school, and Christian Endeavor.

Other recent comers, many of whom have become landholders; we name Richter, Stratman, Rhenburg, Murray, Hanson, Sandmeyer, Rebstock, Swanson, and Adams.

DEDICATION OF SEDGWICK MONUMENT AND HOWITZER.

PROGRAM.—MEMORIAL DAY, MAY 30, 1900.—AT CORNWALL
HOLLOW, CONNECTICUT.

Teams will be in readiness at West Cornwall station to transport visitors to Cornwall Hollow, six miles distant, on arrival of trains at 9.15 A. M. and 10 A. M.

The Governor and his staff will be present.

On arrival of procession at the cemetery at 11 A. M.:

Decoration of soldiers' graves.

Prayer, Rev. W. C. Ferris.

Address of welcome and presentation of the monument and howitzer to the town by T. S. Gold, president of the day.

Unveiling of the monument, Miss Clara B. Sedgwick.

Reception on behalf of the town by Hon. David L. Smith, chairman of the board of selectmen.

12 M., lunch.

1 P. M., reading of letters and poems.

Addresses by His Excellency George E. Lounsbury, Hon. E. J. Hill, members of the 6th Army Corps, representatives of the G. A. R., and others.

Exercises to close at 3.30 P. M., in time for the 5.10 train at West Cornwall.

The Citizens Band of Winsted will furnish music.

A general invitation is extended to all citizens to unite in this service.

THEODORE SEDGWICK GOLD,
Chairman of Committee of Arrangements.

JOHN R. SEDGWICK,
MINER P. ROGERS,
JOHN R. HARRISON,

Marshals.



MONUMENT MAJOR-GENERAL JOHN SEDGWICK

DEDICATED MAY 30, 1900.

MAJ.-GEN. JOHN SEDGWICK.*

MEMORIAL DAY, 1900.

DEDICATION OF HOWITZER AND MONUMENT IN MEMORY OF
GEN. SEDGWICK.

The program was carried out successfully.

Gen. Lawrence, who took down the flag at surrender of Richmond, exhibited it, and, at the close of a short address at the grave, tore off a strip and left it in my charge as a sacred relic.

The executive of the state, with his staff, officers, and privates who had served with Sedgwick, and delegations from various parts of the state, honored the occasion, while Litchfield county showed its living patriotism in memory of its dead heroes.

We have no copies of the addresses of Gov. George E. Lounsbury, Hon. E. J. Hill, and others. Some of the letters were read, and the poems.

The speaking was only closed by time required by guests to reach the trains.

PRESENTATION BY T. S. GOLD.

Your Excellency, members of the 6th Corps, members of the Grand Army of the Republic, and fellow citizens, accept our welcome this day.

It is now nearly two years since the plan of securing a piece of ordnance from the U. S. government to be placed here in honor of Maj.-Gen. John Sedgwick was presented by me to our Congressman Hon. E. J. Hill. This met with a hearty response from Mr. Hill, and from the late Gen. Flagler, who had such matters in charge, and the hearts and hands of citizens of Connecticut have been opened so freely that this day we are permitted to assemble here and complete this labor of love and consecration.

We rejoice with you that in the darkest night of our national life, when eternal death was imminent, Divine Providence raised up noble defenders of our flag, emblematic of the nation's life, even

* NOTE. — For funeral sermon preached by Rev. Chas. Wetherly see Appendix. Memorial Day, 1892, see Appendix.

to the giving of their lives that the nation might live. Remember that in honoring the dead we also honor the survivors of that conflict.

We wish to embrace in this, our tribute to General Sedgwick, all those even of humbler rank who showed their patriotism and valor in that supreme hour of national peril, counting no sacrifice too dear, and that the noblest end of life is to fill a soldier's grave.

My age and all the circumstances of my life entitle me to the privilege I enjoy today, in these exercises. I have felt myself bound by a sacred trust of friendship, as well as of patriotism, to assist in the work for which you are here assembled: to bear our testimony to the valor and patriotism of the gallant Sedgwick and his brave associates.

Now, in behalf of the United States government and citizens of Connecticut, I present this howitzer and monument to the town of Cornwall. Guard this offering as a memorial of patriotism, and as a beacon of inspiration to all who shall visit this sacred shrine. Let no vandal hand ever mar its grace and beauty. May our children's children to the latest generations, as they gather around this consecrated spot, get an inspiration to noble service, the duty of every citizen.

Remember Lexington and Bunker Hill. Remember that Ethan Allen and John Brown trod these hills, and that freedom was in the air they breathed. May we follow in their footsteps whenever our liberty is imperiled.

This was followed by a hearty response in acceptance of the trust by Hon. David L. Smith, first selectman of Cornwall.

LETTERS.

Executive Mansion, Washington, May 24, 1900.

MY DEAR SIR:

Acknowledging the receipt of your letter of the 22d instant, I beg leave to express the President's regret that engagements already made will preclude him from accepting your very kind invitation for the 30th instant.

Assuring you of the President's appreciation of your thoughtfulness and courtesy, believe me,

Very truly yours,

GEO. B. CORTELYOU,

Secretary to the President.

MR. THEODORE S. GOLD,
West Cornwall, Conn.

1203 N Street, Washington, D. C.,

May 26, 1900.

DEAR MR. GOLD:

I send, by express to your address, a Greek Cross for the grave of our dear Gen. Sedgwick. Will you be so kind as to place it thereon, as I am unable to do it myself.

Very sincerely,

ROSA WRIGHT SMITH.

"The daughter of the Sixth Corps."

Extract from a letter from Gen. Fitzhugh Lee dated Jan. 10, 1900:

Department of the Province of Havana and Pinar del Rio,

Quemados de Marianao, Cuba.

TO MRS. W. W. WELCH:

In my life of Gen. Lee, published by Appleton & Co., New York, in the "Great Commanders" series, page 334, you will see what I had to say about Gen. Sedgwick.

Very truly yours,

FITZHUGH LEE.

"At his death he had two mourners, his friend and his foe. With Lee and others who had served with him before the war he was a great favorite, he was so true, so faithful in all of life's relations. In his death the Union cause lost an Army."

Wilkesbarre, Pa., February 5, 1900.

MY DEAR MRS. WELCH:

I have just received and read the biographical sketch of my long lamented old commander and it brings back a flood of pleasant and sad memories. His warm friend Prof. Kendrick first introduced me to Col. Sedgwick in Willard's Hotel, Washington, D. C., and immediately thereafter he applied to the War Department for me to report to him. From that time he took a personal interest in me, and I at once formed a strong affection for him which has lasted all these years. He was a lovable man in a hundred ways. His kindness to young men was one of his benevolent traits of character. He tolerated their light heartedness and often frivolous behavior, seeming to remember his own careless youth. He was repaid by the most loyal service and respect with affection. Under the folds of the Sixth Corps flag, which was glorified by the Cross, the poor defenseless and unhappy rebels sought shelter and safety and were fed and comforted. When McMahon was remonstrated with by Senator Covode of Pennsylvania for protecting the rebels (Gen. Sedgwick was absent) McMahon told Covode that the General waged deadly war with armed foes, but not with helpless women and children. I have always compared him to Marshal du Guesclin of France in the 14th century, who exhorted his soldiers on his dying bed to remember that the poor, the women and children and clergy, should not be considered as enemies.

COL. E. B. BEAUMONT.

MAJOR-GENERAL JOHN SEDGWICK.

“To fall on the battle-line,”
This was his fate;
But it gave a pure shrine
To his birthplace and state.

“His soul had departed”?
Oh! no — it still stays
To cheer the faint-hearted
With hope-given rays.

That “hush” ’mong the men
As he fell in their sight —
It seem’d to their ken
A hush of the night.

But a curtain was lifted,
And then ’gan to dawn
A hope for our country
Which ne’er was withdrawn.

The name we now cherish
As high on the roll
Of honor, affection, and
Grandeur of soul

Is — Gen’l John Sedgwick;
A halo now shines
And encircles this valley,
Its mountains, and pines.

This halo will crown
With its glory and sheen
The hills of dear Cornwall,
And make them a scene

Where pilgrims and patriots
Gather, and hold
In memory sacred
Its valley and wold.

— *Elizabeth Sedgwick Vail.*

THE GRAVEYARD IN CORNWALL, WHERE IS
BURIED GENERAL JOHN SEDGWICK, AS SEEN
SOME THIRTY YEARS AGO.

BY REV. DR. S. J. ANDREWS.

MAJOR-GEN. JOHN SEDGWICK.

A graveyard lone among the hills,
The headstones old and gray;
Mossgrown and blurred the words that tell
Of those long passed away.

Here, in the silence of the morn,
Is heard the leaping rill;
At evening shade, from hidden glade
The plaintive whippoorwill.

Here woodbirds sing their joyous songs,
The wild flowers bloom around,
The morning sun, the evening star
Shine on each grassy mound.

Here lay we down our soldier brave,
The greensward on his breast,
Where nature with her many tongues
Doth speak of peace and rest.

Should rest where earliest life began,
And its young powers revealed;
Where love had woven deathless bands,
And not on battlefield.

Nor yet beneath the marble dome
Amid the city's din;
But 'mid the scenes he loved so well,
With his own kith and kin.

And here shall soldier pilgrims come,
The veteran bent with years,
To stand beside his chieftain's grave,
In silence and with tears.

And children from their hillside homes,
When comes the breath of spring,
Shall gather early blooming flowers,
And here their garlands bring —
Ah! sweeter far than trumpet's blare
To hear the children sing.

So rest thee in thy lonely grave
And wait the joyous hour —
When He, the conqueror of death,
Shall loose thee from its power.
And then may'st thou His banner bear
In resurrection might,
A leader of the heavenly host,
In armor clad in light.

CORRECTIONS FOR FIRST EDITION.

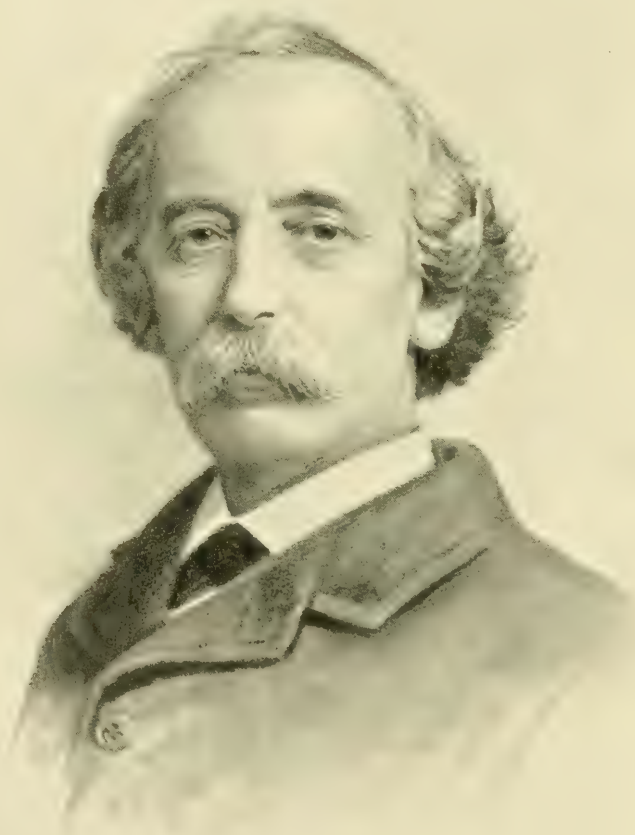
Pages

- 6 For 92° read 90°, in survey.
 12 M. Samuel Abbott, for 1792 read 1742.
 16 " Walker read Waller.
 17 " *Tarrydiddle.
 19 " Dwight read Stiles.
 Gen. Chas. F. Sedgwick gives another version:
 " Nature from her exhaustless store
 Threw rocks and stones and nothing more."
 24 " Loyal read Tryal.
 30 " John Boudinott read Elias, who edited *Cherokee Phenix*;
 hence erroneous tradition.
 31 Erase " Japanese."
 51 For David read Joseph Bellamy.
 53 " Josiah Stephens read Hopkins.
 53 " Elias Birdsey read Ebenezer.
 53 " Darius Everest read Daniel.
 53 " Seymour Morris read Morey.
 53 " Nathaniel Swift probably Col. Heman.
 57 Insert 1782 as date of settlement of West Cornwall.
 92 For northern read southern section.
 100 " David read Joseph Bellamy.
 109 " 1826 read Jan. 10, 1827.
 152-166 The descent of the Rogers family from the Smithfield martyr
 is questioned.
 161 For Mr. James read Mrs. James Wadsworth.
 161 " Heaton read Rev. Mr. Hooker.
 166 Erase " with his second wife."
 175 For later read earlier.
 181 " 1787 read 1758.
 191 " 1810 read 1816.
 192 " Shame read Brave British boys.
 193 " mariners read masons.
 197 " Hotchkiss read Hotchkin.
 201 " Theron read Brewin Beach.
 203 Insert Rev. Geo. Christie d. 1826.
 210 See page 316, 1st Ed., for correct statement.
 211 For old read new Cornwall Hollow Cemetery.
 212 Insert after Ethan Allen, b. in Litchfield.
 212 For Daniel read Joseph Allen.
 214 This account of Capt. John Jeffers is not sustained by record.
 My father, who was nineteen when he died, knew him well and
 gave current tradition. Robert Baldwin has his saddle bags. His
 father was Capt. John Jeffers of French wars.
 216 For Cream Hill read Canaan.
 225 Insert Pendleton after Edward; also b. March 2, '24, d. April 4, '70.
 225 Transpose Edgar Elias to read Elias Edgar.
 237 For 1850 read 1860.
 237 Insert about — C. B. Furnace closed 1890.

* As to "Tarradiddle," not Tarrydiddle, page 17, it appears in the records century before last, and is not a corruption but itself a good old English word. (See Little Classics, Vol. I, page 58, etc.)

Pages

- 243 For Ann read Anne.
 243 " Thos. Marble read Mattle.
 243 " Kingstead read Ringstead.
 243 " Goshen read Northern Pa., later to.
 244 " Congregational read Presbyterian.
 261 " Lucretia read Lucetta.
 262 " Abigail, d. 1791, read July 2, 1799.
 266 " his, third line from bottom, read her.
 269 " Butler read Jasper Pratt.
 271 " Mary Ann read Anna Aurelia.
 272 " Kingwood read Ringwood.
 283 " Sexton read Seaton.
 284 " St. Edmundsbury read Bury St. Edmunds.
 285 " April 12th read April 23d.
 285 " 1723 read 1724.
 285 " 14 in same line read 15.
 287 " 1766 read 1769.
 289 " after Guilford read Aug. 13, 1758.
 291 " Benjamin d. ae. 84 read 85.
 292 " Benjamin d. 1846 read 1847, ae. 85; his wife d. ae. 94.
 293 " Herman L. Vaill, 1842, read 1824.
 293 " Clarissa Maria and Frances Gold Lovell exchanged middle names.
 293 Insert after Boudinott, she d. and he m. 2d, Miss Delight Sargent of Vermont.
 294 Insert after Elizabeth, Sedgwick.
 294 " " Elisha Sill, Feb. 14, 1788.
 294 " " Thomas R., Jr.
 295 " " Hezekiah, he d. Feb. 22, 1847. Rachel d. April 27, 1836.
 297 " " J. D. Cleveland, d. June 19, 1899.
 299 For birth of Edmund Harrison, 1868, read 1768.
 303 " Records, headline, read Residents.
 304 " Danbury read Duxbury.
 310 " Julius read Julius L.
 315 Insert Sarah Sedgwick d. Aug. 18 or 28, 1758.
 316 For 1869 read 1866.
 317 " William Adams read John.
 333 " E. Sole read Soule.
 337 Insert in Index, Brewster, 272.



REV. SAMUEL SCOVILLE.

Courtesy of Dr. R. W. Raymond, Editor of Life of Mr. Scoville.

Appendix.

THE 75TH ANNIVERSARY OF THE BUILDING OF THE MEETING
HOUSE AT NORTH CORNWALL OF THE 2D ECCLESIASTICAL
SOCIETY IN CORNWALL, AND SERVICE IN MEMORY OF THE
REV. SAMUEL SCOVILLE, AUG. 24, 1902.

ORDER OF EXERCISES.

Doxology.

Invocation.

Psalter: 103 Ps.

Hymn: "Guide Me, O Thou Great Jehovah."

Scripture readings:

Regarding the Church { Eph. 5: 25-27.
I Pet. 2: 9.

Regarding a good man { Ps. 1; Ps. 119: 1-2.
Matt. 5: 6-9. Rev. 22: 14.

Prayer.

Solo by Miss Ada Sterling: "The Homeland."

Hymn: "Jesus, Lover of My Soul."

Sermon by the Rev. Dwight M. Pratt, D.D.

Prayer.

Personal estimate of Rev. Samuel Scoville, by Hon. Theo. S. Gold.

Letter from Rev. Wm. B. Clarke, read by Dea. T. S. Gold.

Letters from Rev. J. A. R. Rogers, D.D., and Rev. Chas. J. Ryder,
D.D., read by Rev. D. M. Pratt.

Addresses on the perpetuation of Mr. Scoville's spirit of devotion to
native place and the old home church, by Sec. Dwight L. Rogers of
the Boston Y. M. C. A. and Prof. Edward C. Baldwin of the University
of Illinois.

Hymn: "In the Christian's Home in Glory."

Benediction.

A SERMON

BY THE REV. DWIGHT MALLORY PRATT, D.D., PASTOR OF WALNUT HILLS CONGREGATIONAL CHURCH, CINCINNATI, OHIO, AT THE SEVENTY-FIFTH ANNIVERSARY OF THE ERECTION OF THE PRESENT EDIFICE OF THE NORTH CORNWALL CHURCH, ALSO IN MEMORY OF THE LATE REV. SAMUEL SCOVILLE, A BELOVED SON OF THE CHURCH, AUG. 24, 1902.

Text: Eph. 5: 25-27. Christ loved the church and gave Himself for it, etc.

Ps. 1: 1-3. Blessed is the man who walketh not in the counsel of the ungodly. . . . His leaf also shall not wither and whatsoever he doeth shall prosper.

According to God's chronology seventy-five years are as nothing. According to human reckoning they constitute a long period of time. With few exceptions, those who witnessed the erection of this edifice have all been transferred to the church invisible. One honored deacon survives to tell the story of those early days. The great multitude have joined the innumerable caravan and moved on to the mysterious realm beyond.

It was a goodly company that built this temple of Zion and threw their energies into the construction of Christ's spiritual kingdom here. In simplicity of life, in sturdiness of character, in independence of spirit, in fidelity to Christian ideas, in family religion, and personal piety, they were worthy representatives of their Puritan and Pilgrim ancestors, who through heroic endurance and victorious sacrifice won for themselves and their children the spiritual liberties which former ages had failed to secure.

It is easy to idealize the past. Filial love delights to attribute goodness and greatness to those who have gone before. And in many respects it is not possible to exaggerate the virtues of our fathers. They lived for God. They were true to principle. They made religion supreme. They exalted the Kingdom of Christ above the kingdoms of this world. They made the church the central and most important institution in the social fabric. Family religion was far more characteristic of the former generation than of this. The average New England house was a nursery of intelligence and religion. No age or continent ever produced

finer specimens of cultured Christian manhood than the generations immediately preceding this. The children of the Pilgrims in less than two centuries, and practically in one, have built a nation outstripping in material splendor and power all the empires of the past. They have filled a continent with churches and colleges. They have built cities and mastered industrial science. They have produced keener intellects, more inventive skill, more genius for discovery and conquest and growth, than any other race or nation on earth. The present age is an eloquent tribute to the goodness and greatness of the age that produced it.

It is not to be supposed that all the men of the past generation were saints or heroes. Many of them were exceedingly commonplace and provincial. Many of them lived narrow and restricted lives. Many of them were materialistic in their aims and petty in their conceptions of manhood. Yet the *representative* spirit of the past age was noble. Its religious vitality, in spite of its circumscribed environment, gave it a wide outlook. It had much of the prophetic fire and the prophetic statesmanship. We of the present age may look upon the life of our fathers as primitive, and upon their horizon as limited, but we can never escape the fact that they were, in the largest and best sense, empire builders. They knew the secret of manhood and national greatness, and because they were loyal to their convictions, we of this generation are the inheritors of vast opportunity and blessing.

It would be an old story to rehearse the wonders of the past seventy-five years. Were our fathers to awake from their long sleep and witness the transformations of the past century, they would scarcely recognize this as the old quiet and staid planet on which they once lived. Instead of isolation, they would find the ends of the earth united through miracles of marvelous achievement. They would find continents spanned with highways of steel and roaring with the sound of a ceaseless traffic; they would see oceans converted into highways of commerce, and distance and time annihilated by electric power. They would find the nations united by a brotherhood of common interests and common hopes. They would find the great capitals of the world — London, New York, San Francisco, Yokohama, and St. Petersburg — more closely united than the neighboring villages of their boyhood. They would look upon the splendors and realities of this age as a miracle,

a dream, a fairy-land. Nothing would surprise them more than in seeing the people of the earth thinking the same thoughts, using the same science, employing the same inventions, and coming more and more to the same ideals of life.

Since the corner-stone of this sanctuary was laid, the world has made more progress in every realm of thought and achievement than during all the previous milleniums of history. We of the present age can hardly comprehend the miracle of passing events. We are losing our capacity for surprise. We are wondering where the speed and momentum of modern progress are to lead us. We have also begun to shrink from the possibilities of the immediate future, knowing that if all these marvels do not issue in spiritual blessing, they will land humanity in some awful catastrophe of carnage and crime.

We do not mistake material splendor for prosperity, or think that because we have mastered the secrets of nature we are a more virile and godly race than our fathers. I am thoroughly an optimist. I believe the Kingdom of Christ is making rapid progress in all the earth. I do not allow the sins of the present age nor the appalling greed of accumulated power to make me pessimistic as to the outcome of the Kingdom of God on earth. I believe the great financial and social evils of the present will yet be mastered, and that out of the storm and stress and uncertainty of this hour, this generation or a later generation will emerge to a nobler manhood and a more vital Christianity.

I believe this not merely because of my inherent faith in the gospel, but because that faith came to me out of a godly past. This church has stood for high ideals in days gone by. Many of us can remember back over at least half of its history, and can call to mind the noble men and women who sought to build a church and a community that would represent the best that mankind can know. The grandest monument to their integrity is not found in yonder cemetery, but in those who have reproduced their piety here among these hills or in far-off portions of the earth.

The older we grow and the richer becomes our experience of the grace of God, the more we appreciate the home of our childhood and the worth of those who first directed our feet in the pathway of the divine life. The benediction of their piety, of their parental love, of their unwavering consecration, rests upon us today.

All in our lives that is worth the having and all that gives abiding and growing satisfaction came out of such parental love and such Christian instruction.

To reproduce their spirit, their purpose, their altars of prayer and praise, is to make the best of all contributions to the age in which we live.

We cannot, today, enumerate the good men and women who have gone forth from this church to bless the world. Their names are already recorded in actual history written and published here. This church, like all the rural churches of New England, has done a work which can never be estimated by the arithmetic of earth. Men and women in goodly numbers have gone forth from these households to do valiant service for Christ in high places, in business, in professional life, and in the sacred calling of the ministry. In their work this church itself has wrought, and in their life this church has reproduced its own.

Since our last annual summer reunion another of her noblest sons has passed away. This anniversary service may well be made a memorial of him. Samuel Scoville was a characteristic Cornwall boy. He well represented the product of these hills. He loved the soil on which he was born. He loved the people among whom he lived; with whom he played in childhood; with whom he shared the joys and experiences of mature life. Forty years of ministry in other and larger places never weaned his love from boyhood scenes or diminished his affection for friends of days gone by. Never have I seen a more beautiful love for home and for the old church home than his. He was a born lover. He loved the hills, the lake, the woods, the country air, the out-of-door life, the work on the farm, the school, the people, the church. He loved everybody and everything — provided it was good. The very life of the country worked itself into his blood and brain and heart. The bloom of boyhood rested on his cheek at sixty. He never lost it till the very last. He was never sick. He carried the sweetness and joy and strength and elasticity and hopefulness of boyhood on into mature life. He was the youngest man at sixty-five I ever knew. He swam the lake and roamed the hills with as much zest at three-score as at twenty. The annual vacation, with its home-coming and renewal of early joys, was an ever-increasing delight. He loved Cornwall and Cornwall loved him. The

people were proud of him as a boy, and especially as a college boy and theologian and young pastor. They always anticipated with pleasure his home-coming. The largeness of his sympathy, his open-heartedness, his utter freedom from the conventional and formal, his frank, familiar, friendly way with every one, made him a universal favorite. He was one of the most fraternal and neighborly men ever born among these hills. Tall, handsome, virile, athletic, manly, enthusiastic, he was in form and feature, in spirit and expression, as noble a son as Cornwall ever produced.

Nor were his attractiveness and power the mere outcome of natural grace. Samuel Scoville was a Christian. As a boy he gave himself with unreserved heartiness to Jesus Christ. His mature love always retained the sweetness and sincerity, the enthusiasm and winsomeness of his early consecration. He loved Christ. This love was the passion of his life. Many a time have I stretched with him upon the grass, in the friendly warmth of those August days, and chatted with him of our common interests and hopes. He was delightfully unreserved with his trusted friends and in the intimacies of familiar converse opened most freely his innermost heart. And it was a heart singularly free from evil thought or purpose. He was ever dwelling upon his work, ever planning to do some one a good, ever wishing that he might lead the unconverted to Christ.

This was peculiarly his attitude towards his native place. He was constantly contriving how he might bring some good to Cornwall; how he might awaken in his fellow-townsmen more enthusiasm for their local institutions and interests; how he might cultivate neighborly fellowship and affection, and bring the people closer together in mutual love and helpfulness. He was the moving spirit in our summer picnics and annual reunions. He was eager to see the old homes preserved and prospered. He sought to awaken in all who had gone forth from Cornwall a growing love for native place. He did all in his power to encourage sons and daughters, visitors and friends to make their annual pilgrimage here. Beautiful and rare was his devotion to the old home, and during the last week of his life he was constantly speaking of the things he wished done or the improvements that ought to be made. As a community of neighbors and friends we owe an unspeakable debt of gratitude to this large-hearted, brotherly man. We miss

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him today with an oppressive sense of loneliness and loss which words cannot express. The feeling of deep bereavement is not limited to the family circle. We all are burdened with grief. We all find it difficult to keep the tears from coursing down our cheeks in view of the place in our beloved circle made vacant by his death.

I do not wonder that he wished to be buried in Cornwall. His heart was among the hills and with his kindred and boyhood friends. His life work was elsewhere; his most abiding attachment here. His death was serene and confident. Beautifully was it described in the following poem by Dr. R. W. Raymond, superintendent of the Plymouth Sunday-school:

Erect, alert, undaunted still,
The weary, wounded veteran stands,
Waiting to hear the Captain's will,
And heeding nought save His commands.

In vain we whisper through our grief,
"Lay down thy weapons; take thy rest!
Behold the Angel of Relief
Approaches at thy Lord's behest!"

"Not so," he saith; "I pledged my Lord
In youth the life He gave me then;
And only at His own clear word
Will I surrender it again!"

Then through the night his lips were dumb;
But as the dawn dispelled the shade,
The voice he knew said plainly "Come!"
And in glad silence he obeyed.

Thou knowest, Lord, Thy soldier true;
For Thou, Thyself, didst set him free,
When he had fought the good fight through,
And kept the faith once pledged to Thee.

The story of his life contributes a rich chapter to Cornwall history. His boyhood on the farm, the joyousness and nobility of his college life at New Haven, his acquaintance with the Beecher family, his trip to Europe, romantic courtship, happy marriage, his enthusiastic and successful pastorate of twenty years at Norwich, N. Y., his equally long and affectionate pastorate at Stamford, his call as assistant pastor of Plymouth Church, Brooklyn, made famous by the fame of his father-in-law, Henry Ward Beecher,

the marriage of his children, the annual visits to Cornwall, his love of kindred and friends, and his devotion to the Kingdom of God — these are all familiar to the people of this church and will make his name conspicuous among the honored men who have had their birthplace here.

We thank God for the testimony of his life. We thank God for the contribution he made to the spiritual unity and good fellowship of this church. He was a harmonizer, a unifier. His sympathies were democratic and his spirit fraternal. His long pastorates are substantial proof of this. No other than a strong personality can remain for twenty years pastor of a large church in these eager, restless days. He gripped his people with a manly and unselfish love. His hold was a personal hold. He was always a lovable man, and the tonic of his good cheer, the youthfulness of his strength and enthusiasm, and, withal, his neighborly kindness and sympathy will make his name dear to the generation that knew him in the intimacies of Christian love.

We ought to take heart today under the inspiration of such a life. Bereavement must not be permitted to become discouragement. Each generation has its particular work to do and God knows best when that work is done. The present ought to gain incentives from the past. These hills have still their contribution to make to the integrity and strength of our national life. This honored and historic church has still its part to play in the spiritual upbuilding of Christ's Kingdom on earth. Fathers and mothers here have still their family altars to rear and children to nourish in the grace and love of God. He that builds a noble life does the noblest work of which man is capable on earth or in heaven. He that contributes a consecrated child to the world does more than can be done through the possession of wealth or the accumulation of power. As long as vital piety is nourished among the hills and the fountain of life here is kept pure, the great cities of the nation will replenish their strength and revitalize their wasting life. When the country ceases to be the reservoir of spiritual power the metropolis is doomed, and our Christian civilization itself falls into decay.

Beloved, do not underestimate the greatness of your work. Could we know the men today who are conducting the vast enterprises of this modern age in business, in government, in education,

in science, in religion; could we trace the origin of the men who are foremost in the pulpits and universities and commercial activities of this great land, we should find that the noblest among them and the greatest in number were country boys, who gained their muscle and their brain, their sturdy manhood and their capacity for leadership, on the farm and in the rugged experience of hard and wholesome work.

Work is the best educator in the world, and the children on a farm, whose parents are consecrated to God and who nourish them in the discipline and admonition of the Lord, have an opportunity and training which no city can give.

To build a Christian home and a Christian church is a work unsurpassed in opportunity and glory on earth.

That which absent sons and daughters enjoy most when they revisit the old home and the old church is the memory of the Christian love and Christian instruction which made them what they are and gave them their joyous outlook on life.

We of other scenes and other vocations, yet one with you in interest and affection, beseech you to keep the altars of your faith warm and glowing with the fire of an unquenchable love. Make your hearthstones radiant with the piety of your fathers. Make the old church vital with the hopefulness and energy of an undying consecration. Let there be Pentecosts here as in days gone by. Revivals are not dependent upon numbers, but upon the faith and fidelity of the consecrated few. The larger world of enterprise and power may yet feel the touch of your life. Your sons and daughters shall yet prophesy, and see visions, and dream dreams, and receive the gift of the Spirit's power. Be true to your inheritance. May the next seventy-five years reproduce the glory and grace of the past seventy-five. May these annual reunions witness to the growing oneness of this favored fellowship.

The memory of bygone days, of a godly ancestry, of the miracles of grace wrought here in many a home and in many an individual life, makes this a hallowed hour.

God bless this historic church.

God bless the homes represented here, and through them the generations still unborn. This is our prayer today, and could we hear the voices of the sainted ones who have gone before, this would be their prayer, uttered in earnest and loving unison with ours.

PERSONAL ESTIMATE OF REV. SAMUEL SCOVILLE.

BY HON. THEO. S. GOLD.

The occasion that calls us together is one of sad memories. The name Samuel is not unfamiliar in my own family. I had a great-grandfather Samuel Wadsworth; also that was my father's name. I had an uncle Samuel, and a neighbor Samuel Scoville, but the man whose life and death we honor this day was known in our family by the pet name of "Our Sam." Can any name be more expressive of our esteem, of our respect, affection, love, than this, familiar and ripening through years of intercourse with him as neighbor, pupil, and friend, sharing each other's joys and sympathizing in sorrows.

I have known Mr. Scoville from his boyhood; the only house seen from the window where I am writing is the house where he was born; and as a pupil of mine, when he first started upon preparation for his life work, no one had better opportunities for knowing the spirit of the boy, of the man, that always controlled his life. He was drawn to service by God's love rather than by the terrors of the law. In his view there was nothing wholly reprobate, either in nature or humanity. He was friendly to everybody, and this feeling was reciprocal. I do not think he ever had an enemy. Every wrong deed that met his notice found in him that Godlike spirit that, while it hates sin, forgives and rescues the sinner. He was always enjoying good things, looking on the bright side, with full faith in the power of the gospel of Jesus in making the world happier and better. That prosperity in material things should accompany spiritual growth was his belief.

The duty of man to work in God's way in making the world happier and better was the keynote of his life.

The conditions of his youth developed vigorous growth. What gymnasium can surpass in privilege the hills of Cornwall—pure air and water, with continual inducements to exercise all the powers of the body and mind, developing them to their fullest capacity? He enjoyed the sports of youth and the activities of manhood. As a farmer boy he acquired those habits of industry, of foresight, so essential and useful to a happy life.

The lesson to be learned on the farm from the corn crop alone, that king among cereals, exceeds all that the boy can pick up in the city streets in his whole boyhood.

Witness the operations of fertilizing the soil, plowing, harrowing, planting, cultivating, hoeing, and harvesting the crop, tracing its varied uses in feeding the family and the farm stock, all dependent upon the skill and labor of the husbandman, in harmony with the divine power giving life to the seed and sun and shower in due season, to complete the whole round in a successful harvest.

Father Hyacinth has laid down this maxim as a postulate: "That without material prosperity there can be little spiritual growth."

This does not mean that the abundance that a man hath is the measure of his goodness or of his happiness. Man has received the earth as a God-given heritage. It is his study to learn about the powers of nature and their control for his use. Exercise of the powers of mind and body, either in amusement or labor, within proper limits, gives strength.

What greater opportunities and inducements to learn about the powers of nature and the Giver of all good than is enjoyed by the farm-born and bred child of New England? The conflict with a stubborn yet generous soil, its rocks and its forests, have contributed much to those powers still dominant in New England, though by division and transplanting they are now world-wide in influence.

Will the physical, the material conditions of New England stand this drain? Will her institutions of education and religion prove equal to the task of transforming into New Englanders the crowds that flock to our shores? Our faith sees the God of our fathers still honored and loved. The natural conditions of the country, the patriotic spirit, the institutions of education and religion will hold control, and raise out of these conditions worthy successors, so that the honor of New England as a people zealous in good works will never grow dim.

Children of Cornwall, yours is not a hard lot. You have a glorious heritage. What often seems hard now, the task well performed will give you power to conquer greater obstacles in life. Study the life we have been considering and emulate the example. Do good to all men, love the work you find to do, that the world may be happier and better because you have done in charity and love what you could.

LETTER FROM WILLIAM B. CLARKE, D.D.

NORWICH, CONN., August 23, 1902.

My dear Mr. Gold:

Many thanks for your invitation to attend the celebration, next Sunday, of the seventy-fifth anniversary of the erection of the church in North Cornwall, and in memory of our friend Samuel Scoville.

How I should enjoy being there if only my health permitted! As it is, these few lines must answer for me. It is now more than forty-eight years since I assumed my first and most sacred pastorate, that over your church. As I look back I am impressed with the wonderful harmony of all the elements in that church life when I entered it.

How glorious were the hills, on the sides of the north especially, that surrounded the city of the great King! More beautiful still were the inhabitants of the city, those three aged saints worthy to be held in everlasting remembrance, Father Howe, Squire Sedgwick, and Deacon Hart. Scarcely less dear to me were the young people, of whom Samuel Scoville, whose memory is especially with you today, became early dear to me. He also was faithful to me to the end. When the twentieth

century opened, I received from him a delightful token, wishing me a happy new century, which it was sure to be, because it would usher me into heaven. He has preceded me, joining the elders before the throne, whom I have mentioned.

I remember also Chauncey Baldwin, the sons and daughters of Leete and Noah Rogers, your own daughters coming on, and many others.

Do any remember the class we had in the Assembly shorter Catechism? The young people's meeting, and especially that splendid winter night when, coming home from that meeting, we found an ox sled, and, piling on, coasted down the hill with great merriment till we collided at last with a stone wall, which put an end to our sport. Some were offended with the noise we made and thought the pastor might have led his young people into better ways, but good Deacon Hart restored the pastor's self-respect by telling him "he was glad of it and hoped he would do it again." So it proved that we were still in the light, though perhaps only in the moonlight.

An important element of our Sunday congregations in those days was the boys' schools, the largest, that which was conducted by your honored father and yourself, besides those of Ambrose Rogers and Burton Hart. Then there were the good Deacons Russell and Dwight Pratt, and a host of other things which I cannot recount today.

Finally, an old man's blessing upon the people still dear to him. May we all be found meet to be partakers with the saints in the inheritance of light.

Aft. your old pastor,

WM. B. CLARKE.

LETTER FROM J. A. R. ROGERS, D.D.

WINDSOR, CONN., August 19, 1902.

REV. DR. PRATT:

My dear Brother—I am grateful to you and others for the invitation to write a word for the memorial service of next Sabbath.

For many reasons this meeting house is very dear to me. My father, and especially my grandfather, had much to do with its erection. I was born and reared under the shadow of its spire and was among the first baptized within its walls into the name of the Father, Son, and Holy Ghost. In my earlier years I attended its services fifty-two Sundays in the year, and later have had the privilege of preaching occasionally in its pulpit. These things make it dear to me, but the ground of interest is that it had been solemnly set apart to the worship of the Lord God Almighty. I am tempted to speak of many things in regard to this sacred edifice, but I must forbear. I cannot fail, however, to speak of those blessed ones who have worshiped and those who still worship within its walls. From them all, living and departed, have gone forth blessings to all the world, how great, is known only to Him

who has perfect knowledge. Of these blessings we shall know far more in the ages to come than is possible now.

If this church is a temple of God, in a far higher sense was the body of our brother, Rev. Samuel Scoville, recently laid to rest in the neighboring graveyard. Of him it is not mine to speak at length, but simply to utter my word of love and appreciation. His natural gifts we all know, his tenderness of heart, his lofty aspiration, his quickness of apprehension, his good fellowship. His kindly spirit drew every one within his reach to him. His companions in his childhood, all his college mates, among whom he was easily king of hearts, his brethren in the university, his parishioners, and all who knew him.

I must leave entirely to you, our honored brother, to speak of his ministry, and yet I would fain utter a word about his kindness to the poor. When Christ sent to John the Baptist the proof of his divine mission, the crowning thing was, the poor have the gospel preached to them. The love of our brother for the poor was one of his noblest and most Christian traits.

As this is a Cornwall occasion, I know you will permit me a concluding word about his love for this place, so dear to us all, and the dearer because of his love for these hills and valleys and the noble men and women it has reared. I venture to say there is not one of us who has not loved Cornwall more deeply since we learned of our brother's dying request, that in carrying his body to burial it should be taken past his home and that of his father and grandfather, and this church, to its last resting-place, stopping, as was his wont when alive, at each of these loved places.

Our beloved brother is resting in paradise, with a fuller vision of his Lord than he ever had on earth and joys unknown to us, awaiting in hope the glorious resurrection, when his body shall be made like that of his risen Lord.

Yours faithfully and affectionately,

J. A. R. ROGERS.

LETTER FROM C. J. RYDER, D.D.,

Secretary of American Missionary Association.

NEW YORK, August 22, 1902.

REV. DWIGHT M. PRATT, D.D.,

West Cornwall, Connecticut:

My dear Mr. Pratt—I cannot easily express the regret I feel at my inability to be present at the memorial services to be held in the honor of Rev. Samuel Scoville next Sabbath.

Miss Scoville wrote me a letter expressing the desire of the family to have me there, and my own desire was very strong.

There are few men I have ever known whom I honored and loved as I did my dear friend, Mr. Scoville.

He was greatly beloved by every member of my household. He was so large-hearted, genial, unselfish, and sincere, and withal so strong and steady and true that he left a place in the lives and hearts of all who knew him that no other could fill.

I should love to say some of the things I feel at this beautiful memorial service. I am pledged to preach here at Stamford, however, and cannot get away. I am so glad that you can be there, my dear Brother Pratt, for you are just the one for the sympathetic and loving service.

Very cordially yours,

C. J. RYDER.

Appropriate addresses by Dwight L. Rogers and Prof. Edward C. Baldwin completed the exercises.

IN MEMORIAM.

REV. SAMUEL SCOVILLE.

Toll, toll the bell! solemn and slow!

Mournful and low

Our heart beats are tolling, blow upon blow!

They are bringing him home.

Over the bridges and climbing the hill

And across by the mill,

Around by the farm so deserted and still

All in silence they come.

Home he is coming, but not as of yore

With the smile that he wore

And greeting so glad as he stepped in the door,

They are bringing him now.

Home to his fathers that sleep 'neath the sods

But home to his God.

We standing hopeless, as mute as the clods,

Our tears falling low.

Ring, ring the bells! crowd to the strand!

A ship is at hand!

Some we have looked for are close to the land,

The anchor is cast!

Brave sailors they were, tho' the stress might be sore

And the tempest cloud lower.

Life's journey was stormy, but the voyage now is o'er.

Heaven's port reached at last!

REV. SAMUEL SCOVILLE.

Tall as a stately pine, with limbs and face of an Apollo type,
And filled with animation and a godly zeal,
He lived among us, a perfect man.
His mission was God's love to fallen man.
In his work he showed a love
That in his life was an example unto his fellow men.
He loved his country and with trumpet voice he thrilled
The hearts of many hearers, when he told
The story of the patriotic dead.

He loved mankind, and none had gone so low
But what he stooped unto them with a helping hand.
He loved his native town, its quiet lake; on its mountain peaks and o'er
its rocks loved to roam.
He learned their secrets and they bro't him close to Nature's God.
And now he's gone; 'tis ours to mourn his loss,
To emulate his zeal and love and sympathetic ways.
If in our lives we can but show that we his mantle wear
'Twill prove he has not lived in vain.
His work's well done; he's gone to his reward.
We cannot mourn his loss; among us none can find
A man who better loved "his God, his country, and mankind."

H. S.

After the close of the exercises "The Samuel Scoville Association" was organized, designed to keep in mind and put in practice the love of Mr. Scoville for Cornwall by his friends who return to the Cornwall hills.

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FUNERAL SERVICES

OF

GEN. JOHN SEDGWICK,

CORNWALL,

CONN.

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May 15th, 1864.

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UTICA, N. Y.

UTICA STATE HOSPITAL PRESS.

1893.

THE funeral services of Maj. Gen. JOHN SEDGWICK were attended on Sunday, May 15, 1864, from his late residence in Cornwall-Hollow. There was a simplicity and solemnity throughout the whole, which rendered the scene of the most impressive character. Not less than two thousand persons were present, including representations from every town in the county, as well as some of the highest dignitaries of the State, and also a delegation from New York who were formerly inhabitants of Connecticut. Governor Buckingham tendered to the family a military funeral, but they declined the honor as not in keeping with the simplicity of General SEDGWICK'S character, and his dislike of all ostentation. There was, therefore, an entire absence of all military display, the simple services, and the vast assemblage of people testifying more eloquently to the great public loss, than any display of drooping plumes, or muffled drums.

The remains of General SEDGWICK reached Cornwall-Hollow on Friday, in charge of three of his staff officers, Major Whittier, Captain Beaumont, and Captain Halsted, and were delivered over to his family. The funeral services were held Sunday. The coffin upon which lay his sword, was draped with the dear old flag of his country, and was covered with holly leaves and flowers, conspicuous among which was a wreath from Mrs. President Lincoln, and another from Mrs. Senator Dixon of his own State. The deceased was clad in full uniform, and his features presented an almost life-like appearance, as

he lay in his last sleep. A slight discoloration just beneath the left eye, where the winged messenger of death had entered, told the sad story that the noble life was stilled forever.

The services consisted of a prayer, after which the Rev. Charles Wetherby, pastor of the village church, delivered a discourse, followed by Prof. William B. Clarke of Yale College, who was a former pastor, and a friend of General SEDGWICK. After a hymn was sung, an opportunity was given to the great multitude present to take a last look at the fallen hero, and for more than an hour they passed by with bowed heads and weeping eyes. As the remains were brought from the house by the pall bearers, who were his old friends and neighbors, and placed upon the hearse, the sun which had been obscured all day by the clouds, shone out, lighting up the valley which he loved so well, and was an omen of the greater light, into which he had entered.

The burial place where he had often expressed the wish to rest with his kindred, was about half a mile from the house.

As the coffin was being lowered to its final resting place, a distinct peal of thunder like the roll of distant artillery, reverberated along the hills, a most solemn requiem to the buried soldier. The Rev. Mr. Wetherby then raising his right hand pronounced the benediction: "And now, oh thou God of battles, be with this nation in its hour of trial. And may grace, mercy and peace abide with us forever."

Thus ended the simple funeral services of one who was worthy of the honors of the nation.

SERMON

BY

REV. MR. WETHERBY.

II SAMUEL I:25.—“How are the mighty fallen in the midst of the battle.”

There are sentiments in the individual and public heart that men never will outgrow—emotions that must live perpetual and unchanged so long as the world endures. The mournful and yet glorious events which issue from these emotions are ever repeating themselves throughout entire history. The progress which alters much, leaves these unaffected and immutable in their unique and perennial glory. Some acts, sacrifices, lives and deaths, stand forth from of old so grand and so illustrious that the ability to repeat them is the proudest boast of each people and age.

The event to which reference is made in our text is one of these marked facts. On Mount Gilboa in a stern battle for national integrity Saul and Jonathan had fallen, and the Psalmist utters his lament and the public sorrow in the ode of which our text forms a part. “How are the mighty fallen in the midst of the battle.” The nation educated by Jehovah lauded its brave battle-heroes; and stirring hymns in that rugged Hebrew tongue breathed out the warlike grief of Israel. And if, turning from the ancient Jordan, we pass to Greece, or Rome, or France, or to England, or any grand nationality which has left its impress on the line of the world’s march, the like sacred battle-fields, the Mount Gilboas of history, shine forth, and we tread on consecrated ground;—we hear the national anthems, we read in prose or song of

the high achievements, and man is more manly as he looks upon the places enriched with the blood of the brave.

Ever, from age to age, the birth or consolidation of races, institutions and liberties, has been hallowed by blood, and from the hours when heroes fell we date the upspringing of better eras for humanity. From the dawn of time in vindication of earth's holiest good, how have the mighty fallen! but the blood of such martyrs is a river the streams whereof make glad and fertilize the State.

At present we are living amid events of this nature. The God of these years is ushering in a new epoch for this continent. The angel of the apocalypse is speaking as in trumpet tones to this generation. The time is glorious, but the glory is sombre, melancholy: yet through it break gleams of a worthier future. This republic needed the purification which the ordeal of a great war can only give. It required to be taught anew the necessity and value of heroism. This nation had its birth in heroic virtue and sacrifice. The stories that are told of Plymouth and the Mayflower pilgrims, of Lexington and Bunker Hill, are fragrant with this sublime emotion, this sacred, generous fire. The Fathers knew what it was to do and dare and die for religion, for freedom and law. But the traditions of those earlier times were fading from men's memories and the spirit from their hearts. The hour had arrived when the heroic in us needed a revival—a re-assertion—a coming forth again into its beauty and bloom. The sacred warmth was in the populous North, but latent, and the stimulus of a grand emergency could alone disengage and set it free, as a living, positive force. Heroism was needed in religion, in statesmanship, at home, and in common life. The churches were languishing for want of it.

The best moralities were losing their persuasive power through a lack of inspiring vitality. Essential truths and principle were periled, and institutions which have been the corner-stones of the republic grew weak and tottered because selfishness had crept into the state. Our calm, polished Chistianity had lost the fire, which burned in the soul of a Peter or Paul—an Augustine or Edwards. Our State-craft was not ennobled by the sublime consciousness and pure faith of an Otis, an Adams or a Clay. Men had lost sight of the eternal landmarks which guided the ancient mariners on the stormy political sea. Our prosperity had been too much for us, and when Satan offered his temptations, showing us a broad empire and the glory of it, we listened and believed in material good as man's chief end. But the kind God would not leave us in this low estate. He said—I will lead that people through a Red Sea to a noble inheritance. Men shall learn again the glory of heroic devotion to Right, Justice, and Liberty. The virtue and the valor of the North shall burn again, touched by celestial fire. Hence God sent the siege of Fort Sumter; and how the booming of those first guns thrilled us! He sent the wild Baltimore mob to impress upon the nation the worth of law and order. For three bloody years a costly, chequered strife has disciplined in our hearts a patient heroism; and that which at first was only a high impulse has become a high and stated principle, a controlling law of action and endeavor. The moral tone of our nation has grown purer these three bloody years. As war has made its cold, pitiless demands, the dear ones have gone from the home fireside, have pressed the lips of their best-beloved and left for the front, men have felt the sway of unwonted generousities, of holy sacrifice and of quenchless patriotism. A strong, beautiful love that subdues narrow selfishness and bids the soul be great—a love of country

broad as the latitude of this free land, has poured its new day upon the continent. The war is supplying higher emotions of conduct, fresh incentive to devotion. Thank God, we are learning what the heroism of thought, sentiment and action means. We feel its quick thrill—we breath its holier atmosphere—we behold its stirring examples. As battle succeeds battle the slain and wounded reveal unto us its import. The firm array of our lines preserved steady and unwavering while the dead fall rapidly and the massed columns of the enemy charge on us—this teaches it. The Christian and Sanitary commissions—they speak to us of the meaning and force of heroism. The fact shines for us in the field and hospital, from man in the full strength of his valor—from woman in her watching of the brave, in her kind ministries to the wounded and the dying.

We have a country now; not simply a broad domain, wide prairies, hills, mountains, lakes, cities, seas, but a country whose soil is enriched by character, by brave words spoken and brave deeds performed—a country that the traveler will visit as he visits the hallowed spots upon which men have fought their hard battles and won their immortal triumphs in the eastern and older world. Let us thank 'our Heavenly Father that we have those ready to die for America as the mighty men of old died for their Fatherlands. Let us praise God that he has sent such men who read to us anew the century-old lesson of sacrifice, consecration, and surrender of one's self to truth and the state. Let us rejoice in this fact which makes our tears over countless graves less bitter, and the sorrow of our bereavements less oppressive; for when death comes to the hero it wears a soft smile and a white robe.

And now the sons of Connecticut, we of this state and town, are again called especially to mourn. The war in its afflictive results has reached to our households and

hearts. God waits to-day to behold how we sustain this new trial of our faith. He would teach us the heroism of patient and resigned sorrow. He would have us weep without bitterness, and without losing aught of heart or hope for the great, good cause. I feel to-day, with King David, "How are the mighty fallen in the midst of the battle. The beauty of Israel is slain upon her high places;" But I cannot join in the sentiment of the Psalmist's exclamation—"Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offering;" for I hope that where Sedgwick fell, there may be plenteous dew, and abundant rain, and rich offering from the fields—of grain, and fruits and flowers. I hope that the day is not far distant when peace shall come and dwell in that war-scathed, war-cursed land. I hope that they who love best this honored officer and true man shall live to see that his blood was not spilled nor his life wasted in vain. Let the sun of the future shine warmly and the summer-showers fall plenteously upon that fatal field of Spottsylvania. Let the Potomac as it glides fertilize those shores, and let those who shall dwell there, live prosperously under the national flag, emblem of a restored quiet, a regenerated state. Let them live to possess the rights for which our hero fought, and to thank the fallen mighty who have offered themselves up in the fierce battle for constitutional law, national union and American liberty.

The sympathies of this occasion seem to require a brief statement of the life and actions of him whose funeral honors we have assembled to celebrate. But a mere outline is all I shall attempt, for the full account belongs to history, and there only can it be adequately told. The Sedgwick family is and long has been connected with the history of this state. Deacon Benjamin Sedgwick, great-grandfather of the deceased, came from Hartford in 1748, and settled upon a large tract of land in Cornwall-Hollow.

This land has formed the homestead of his family for four generations and more than one hundred years. At the period of his arrival the town was sparsely populated, and dense forests covered the hills; but the hard spirit of the Puritan was his and he was prepared to subdue the wilderness, and did it. General John Sedgwick, son of the first immigrant, inherited the virtue and energy of his father. He served first as Captain, then as Major, in the armies of the Revolution, and was, at Valley Forge, one of the faithful few who stood firm by the country and by Washington in that trying winter. The Tories of that age knew well his love for independence, and burned his house a few nights after his departure for the field. But his neighbors erected another, taking hold of the work so heartily that the frame-work was completed in three days. After the war, Major Sedgwick was one of the most prominent men of the place, was made General of Militia, represented the town three successive years in the State Legislature, and was a person of weight and influence wherever known. His son Benjamin, father of the deceased, needs no mention from me; and whatever is said of his life and character will be spoken by one personally familiar with him.

General John Sedgwick was born September 13, 1813. He entered West Point at the age of twenty, and graduated as Lieutenant of Artillery in 1837. After graduating he went immediately into the Florida War and served there two years. He was then on the Northern frontier during the Canadian Rebellion. He went to Mexico in 1846, where he served first on the body-guard of General Scott, but afterward entered upon the regular duties of his position. He was engaged in the capture of Vera Cruz, and in all the battles in the Valley,—was brevetted Captain for gallant conduct at Cherubusco, and Major at Chapultepec. In 1848 he received his commission as full

Captain in the U. S. Army, and was assigned to Duncan's battery. This was the famous battery of light artillery, commanded by Major Ringgold during the war, and which under him performed such splendid service in the earlier engagements. Captain Sedgwick had charge of it until 1855, when he was raised to the rank of Major in the 4th Cavalry, one of the new regiments then formed. He was commissioned as Colonel at the opening of the present war, April, 1861, succeeding to his friend Colonel Lee, who is now in command of the rebel armies. While in Mexico the young officer was not heard from for nearly three months, and his relatives had almost lost hope of seeing him again, supposing that he had fallen in one of the fierce conflicts of Scott's onward march to the Capital. Imagine then, the deep joy at the home fireside when tidings at length reached there from the absent son. Imagine the intense interest with which his letters were read—those letters which told of safety and success. On the morning before one of those fierce conflicts in the Valley, four companions in arms sat down with young Sedgwick to breakfast—a brave, healthy group. At night, when the contest had ceased, he alone remained unhurt. The others lay covered with honorable wounds, or cold in the embrace of death. So sudden and so strange are the mutations of battle. From the close of the Mexican War to the commencement of the present Rebellion, Major Sedgwick served for the most part on our Western frontier, protecting our posts against the Indians, sometimes contending with them, guarding the lines of travel, and performing the customary duties connected with frontier service.

In October previous to the attack upon Fort Sumter, he was sent with his command to construct Fort Wise, in the vicinity of Pike's Peak. The fort was completed in the winter, but there seemed to exist a purpose to keep

all loyal troops at a distance before the present administration came into power. But his duties, in Florida, along the Canadian line, in Mexico, and on our Western frontiers, formed the preparatory discipline which enabled him to achieve the position he has won as General in the armies of the Union. Inured to hardship and danger—accustomed to rely upon his own resources—forced to be inventive in expedients—prompt and persistent in action—exposed to the rugged influence of a mountain climate, and often called to sustain the force of want and suffering, he was thereby formed a leader and made ready for heroic achievements. On one occasion when in the far west, he was separated from his supplies for twenty days, and was forced to subsist on fresh meat, without salt or vegetables; yet he bore it, and enabled his command to bear it with fortitude and cheerfulness, until relief came. Hardship is a rough school, but the students who pass through it make admirable men. The firm physical endurance, the perfect health of General Sedgwick, and a constitution rendered more robust by the character of his service on the frontier, helped to mould him the man he was.

Soon after his arrival East, he was raised to the rank of Brigadier General, and in this capacity served through the peninsular campaign. It was his earnest and indomitable spirit, according to the statements of the Prince de Joinville and General Richardson, that saved the battle of Fair Oaks, a battle in which our forces were imperiled as never afterward in that memorable campaign.

General McClellan had thrown three divisions of his army across the Chickahominy, when a fearful storm broke over the camp, a heavy rain fell, and the narrow stream was changed into a broad river, which converted the adjacent swamps into expanded sheets of water, carried away one military bridge, and endangered the safety of another.

This swelling of the stream appeared to isolate the two portions of McClellan's army from each other, and the rebels under Johnson determined to improve the advantage and annihilate the divisions that had crossed, before reinforcements could reach them. In massed and solid columns they fell suddenly and swiftly upon Casey's advance lines. The greater number of his regiments broke and fled in the wildest disorder. Cranch and Heintzelman moved to his assistance, but the enemy's onset was not arrested until Sedgwick's brigade had crossed the river, and he had arranged his twenty-four guns in an open field and poured their destructive fire into the masses of the foe. General Richardson in his letter speaks in the warmest terms of this exploit. He says: "Half an hour more would have cut the column in two, which would have insured the defeat of our army. The danger was imminent, but the division of General Sedgwick, advancing at quick time, came up at the critical moment and formed in line of battle in the edge of the wood at the skirt of a large open field. At this point opening a fire of cannister shot upon the head of the column from his twenty-four pieces staggered it, and the division then moving down in line of battle swept the field, recovering much of our lost ground." But to reach this grand result had been a perilous and herculean task. Through swamp, mud and water, over tottering bridges and tottering earth, and with the floods of the Chickahominy around him, Sedgwick pushed on his columns in time to snatch from the rebels the triumph almost won.

But the campaign on the peninsula was unsuccessful, and he returned with McClellan's army to Alexandria, and was commissioned as Major General, July 4th, 1862. Soon after, he marched under his old leader to check Lee in his first attempt at invasion of the North. At Antietam he was twice wounded while rallying his forces and

endeavoring to keep them firm. He remained in action, however, for an hour after receiving his first wound, and only when fainting from loss of blood was he carried from the field. The severe nature of the wounds compelled him to seek what he had not sought for many a year—a brief respite from service and leave of absence to visit his friends.

Two summers since, he was last in his childhood's home. He loved these rough hills and the ancestral farm so long linked with the fortunes of his family. At this time he remarked to a nephew: "I have been over the greater part of the United States, but no place looks so pleasant to me as Cornwall-Hollow." During this visit, upon sunny days, when his wounds permitted, he would walk over his fields, watch the construction of these solid stone walls, and superintend the various improvements upon his estate. He was fond and proud of his home, and anticipated with much pleasure the hour when he could sit under the shade of his own tree or within his own dwelling. He loved action, loved the stir and thrill of exciting events, and yet was domestic in his sympathies and character. A short time previous to the attack upon Fort Sumter he had contemplated retiring from service, feeling that he had performed his part in the military defense of the republic. But when armed rebellion raised its hostile standard against the Government, every such thought was at once banished from his mind. He said to a relative, "I had hoped to leave military life, but this cannot be now, for my country needs my services." He would have cut off his right arm, or plucked out his right eye, sooner than have failed his country in her hour of danger and war. The high patriot soul in him flashed forth in action, not in speech. Would you learn how he loved his country and its institutions, behold him at the head of his legions,

watch the grand enthusiasm brightening his features then. When at home in the summer of 1862, wearied from wounds and hard labor, he would doubtless have been pleased to remain amidst the quiet of these hills as he had won competence, fame, and all that he wished in that direction.

General Sedgwick was a modest, unassuming, unostentatious man, who never sought honors, but one whom honors sought. Yet a sense of duty forbade any purpose of repose. In this struggle he believed that his country had a claim upon the services of trained military minds. And so, taking his final look upon the farm, the garden, the home—bidding good-bye to sister, brother, and native place, he left again for the front—left an abode of peace for the alarms of war—the cares of affection for the shock of battle, and left, as it has proved, for the last time. Still, his thoughts wandered back to his native hills. He requested that his room be pleasantly and tastefully furnished—that the elegant sword which his admiring friends, the officers of the second Army Corps, had presented him, should be placed in it: and by and by, he doubtless thought, “When this cruel war is over,” I will come back to that room and amid the mementoes of the past spend a quiet old age. The room has been furnished, the sword is there, the arrangements are as he would have them. The green grass grows without, and the flowers in the garden will bloom, but the noble proprietor will never sit within that room, for he is gone. He went from us less than two years since, and not long after, we heard of him in the Chancellorsville campaign. The part assigned him by General Hooker was to attack and carry the fortifications of Fredericksburgh, and then form a junction with the main army. And well did he perform his part in that unfortunate campaign, carrying gallantly the heights, fighting his way six miles towards the posi-

tion of his commander and retreating when met in overwhelming numbers, in good order, and with perfect self-command. On entering into that engagement he said, "Soldiers, the occasion demands that each regiment should perform the work of a brigade." And those regiments performed it. He could accomplish more with a few men than most Generals in the Potomac army. Bold, calm, resolute, himself, he possessed that highest quality of a true leader, the power to infuse his own daring into the spirits of his troops. His corps, was a fighting corps. "The old 6th" under his discipline has acquired celebrity for the spirit of its every regiment.

But courage was not the only—perhaps not the prominent feature of General Sedgwick's character as a soldier and a man. He was always faithful to his trust, and attentive to the work before him. He had a quick eye for the minutest details, and met every smallest necessity of his command. While our armies were encamped near Washington or upon the Rapidan he did not visit the city on a pleasure excursion for a single time. If the Capital was crowded with idle officers away from duty and forgetful of their work, he was not among that number. If one wanted to see him one must seek him at the headquarters of his corps. He was there, training, disciplining, preparing and inspiring his troops for emergencies to come. In the hour of severe trial his forces were reliable because their leader had been faithful during months of patient preparation. In the best meaning of the word, General Sedgwick was a leader. He won the confidence of his troops. They believed in him and felt that he was master of the hour. He disliked parade, was plain, simple, puritanical in his tastes, and the soldiers loved to call him Uncle John. He was a man of few words, but great actions; and he did them quietly as if they were a matter of course. He excited no envy by ostentation, yet

secured respect by the force of intrinsic virtue. He was twice offered the command of the Army of the Potomac, which he refused: thinking only how he could win victories and perform his work. His ambition was of that pure kind so free from all self-assertion that it but added charm and force to his character.

On Monday, May 9th, but a short week since, he died from the shot of a sharp-shooter while reconnoitering the ground upon which his division should be placed.

He died suddenly, without fear, or struggle, or agony. He died in the front of our lines, leading the way in which he wished others to follow. He died the brave soldier's death, at the head of his columns, guiding them on to victory. He has fallen with Lyon, and Baker, and Foote, and Wadsworth, and the long roll of our honored braves. He will rest with them, not simply in the grave over which stands the column of granite to commemorate his deeds, but he will rest in the hearts and the memories of millions—in the bosom of American history—and his true monument shall be the gratitude of unborn generations, who shall hail the peaceful smile of that Constitutional Liberty which he sprinkled with his blood.

Weep, then, ye who knew and who loved him well: drop affection's tears upon his honored grave. Weep also, ye for whose good he fought, and conquered, and fell: for one whose strong arm was ever raised in defense of this Republic has gone from us. But weep not for him chiefly, or alone. He has not died prematurely, or with life's better mission unachieved. Mourn rather for the nation that has no such men to die for it. Mourn for the heart which cannot feel the joy of such a sacrifice. Mourn for those who would not be willing in a sacred cause to emulate his devotion, his virtue, his generous carelessness of self. When the Great God vouchsafes to us an illustrious example shall we weep selfishly because

at its brightest moment he stamps it with his seal of immortality? Let us draw rather fresh hope and a new spirit of consecration from this solemn and yet beautiful event. Let the high sense of duty, the firm willingness to do and suffer, which once animated this sleeping dust, wake a responsive thrill in our hearts—that we may vow, “My life henceforth is for my Country, for Freedom, and for God.”

How are the mighty fallen in the midst of the battle! Hereby are we taught that our strength is not alone in horses and chariots, and great men and munitions of war. There is One mightier than all and his governing providence controls the destinies of nations. He would bid us repose hope and confidence in Him. “God is our refuge and strength in time of trouble.” “Though ten thousand fall on our right hand, yet the Lord will uphold us, for behold, he is God.” Let us bow in like resignation before him, and await in holy faith the hour when the secret meaning of his providence shall be revealed.

The moment of our General's death was opportune. He fell not in the dark and disastrous campaigns which have hitherto darkened around the brave legions of the Potomac army, but he died at the moment of victory—when the Great God saw that the nation was ready for final triumph. He was tried, and we have been tried, by multiplied failures, disasters, and long, wearying delays. But now, with the silence of death there mingle the huzzas of victory. The morning light is breaking. The darkness fades away. We hail the auspicious omens—and let us on this Sabbath, together with the dirge and the Miserere chant the Gloria in Excelsis, and thank God for his abounding goodness to our cause and people. “The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habita-

tion of his throne. A fire goeth before him, and burneth up his enemies round about. The heavens declare his righteousness, and all the people see his glory. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness. For the Lord cometh to judge the nations. He shall judge the world with righteousness, and the people with his truth. Alleluia! for the Lord God Omnipotent reigneth!"

REMARKS

OF

PROF. WM. B. CLARKE.

It is but little that I propose to add to the sketch that has been given of the life and character of General Sedgwick, but circumstances seem to render it fitting that I should say a few words, and my heart prompts me to do so.

I have distinctly before me that day in March, 1857, when the father of General Sedgwick was borne from this place to his burial. A venerable man, of noble presence, pure and strong in mind, great and true in heart, he was followed by the sincere regrets of his neighbors and townsmen, and a peculiarly loyal and reverent love of his children and children's children. It did not seem then a thing possible that within a few brief years there could be borne forth from this home one still more widely honored and greatly mourned, but it has pleased God to give to this house even this blessing also. Amid the tears of a nation, from which God has taken a strong and sure staff, a staff which it has so often leaned upon in the hour of its need, we bear this true son of his father, this great man from among the leaders of our armies, to his grave. Crown him with tears and thanks. Crown him with a love that shall go down to all the future, that shall endure while the nation lives, for which he died.

And now before we lay the body of this revered man in the grave, let us seek once more briefly to call him up before us in the qualities by which he has made himself so great a power to us for good.

Those who have seen General Sedgwick will recall his large frame and the quiet, unobtrusive dignity which he wore so naturally, and with which he received his friends. He was a soldier and his manner had much of a soldier's reserve, the reserve also of a man at once self contained and of native modesty. A strong, clear sense was the inheritance which he received from his father and he seemed to hold this in a calm self-possession, which especially amid the excitement of a battle must have been invaluable. But perhaps the very highest of the natural gifts which fitted him for his great place was his strong and determined will. Few men had such tenacity of purpose. His manner bore the appearance of this, and those who have watched his career as a commander, know that neither cold nor heat, nor hunger, nor fatigue, nor the fury of an enemy's onset, nor its suddenness, was enough to break the firm purpose with which he held his men to the work which necessity required them to do. It was this *calm strength* in his character, which must have made his unconscious influence in the army so great.

There remains yet to be mentioned that which was General Sedgwick's noblest quality and which chiefly distinguished him: his high sense of duty. And it is not because that sentiment existed in him merely, that we honor him, it is because his nature seemed so entirely to centre in it. There was nothing in which this did not appear. He was a diligent man; he attended carefully to those minutiae, upon which the efficiency of his command might so greatly depend. It was because he felt his personal responsibility, even to the least particulars, for his work. He was superior to any thought of danger. He could ride unmoved amid flying bullets. It was because he knew that it was the part, the duty, of one who will lead brave men to battle, himself to be fearless. Thus, too, it was that no allurement of ambition

seemed to touch him. At a time when new names were rising rapidly into national importance and when the incentives to a personal ambition were of unusual strength, this man seemed wholly intent, not upon seeking higher spheres, but upon filling well his sphere. This noble and pure self-reverence, this deep and constant feeling that he, John Sedgwick, must render that which was due from him, his duty, to the cause to which he had given himself; to his name, and those that bore it with him, and to himself, this was his glory.

We are satisfied with his glory, we cannot ask that anything shall be added to the name which he has left behind him for a grateful country to love. You his townsmen, who felt that it was such a distinction to you to have sent this man to the war, are satisfied. We the people of his state, upon which he has conferred so pure and high a lustre are satisfied. Those who loved him most dearly are more than satisfied; they are proud and thankful.

We do not forget to-day that there are those who mourn as we do not mourn. From this house God has indeed taken its light and its stay. Those who were united to Gen. Sedgwick by the closer ties, the members of his military family, more especially those bound to him by the ties of kindred, know what a deep and tender heart there was under his calm exterior. There was something most beautiful in the reverential love he had for his father. I remember to have heard that he was once summoned home to find his father lying dangerously ill and in delirium. In deep distress he knelt beside the sick bed, when suddenly the father, rousing to consciousness, stretched out his hand, laid it on his head and said, "My son"; and the strong soldier broke into a passion of tears.

Few men were held in deeper affection by his many

friends, and those whom he loved, he loved tenderly and strongly. What an unspeakable attachment he had to this home of his father's and of his childhood. I remember one glorious autumn day his saying to me as he stood upon his doorstep, "Is there any place so beautiful as Cornwall-Hollow"? The very earth seemed dear to him because it held this home of his heart. We give our earnest sympathies to those bereaved ones. Now that the thought of his return is no longer given them; now that the letters which seldom failed to mark more than one day in each week, cease to come, may God relieve the desolation of this home.

I have a word to say in conclusion. There is much, very much to-day for which to give thanks to God. Those who died have not died in vain. God, we trust, will at least give us the victory. God, we trust, is even now bringing us toward the end. We thank Him for the tidings of this week. We thank Him here to-day, especially, that He spared this man, our friend, to do his part even in that supreme and turning conflict, in which he has fallen.

In those days when we could least spare him, when we so needed just his strong nerve and iron will, he was at the head of his corps; and he sleeps, we trust, not till the work, which it was in him to do for us, is substantially done.

We rejoice in this, and we thank God even with our tears, that if this fearful war has taken from us one whom we so greatly honored, it was not until it had taught us also, how to honor and to love him.

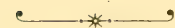
MEMORIAL DAY EXERCISES

In Memory

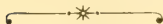
OF

GEN. JOHN SEDGWICK,

CORNWALL, CONN.



May 30, 1892.



HARTFORD, CONN.:

PRESS OF THE CASE, LOCKWOOD & BRAINARD COMPANY.

1892.

NOTE. — We acknowledge our obligations to the press for material which has been useful in this compilation, especially to the *New York Commercial Advertiser*, *Hartford Courant*, *New Milford Gazette*, *Connecticut Western News*, *Winsted Herald*, and *Litchfield Enquirer*.

T. S. GOLD, *Editor*.

WEST CORNWALL, CONN.



John W. Ledyard



MONUMENT AT GRAVE OF GEN. JOHN SEDGWICK, AT CORNWALL HOLLOW

THE citizens of Cornwall united with the veterans of various Army Posts in honoring the memory of Gen. John Sedgwick, by appropriate exercises at his grave in Cornwall Hollow, Decoration Day, May 30, 1892.

A committee of arrangements were appointed, authorized to raise the necessary funds, and under their charge the incidentals requisite for the occasion were provided. A large dining tent, speakers' platform, seats for two thousand persons, a band of music, transportation of guests from West Cornwall railroad station six miles distant, supply for the tables to feed three thousand, all this in a little scattered hamlet showed true public spirit and live patriotism, the richest inheritance of New England. The press gave wide circulation to the letters of invitation, and general interest was manifested.

MEMORIAL DAY, MAY 30, 1892.

The Citizens of Cornwall will commemorate the day by appropriate exercises at the grave of General John Sedgwick at the Cemetery in Cornwall Hollow. Several members of his staff have signified their intention to be present, and General Martin T. McMahon of New York will deliver the address.

You are invited to unite with us in honoring the memory of General John Sedgwick.

An early acceptance will enable us to provide for your entertainment.

Yours Respectfully,

THEODORE SEDGWICK GOLD,

Chairman of Committee of Arrangements.

WEST CORNWALL, CONN., May 10, 1892.

The programme for the day gives the general order of exercises.

MEMORIAL DAY, CORNWALL, May 30, 1892.

Programme.

9:15 A. M. Reception of invited guests by committee at West Cornwall. Procession to Cornwall Hollow.

11:30 A. M. Decoration of Soldiers' Graves in Cornwall Hollow Cemetery.

12 M. Dinner, provided by the citizens of Cornwall.

1:30 P. M. Prayer by Rev. Samuel Scoville, Chaplain of the day.

Address by General Martin T. McMahon of New York, "General John Sedgwick as a Soldier."

Addresses by General C. A. Whittier of Boston, and others.

Members of General Sedgwick's staff and other distinguished guests will be present.

Not only all veterans, but the citizens of other towns are invited to join with us in honoring the gallant dead.

Music by the band.

Excursion tickets can be obtained at Bridgeport for the 7 A. M. train and at New Milford.

Committee of Arrangements.

T. S. GOLD,	HARRY SEDGWICK,	DAVID L. SMITH,
JOHN E. CALHOUN,	GEORGE C. HARRISON,	
WILLIAM W. BIERCE,	V. C. BEERS.	

The morning was overcast and threatened rain, but the clouds graciously withheld their supply and served only as a veil to shield the power of the sun, making a rare day for open-air exercises.

In response to the invitation of the citizens, a distinguished party left New York Sunday evening for Bridgeport in a special car over the New York, New Haven & Hartford Railroad, and came to West Cornwall in a special car placed at their disposal by the officials of the Housatonic Railroad, arriving at 9:15 A. M.

Among those who served on Sedgwick's staff and who comprised the party was General Martin T. McMahon, the orator of the day, who served as chief of staff to the dead hero, and who had the proud distinction of being decorated by Congress with the medal of honor for distinguished bravery and valor at the battle of White Oak Swamp. General McMahon has earned fame and wealth at the New York Bar, and has served a term in the State Legislature.

Brigadier-General Charles A. Whittier, senior aid-de-camp of Sedgwick's staff, became adjutant-general of the

Second Army Corps after Sedgwick's death. General Whittier has made his mark in the financial world in Boston and New York since the conclusion of peace.

General T. W. Hyde went to the front as a captain in the Seventh Maine Volunteers, and by his gallantry won promotion and a special medal from Congress. General Hyde, since the close of the war, has been the president of the Bath Iron Works, Maine, where three new United States cruisers are now in course of construction.

Colonel Arthur McClellan, a brother of the famous general who organized the Army of the Potomac, was attached to his brother's staff and subsequently to that of Sedgwick. Colonel McClellan, on laying down his arms, became superintendent and manager of the immense coal mines of the Coxe Brothers' Company at Drifton, Pa.

Colonel E. B. Beaumont, United States Cavalry, who served as an aid on General Sedgwick's staff, and afterward acquired fame for bravery as a cavalry officer in the Indian wars, met with the other veterans to honor his old commander.

Others in the party were Captain E. K. Russell, United States Artillery, one of Sedgwick's favorite aids and now in command of the garrison at Fort Wadsworth; Dr. Charles O'Leary, late president of the Rhode Island State Medical Association, who was medical director of the Sixth Army Corps and a member of Sedgwick's staff; and Colonel James K. Schofield, chief of the Commissary Department under Sedgwick; Major E. C. Pierce of Boston, commander of the Signal Corps of Sedgwick's command; Captain George B. Fielder, Register of Deeds of Jersey City, who went to the front as a private in the Twenty-first Regiment of New Jersey, and served in the Sixth Army Corps and fought his way up to a captaincy; Lieutenant-Colonel Samuel Truesdell, who went to the front as First Lieutenant of the Sixty-fifth (N. Y.) Regiment, was promoted Captain on the field at Fair Oaks and was brevetted Lieutenant-Colonel for valor, serving thereafter on the brigade staff of General Shaler in Sixth Army Corps and on division staff of General Ricketts, now treasurer of the Society of the Army of the Potomac.

The distinguished veterans arrived at West Cornwall at 9:15 A. M., Monday, where they were given a reception by the Citizens' Committee of Arrangements. Teams were in readiness and the procession was formed for Cornwall Hollow.

This procession from West Cornwall, accompanied by the Falls Village and Wassaic Bands, and the Gregory Army Post from Sharon and Cornwall, extended over one mile in close column, receiving additions at every cross road. Messrs. John E. Calhoun and Charles L. Gold acted as marshals.

The first exercise on arrival at the cemetery was the decoration of Sedgwick's grave by his surviving comrades of the war. This was followed by prayer by the Rev. Samuel Scoville of Stamford, a native of Cornwall. The decoration of this and the other soldiers' graves in the cemetery followed, by Gregory Post, the other army organizations, and the citizens.

The Grand Army Posts present were John M. Gregory of Cornwall and Sharon, Orrin H. Knight of Lakeville, David S. Cowles of Canaan, and Seth H. Plumb of Litchfield. Sons of Veterans: C. O. Belden Camp of Litchfield, John Sedgwick Camp of Cornwall Bridge and Sharon. The bands were the Citizens' Band of Canaan, Wolfe's Cornet Band of Falls Village, and bands from Goshen, Conn., and Wassaic, N.Y. As representatives of the most distinguished citizens of Connecticut there were present Lieutenant-Governor Samuel E. Merwin of New Haven, Gen. Dwight Morris of Bridgeport, Gen. Wm. B. Rudd of Lakeville, Quartermaster-General of Connecticut, Judge A. T. Roraback of Canaan, Hon. Robbins Battell of Norfolk, Capt. Leonard and Lieut. D. C. Kilbourn of Litchfield, Senator Lucas of Goshen, and Dr. William W. Welch of Norfolk, accompanied by Mrs. Welch, the only surviving sister of Gen. John Sedgwick.

The newspaper men present were A. R. Baker of the *Hartford Courant*, J. H. Vaill of the *Winsted Herald* and now secretary of the Connecticut World's Fair organization, Mr. Duffie of the *Litchfield Enquirer*, Editors Beckley and Whittlesey of the *Connecticut Western News*, Mr. Grew of the

New York *Journal of Commerce*, and J. A. Bolles, editor of the New Milford *Gazette*.

The dinner was served on time in the tent, invited guests and veterans having the precedence. All that need be said of the entertainment was that there was an abundance for all of good plain fare, and that the lemonade and coffee held their strength to the last.

The speaking from the platform began promptly according to the programme, the reading of letters of excuse and regret at absence being deferred till after the addresses, to accommodate some who wished to leave on an early train. Theodore S. Gold, Chairman of the Committee of Arrangements, presided, and introduced General Martin T. McMahon, Adjutant-General of Sedgwick's Staff, of New York, as the orator of the day.

ORATION OF GENERAL MARTIN T. McMAHON.

It was twenty-eight years ago, in the early days of this month of May, which by the services of to-day and the law and customs of the States has been consecrated to the solemn memory of the illustrious dead, that a little group of those who now stand in this presence knelt with bowed heads and tearful eyes by the body of a soldier where he fell on his battle-line at Spottsylvania.

There was a hush among the troops as he fell to the earth in full sight of all. Their attention had been attracted to his presence there, as they moved into the rifle pits, by a few words of playful encouragement which he spoke to them as they passed. As they knelt in the long line of the trench their faces were turned in anxious dread and sorrow to the little group that bent over him, and when Dr. Ohlenschlager of the artillery brigade gave token that the soul of Sedgwick had departed, a gloom fell upon the hearts of all who stood around, which defeat could not deepen nor victory dispel. The men knelt still in the trenches, and their hearts were filled with a great sorrow; but such was the force of discipline that not one wandered from his place, although all knew that a terrible blow had fallen on them, and the silence which follows a great trag-

edy descended on the woods of Spottsylvania on that morning of saddest memories.

General Whittier and Colonel Beaumont, who are here to-day, and Captain Halstead, who has long since gone to join his chief, were detailed by the general commanding to bear the body of the dead general to this spot, where it was his desire to rest.

In the City Hall of the great metropolis he was laid in state, and for a day, while all men waited with feverish anxiety for further news from the front where the two great armies were still in deadly battle, a steady stream of mourning citizens went by, giving silent testimony to the place he held in the hearts of the people.

The three aids, whom he loved dearly, came with him here. His friends and neighbors came from far and near, and stood around where you stand now — you who succeed them as the generation of to-day. And you do well to be here, for no grave has opened in all this broad land since the dawning day of our liberty wherein a truer heart, a better man, a more patriotic citizen, or a more gallant soldier was ever laid to rest.

From this little village of Cornwall Hollow, in Connecticut, he entered the military academy in the year 1833. Upon graduating he was appointed Second Lieutenant in the Second Artillery, and served on the plains against the Indians, until the brilliant and romantic episode of the Mexican war. At Contreras and Churubusco he commanded his company, was complimented in orders, and brevetted Captain. At Molino del Rey he was again especially commended, and was brevetted Major for Chapultepec. He especially distinguished himself at the attack of the San Cosmo Gate of the City of Mexico, and was again especially commended in the reports. He was made full Captain in 1849, and when the new regiments were created in 1855 he was appointed Major of the First Cavalry. This appointment, wholly unsolicited and unexpected by him, was made, I may say, almost by the unanimous request and desire of the higher officers of the army. While in this position he figured in the miniature civil war in bleeding Kansas, contending alternately against the dis-

ciples of John Brown and the border ruffians of Missouri. In March, 1861, he was made Lieutenant-Colonel of the Second Cavalry, and in April of the same year Colonel of the Fourth Cavalry. In August, 1861, he was made Brigadier-General of Volunteers, and the following year received the full rank of Major-General.

On many battlefields, therefore, from his boyhood onward, he had ample opportunity of learning what an American soldier could do, and this, like all else that came under his observation, he laid away for future use, and made available in the greater operations in which it was his fortune to be subsequently engaged.

On the plains, as a commander of cavalry in the monotonous, difficult, dangerous, and inglorious contests against the Indians, he simply did his soldierly duty, always winning the commendation of his superiors, the love of his associates, and the respect of his men.

During this period of his service at Jefferson Barracks the cholera swept through his command, striking down officers and men alike. Sedgwick was spared throughout it all, and a great part of each day he spent in the hospitals, cheering the sick and consoling the dying.

He was little known outside of army circles, but in the army there was no one from the general commanding down to the private soldier better known or more warmly regarded.

When the civil war commenced he was duly ordered from the plains to the East, duly promoted to higher commands, and found himself in 1861 Brigadier-General of Volunteers, commanding a brigade in the army then being organized near Washington to retrieve the disaster of Bull Run, and to carry the colors of the Union and the authority of the United States into and through and over the revolted States.

His selection for this command, like that of many of the greatest of our soldiers who were similarly selected, was due to the wise foresight and intimate knowledge of the army possessed by the first organizer and great commander of the Army of the Potomac, George B. McClellan.

When there was a vacancy in the command of a

division upon the Upper Potomac by the strange and unaccountable arrest, never explained, of Gen. Charles P. Stone, Sedgwick was sent to the command of this division, then described as a corps of observation. But when at last the Army of the Potomac was completed and took the field in organized corps, Sedgwick's division became a part of the Second Army Corps.

Down the broad waters of the Potomac in that early day in spring, amid the thunders of artillery from fleet to fort, with waving flags and streamers gaily decked, hundreds of vessels sailed day after day, conveying the great Army of the Potomac to its destination at Fort Monroe, to begin the grand advance on Richmond.

Sedgwick's connection with these important events reveals one magnificent episode.

At Fair Oaks, on the 30th of May, when the treacherous river rose and seemed to sweep all hope of succor from the left wing of the Army of the Potomac, on which the whole force of the rebellion was suddenly hurled; when bridge after bridge so carefully constructed had given way, and there remained but one, over which the water poured in a mighty torrent, and which was held in place by ropes attached to the trees upon either bank, Sedgwick's great will and iron nerve rose to the occasion higher than the waves, stronger than the mad river; and over the trembling bridge, through the surging waters, he led his men, dragged his artillery, and accomplished a passage marvelous in its achievement, magnificent in its results.

With his arrival on that field all danger to the army and the cause for that day was removed. The enemy were repulsed and driven back at all points, and the following day defeated on every portion of the field. This affair illustrated one peculiar trait of Sedgwick's character and life. He was always at the right spot at the right time, and he seemed to get there or be there with such quiet precision that there appeared nothing strange in it until you critically examined the obstacles overcome. This feature fitted him peculiarly for the command of the Sixth Corps, which he attained somewhat later, for throughout the history of that corps repeated instances on important occasions are to

be found when its prompt and timely arrival accomplished decisive results. It is not to be wondered at, therefore, that when such a commander succeeded to such a corps, that the reputation of both should stand high through the army.

At Antietam, under the blue September sky in the early dawn, the reorganized Army of the Potomac, under its old commander, confronted upon a single field its old opponent. Hitherto all our great battles had been fought upon one side or the other in detail. Sedgwick commanded his division under the gallant Sumner, pushed forward on the right, leading his men with that earnest determination which always implied that the thing that he set out to do must be accomplished in spite of human resistance. His men melted away under the steady and destructive fire, yet he pressed the enemy back through the woods and the cornfield, beyond the memorable Dunker Church. He was bleeding from a painful wound, to which he referred petulantly as being merely an annoyance and awkward just at that time. At last, again struck by an enemy's bullet, he fell from loss of blood and exhaustion, and was carried from the field. His Adjutant-General, the gallant Major Wm. D. Sedgwick, fell mortally wounded at his side. The contest at this point had been severe beyond description, and when Sedgwick's bleeding body was borne away, and the hearts of the men were drooping, it was the old Sixth Corps that pressed forward under Franklin and Smith and Slocum to restore our broken ranks, to save the remnant of Sedgwick's division, and assist in completing the glorious work of the day, and one of the greatest victories of the war. Sedgwick's wounds were very painful, but long before they were fully healed he was back in the field, and assigned to the command of the Ninth Corps. Referring to the pain and annoyance of his wounds, he once said laughingly: "If I am ever hit again, I hope it will settle me at once. I want no more wounds."

When the customary and expected change was made in the command of the Army of the Potomac after the first Fredericksburg, an interchange of commanders was ordered between the Ninth and Sixth Corps, which placed

General "Baldy" Smith in command of the one and General Sedgwick as the chief of the other. He joined the corps at the camp on the Rappahannock known as White Oak Church. When he came he was kindly received, even enthusiastically, notwithstanding the corps greatly mourned its late commanders, both Franklin and Smith.

The winter passed monotonously enough. It was a dismal camp, and the days went by right heavily until at the opening of spring our ancient labor was resumed, and once more the faithful old Army of the Potomac found itself upon the hated pontoons, crossing the river of death preliminary to the battles which made up the sad record of the Chancellorsville campaign. Inasmuch as this campaign and the events connected with it constitute perhaps the most important part of Sedgwick's history, I shall devote more of my time to it than to any other of the actions in which he was engaged.

The movements of General Hooker at that time were singularly well planned. Our army occupying the Falmouth Heights and the left bank of the Rappahannock was confronted by the army of General Lee occupying the opposite bank, the city of Fredericksburg, Marye's Heights, and the river above and below the city, a distance of some miles.

Hooker's plan consisted of transferring the greater part of the army rapidly and secretly some twenty miles above Lee's position, crossing the river in force, marching to the flank and rear of the rebel line, and compelling the enemy to evacuate a strongly fortified position, and come out and give battle outside his works in order to save his communication with Richmond.

While the movement was in progress Sedgwick was left near his original camp a few miles below Fredericksburg in command of three corps of the army composing the left wing. These were his own, the Sixth Corps, the First, under command of General John F. Reynolds, and the Third, under command of General Daniel E. Sickles. With this strong force he was to cross the river, threaten the enemy's fortified position below Fredericksburg and, without bringing on, if he could avoid it, a general engagement,

so conduct himself as to make the enemy believe that it was his intention to do so at any moment. In other words, he was left to create a formidable diversion, but still strong enough to fight if necessary. The crossing of the river was accomplished in the night time. The enemy's pickets occupied the opposite bank and were within easy talking distance of our men. The rumble of heavy wagons carrying the pontoon boats could be heard across the river, and it was therefore determined that the boats should be carried down upon the shoulders of the men. The light brigade under Gen. Calvin E. Pratt was assigned to this important duty. After much delay, trouble, and vexation, the boats were at last launched before the enemy had any full realization of what was about to occur. The night was dark and foggy, but sounds could be heard at an unusual distance. Two or three times from the opposite bank the rebel pickets hailed with the usual "Hallo there, Yank, what's going on over there? What are you doing?" Our pickets occasionally replied, "Johnnie, we're coming over after you." This style of conversation occurred at intervals during the night as some unusual sound attracted the enemy's attention. When the boats were launched and manned by soldiers of the engineer brigade as oarsmen, the troops of General David A. Russell were embarked, sixty men in a boat, and in silence, the oars no more than making a ripple in the water, forty boat loads slowly pushed from the shore side by side, and were lost in the fog before they had gone twenty feet from land. The dead silence still continued while those upon the shore watched with beating hearts, and listened with anxiety not to be described. It seemed an everlasting time while each one peered through the fog which fell like a pall upon the gallant band that had left us for the other shore. The river is not more than eighty or one hundred yards wide at this point, but the progress of the boats, owing probably to the necessity of going with great silence, was unusually slow. There was ominous stillness on the other bank. There seemed to be no movement of troops; we could hear no rumbling of artillery.

Suddenly upon the night air there rang from the enemy one single clear word distinctly heard in all the boats, and

across upon our bank and well understood, "Fire!" The blaze of musketry in the fog along the whole river bank for two hundred yards seemed like the sudden opening of one great mouth of flame. The crash that followed took away some of the scenic effect of this brilliant display, and was of itself robbed of its effectiveness by the uncomfortable accompaniment of rattling bullets which, fortunately for those in the boats, were aimed too high to do much harm, except upon the innocent spectators who had not yet embarked. The rebel yell, familiar as it was to all of us, never seemed so ominous and disagreeable. Nothing was heard from the boats except here and there a word of command or encouragement, and afterwards as the fire from the farther bank continued and grew after the first volley more straggling, the anxiety for one word from Russell became grave and great. In a few seconds a boat was seen returning, and our hearts grew chilled, believing that the attempt to land had been abandoned. As the boat, however, came out of the fog, it was seen that it was empty except as to the oarsmen. Then in another instant a clear, loud, exultant cheer, followed by another and another, told us that the works on the other bank were ours. The boats made another trip, carrying other regiments, and then the bridges were rapidly laid down and completed soon after daylight. In the meantime, a second crossing was effected about one mile further below on the river where Reynolds threw across one of his divisions. For three days we remained in this position skirmishing every day, keeping two divisions on the enemy's side of the river, the rest of the command in readiness to cross. Meanwhile Hooker with the rest of the army had rapidly and admirably accomplished the crossing of the river and the great flank march which formed the essential feature of his plan of action. With Slocum in advance he was sweeping down upon the enemy's flank, capturing even their outlying pickets. Upon Hooker's arrival on the field, for reasons never fully explained or understood, he checked Slocum's further advance in the direction of Fredericksburg, contracted his own lines and seemed to assume the defensive, and maintained it during the rest of those unfortunate operations.

Meanwhile he withdrew from Sedgwick's command first Sickles' corps and then Reynolds', which had to march to join him by way of one of the upper fords; and Sedgwick was left at Franklin's crossing three miles below Fredericksburg with the Sixth Corps alone, which numbered at that time about twenty-two thousand men. On Saturday night Sedgwick had one division of his command across the river deployed in front of the enemy's work extending about four miles below the city.

An order from General Hooker received at half-past eleven at night directed him to take up his bridges, march to Fredericksburg upon our side of the river, relay the bridges, cross with his command, take the heights which dominated the town known as Marye's Heights, capture the city, march out on the plank road in the direction of Chancellorsville and join General Hooker's command at daylight. The distance of Chancellorsville from Fredericksburg is about eleven miles, the distance to be accomplished by withdrawing to our side of the river and marching by the Falmouth Heights to Fredericksburg, about five miles. Inasmuch as it would have been totally impossible in the time allowed for the whole march, to take up the bridges, transport them to Fredericksburg and relay them there, General Sedgwick decided not to remove them, but to cross with his whole corps on the bridges as constructed and move by the flank on the enemy's side of the river into Fredericksburg. By doing this he would save some hours of time. He moved at once to cross the river with his remaining division.

Brooks, who was in position, fronting the enemy's works, was sharply pressed by their pickets in the darkness, as if they desired to know whether we were withdrawing. Newton's and Howe's division, with the light brigade, marched in the direction of Fredericksburg. They were pressed as they advanced by the enemy's skirmishers, who were on the alert, and their progress, resisted in this manner, was necessarily cautious and slow.

It was the opening dawn, therefore, when the first brigade of Newton's command reached the town of Fredericksburg, moved out, and as soon as the deployment could be

effected assaulted the stone wall made memorable by the slaughter of our troops, under Burnside, in the previous December. This stone wall or line of rifle pits, presented to us at the beginning of the slope which led up to Marye's Heights a smooth face of solid rock, about six feet high, behind which, but on higher ground, was a strong line of the enemy's infantry. As our men advanced gallantly to the attack, supported by one or two batteries, the first in position, the enemy reserved their fire until our line was close at hand. The batteries at Marye's Heights crowning the crest behind the stone wall opened with terrible effect. It was impossible to withstand the fire; the men were ordered to fall back, and did so in good order, and without panic. When they reached favoring ground affording shelter, the line was ordered to lie down, and did so without confusion. Sedgwick rode out near the left of the line, and as he witnessed the repulse he remained watching the enemy's position with an expression on his face that I had never observed before. All the merry lines about his eyes had disappeared; his lips had settled into a fixed expression of determination, and the genial face, which I had never seen before except in camp, seemed at that moment to be made of iron. A few of his staff were scattered in the vicinity; the others were along the line of the retiring troops, to indicate the position where the line was to halt, re-form, and lie down. When this was accomplished the enemy from the rifle pits perceiving a commanding officer whose presence indicated authority, directed their fire upon General Sedgwick. After a few seconds of delay I ventured to suggest to him to retire from his exposed position. At first he did not seem to hear me. Upon my repeating the suggestion as the bullets became more numerous, he turned to me with a rapid gesture, pulling down his old slouch hat as if to conceal the intense expression of his eyes, and said with strange emphasis, "By Heaven, sir, this must not delay us."

He slowly turned his horse and rode back into the streets of the town.

During the few moments that he stood gazing at the

enemy's works, his plans were completed, and were carried out without the loss of a single instant.

Gibbon's division, which had crossed over on a bridge newly laid directly in front of the town, was ordered to move forward on the right to develop what could be accomplished by an attack in that direction. Howe was ordered to execute a similar move on the left. In the meantime, from Newton's division and the light brigade, assaulting columns were organized to carry the heights directly in our front if the flank movements should prove impracticable. Gibbon found himself confronted by the canal running parallel to the enemy's position and under the full fire of all their batteries. This he could not cross in line of battle; to cross it in column on a bridge constructed for the purpose under the fire which would be concentrated on him was destruction. Hazel Run on our left with its deep and precipitous bank rendered a similar good service to the enemy as a part of their defensive line and checked for the time the advance of Howe. The regiments for the main assault from the center on Marye's Heights were collected as quickly as possible. These regiments were drawn from the various divisions of the corps. Our extreme left was still back at the position held on the previous day and strongly skirmishing with the enemy in their front. It was therefore ten o'clock before the assaulting columns were formed and ready to attack.

From the main street of Fredericksburg, running at right angles to the river, the plank-road leads up to the center of the enemy's position.

From the limits of the city to the crest of Marye's Heights the distance is about half a mile. A toll-gate stands about half way up the slope. The heights on both sides of the road were crowned with batteries. A little above the toll-gate and at the commencement of the steeper slope to the left of the road as we faced the enemy's position, was the stone wall occupied still by a strong line of infantry. In front of the stone wall, about three hundred yards below and near the outskirts of the city, was our line of battle, repulsed at daylight. The enemy plainly saw our preparations for the assault and evidently did not wish to

interfere with them. They seemed perfectly confident of the result, and when they saw that we intended to attack their direct front and center, they scarcely disturbed our intentions by a single shot. At last it was my duty to report to the General that everything was in readiness. His instructions were that one column formed on the street leading to the plank-road should march directly up the plank-road; that another and parallel column formed on a street about sixty yards to the right should march up through the fields towards the toll-gate. At this point he knew that they would receive the heaviest of the enemy's fire. He directed that the line of battle still lying in front of the stone wall and rifle pits to the left of the plank-road should rise up at that instant and go forward with a cheer, and at a double-quick.

In this plan there was an admirable calculation and combination of what may be called the moral effects, and which are of much importance in a movement of this kind. The advance of our left column on the plank-road he knew would be a tempting target for the rifle-pits on their left, and that by the time the head of the column approached the toll-gate they would no doubt draw the entire fire from the rifle-pits; that both columns would attract the full attention of the batteries on the heights, that the fire would reach its highest intensity as the heads of the columns reached the toll-gate, and then, if at all, they would commence to waver, and a single cheer from an advancing line of American soldiers delivered as the Sixth Corps knew how to deliver it, would not only put new heart into the men composing the columns, but strike dismay to the defenders of the rifle-pits who would have already discharged their volley fire.

The result was as he expected. The men went forward gallantly at "trail arms." The artillery tore through our ranks; the men neither halted nor hesitated. The right column, by the very force of the fire on its front and flank, bent towards the plank-road, and the heads of the two columns came together at the toll-gate. There, for an instant, as when a strong, quiet stream moving in a new channel meets with some sudden obstacle, there was a mo-

mentary pause, and the men clustered around the frame building at the toll-gate seemed to hesitate, and, for an instant, it was doubtful whether they could advance. Out upon the clear summer air rang the cheer of Newton's men. Up at double-quick they sprang. The men in the rifle-pits who had forgotten the line of battle in their zeal to destroy the advancing columns, saw their danger. The men of the columns burst like a mountain torrent over all barriers. Taking up the cheer of the line of battle they pressed forward magnificently, victoriously, and before the enemy was aware of the fact, still firing from their batteries on the hill, their attention distracted by the smoke of their own guns, by the cheering of the line of battle and its advance, the flag of the Sixth Maine Volunteers, supported by that regiment and its sister regiment, the Fifth Wisconsin, was planted, standing out upon the breeze between the guns of the Washington Light Artillery of Louisiana as their last discharges were made.

The morning dew was yet fresh upon the grass upon that pretty slope which led from the city limits to this crest of death; the blood of one thousand gallant men was mingled with it, many of them cold in death, many of them writhing in the agony of painful wounds. There were distant homes, where expectant wives were looking forward to the unknown agony yet to come. There were distant hearths where little children played, some of whom may now be listening to my voice, who knew not that at that moment on a grassy slope in far Virginia a cloud had fallen on their young lives never to be lifted again. There were hearts in many homes that day that were ready to break as they wearily waited for news from the front. Nevertheless the war went on, and the twenty thousand gallant men who swept that crest, less the one thousand bleeding on its slope, went forward under John Sedgwick.

Our advance was spitefully resisted. At Salem chapel, midway between Fredericksburg and Chancellorsville, the enemy, strongly reinforced from the main army under Lee confronting Hooker, reinforced also by the troops who lined the river above Fredericksburg and who fell back upon the carrying of Marye's Heights, made a final stand. Brooks—

God bless him! old Commander of the Vermont Brigade, true-hearted gentleman, unequaled soldier, rough and ready, beloved of men, robust, strong, and prompt, went forward with his division of the red cross through the thick undergrowth that covered the mild ascent that led to Salem Heights. The sunken road across the crest at right angles to our line of march, filled with the rebel infantry, checked for the moment his advance, but he swept forward gallantly and well, pierced their line, and for a moment held the crest.

His flank and rear were assailed by the enemy, who overlapped him, and he was forced back through the undergrowth out into the clearing, followed closely and viciously until he was enabled to re-form under cover of our batteries, which, with grape and canister, rapidly served, checked the enemy under the personal supervision of Sedgwick. The next division, as fast as it arrived, was put into action, and the whole line again advanced, steadily forcing its way up the crest, until at last night set in and there was the silence of death. All night long those two armies lay in the position in which they had fought during the closing hours of the day. There was no interchange of soldiers' badinage; there was not a picket-shot to disturb the silence. No fires were lighted on either side, and the men lay down coffeeless on their grassy beds. Here and there the stretcher-men moved around silently bringing in their wounded or gathering in the dead. There was but one sound that disturbed the stillness. From the direction of Chancellorsville we could hear the low rumble of artillery, telling of marching columns. Strange but not unexpected rumors reached us from our rear that the city of Fredericksburg and Marye's Heights, which we had carried so gallantly at such a cost, were reoccupied by the enemy, reinforced from the direction of Richmond. The situation of the Corps was critical. Howe's division was formed in line of battle facing to the rear and toward Fredericksburg to resist an attack from that direction. Brooks and Newton remained on the field facing towards Chancellorsville, and the two lines thus formed in opposite directions, about two miles apart, were connected by a skirmish line of troops supporting frequent batteries. Everything indicated that the Sixth Corps would

be overwhelmed by an attack from all sides at early day-break. General Sedgwick, when all his arrangements were completed, lay down in the wet grass with his head pillowed on his saddle; but he slept not. Three times during the night he telegraphed to General Hooker, sending the dispatch to the river at Banks' Ford, a few miles above Fredericksburg, with which point we still held communication. There was a certain pathos in those dispatches that none who do not realize the situation can appreciate.

"I have reached this point," he said, "in obedience to orders. My advance is checked. The enemy is strongly reinforcing from your direction. I can plainly hear the rumble of their artillery. My losses are heavy. I will be, no doubt, attacked in strong force at daylight. Can you help me?"

This was the burden of the dispatches three times repeated during that still and anxious night. No answer came until eight o'clock of the following day. In the meantime the enemy wasted the hours in preparation.

The long hours went by, and at eight o'clock came a strange message from the commanding general.

"You are too far away for me to direct. Look to the safety of your corps. Fall back on Fredericksburg or cross the river at Banks' Ford, as you deem best."

But to the strong and earnest appeal, "Can you help me strongly if I am attacked?" there was no reply. In the direction of Chancellorsville there was the silence of death. Not an answering gun replied to the crash of our artillery which echoed from every battery. The enemy on our front, in fact I may say on our three fronts, replied. The commanders of the other corps who stood inactive near Chancellorsville heard the incessant roar of the artillery near Salem chapel. They chafed almost to mutiny, because while this gallant little band, less than one-fifth of the army, was contending against these desperate odds, six corps stood idle within the sound of their guns. Sedgwick and Hooker have passed away, and have undergone that final judgment from which there is no appeal. I am not here to say one word in disparagement of the dead, much less of a gallant soldier like General Joseph Hooker; but I do stand here to

vindicate the memory of one of the purest men, one of the truest patriots, one of the best and bravest, aye, and greatest soldiers that ever honored any land by a life of honorable service and a glorious death upon the field of battle. It has been stated before a committee of the National Congress, whose sole business seemed to be, during the several years of their continuance, to dishonor the names of the best and truest of our soldiers, that Sedgwick's failure to obey the orders of Hooker was one of the chief causes of the failure of the Chancellorsville campaign. This statement was principally made by a man who still lives and whom, therefore, I am at full liberty to answer. He has stated before this committee that General Sedgwick's delay and failure to obey his orders was the primal cause of the failure. The order to General Sedgwick to advance to Chancellorsville and be there at daylight, included another and more important commission. He was directed to make this march, impossible in itself in the time allowed, impossible if the march was unresisted. He was ordered to capture Fredericksburg and everything in it, which he did. He was ordered to carry Marye's Heights, which he did magnificently. He was ordered to advance upon the plank road, which he did. He was also ordered to destroy any force that might intervene between him and the general commanding. This he gallantly attempted, and did as much in the line of destruction as it was possible to do with the force at his command. The same dispatch which ordered him to destroy any intervening force informed him that the army commanded by General Robert E. Lee was between him and the position he was ordered to occupy at daylight. Now, an order to destroy General Lee and his army was very easy to issue. Its execution, as some of you gentlemen will perhaps remember, was attended with considerable difficulty; and when it is considered that during the forty-eight hours that Sedgwick was struggling to execute this part of the order, the main body of our army, consisting of six corps, never fired a shot, although within sound of Sedgwick's guns, I submit that any man who says that the failure could in any degree whatever be attributed to Sedg-

wick, insults every soldier of his command, and defames the memory of the dead.

When the day came, Lee over-estimating, as appears from his report made subsequently, the extent of Sedgwick's forces, failed to make his attack in force until about five o'clock in the afternoon. He believed that Sedgwick was accompanied by Reynolds' Corps, and he hesitated to attack until he could withdraw a sufficient force from Hooker's front to make his victory certain. The main attack was made in the afternoon about five o'clock, from the direction of Fredericksburg, and made gallantly, and with vigor. One brigade of Howe's division, strongly posted, received the assault and was broken. The Vermont brigade was on the flank of Neill's holding the woods which flanked also the rebel advance; it was commanded by General L. A. Grant, now Assistant Secretary of War, a gallant soldier whose name and fame are inseparably connected in many battles with this great brigade, which, without disparagement to others, I may say was never surpassed in valor or achievement by any similar body of men, in any army of the world. It poured in its steady contribution of well-directed bullets on the advancing masses of the rebellion, and the Sixth Corps and the army were saved. The night came down upon anxious hearts. The battle was over, nor gun nor color was lost. But the position of the old corps was still as critical as ever. I pass over the melancholy history of the hours that followed, filled as they were with contradictory orders, one revoking the other, and a third renewing the first. The Sixth Corps crossed the river that night, making their passage over the pontoons lighted by the bursting shells which the enemy, with very creditable practice, were dropping in the vicinity of the bridges, and the next day Hooker, far above, re-crossed the river, and this campaign was over. Sedgwick lost five thousand men in his honest endeavor to execute the part of the order which directed him to destroy the army commanded by General Lee; the combined loss of all the other corps scarcely exceeded this. Then came the regular and periodical change in commanders, the annual picnic into Mary-

land and Pennsylvania, the panic in Washington, and, at last, Gettysburg.

On Cemetery Ridge, amid gravestones, shattered by shot and shell, behind hasty earthworks of fence rail and dirt, our gallant brothers of the Second Corps, under the fire of one hundred and eighty guns and against the very flower of the invading army, made this union an immortal thing, and the name of Hancock a cherished memory that will live forever in the hearts of the American people.

The long night march of the Sixth Corps from Manchester to the field of Gettysburg, and its timely arrival to retrieve the disaster that Sickles had suffered, were principal features of our Maryland campaign.

We had many marches that were prolonged and tedious; many that were forced by day and night both before and after the great deciding battle. On many a day Sedgwick watched them as the troops moved out of camp in the morning or closed the long dusty march of the day, and when, on one occasion in the Wilderness, after the Sixth Corps had suffered a serious disaster on the day previous, when the Vermont brigade returned after heavy losses, for their march to the assistance of the Second Corps, the General rode along the lines as they were coming into bivouac, they burst forth in a spontaneous cheer that touched him to the heart, and when the cheers subsided, one of the men stepped to the front and called out with a comic and yet touching emphasis: "Three more for old Uncle John?" The General's bronzed face flushed like a girl's, and as the staff laughed at his embarrassment it spread along the lines, and the whole brigade laughed and cheered as if they were just returning from a summer's picnic, and not from a bloody field, weary, worn, and with decimated ranks. Nor had they rest that night; all night long they labored with the pick and shovel, and the next morning came the long, weary march, with fighting and intrenching, again night marches or labor in the trenches; and through it all there was neither rest nor shelter. There was no word of complaint, there was no murmur of discontent.

The troops of the corps, owing to the long and trying marches which they had been compelled to make, acquired

the habit of calling themselves "Sedgwick's foot cavalry," and maintained that they were kept on the gallop all the time. It was a joke among them that Sedgwick never stopped until his horse gave out, and on one occasion, in Virginia, when he had dismounted by the roadside and stood on a little bank leaning on the fence, watching the troops as they went by, men in the ranks constantly called out, "Come on, we'll wait for you, get another horse, we are in no hurry." For some time the General did not notice these cries nor understand them or their significance. At last he turned to me and said, "What do they mean by 'get another horse, we'll wait for you'?" I explained to him the significance of the language, and as I did so he laughed heartily, whereupon in the ranks they cried out, "See the old fellow laugh," and immediately the whole column took it up with enthusiastic cheers.

These things I mention chiefly to show the relationship between the commander and his troops. He could appreciate their humor, knowing that no thought of disrespect even entered it, and a single smile from him went like a sunbeam through long columns of tired men until it broadened into a laugh, and culminated in cheers that came from the true hearts of as gallant soldiers as ever served a patriotic cause.

After the Gettysburg campaign, Warrenton and Hazel river, a winter of delights! when the Sixth Corps lived and reveled for six long months. There were horse races and cock fights, and balls attended by fair women from home. There were festivities such as only an army knows how to organize and enjoy. Everywhere picnics by day and dancing by night. Each corps vied with the other as to the extent of its hospitalities.

Through all the winter those who had occasion to live near and around John Sedgwick saw the sweeter and more touching traits of his character. Modest as a girl, unassuming, gentle, just, pure in heart and in word, he endeared himself to the men who followed him, and was loved by all with a love surpassing the love of women. No picture that I can draw can give to you who knew him not an adequate conception of how lovable he was.

Through all this winter of delights, no man looked for-

ward to the future except to plan amusements for the ensuing winter ; for, strangely enough, we had got the idea that this war was to be continued indefinitely and during the rest of our lives.

We were not prophets nor the sons of prophets. What knew we then of the lurid fires that would lighten the Wilderness within a few months ! The angel of death hovered over many, but no prophetic shadow fell from his wings. Already was his mark upon the great center of our circle, and yet in all our plans for the following winter, in all our discussions as to what we were to do to amuse ourselves and our visitors, Sedgwick was the chief figure. Amid the rain and snow, and the mud and the frost, among our canvas cities our fires burned cheerily and our hearts were light. Letters came and went from home, and visitors by the thousand shared our hospitalities. The Sixth Corps' headquarters, because it was Sedgwick's, was a central point of interest. Nothing disturbed us except the occasional report that our chief was to be taken from us to command the Army of the Potomac. This command, however, although not formally offered in orders he had still on two occasions most persistently declined. It was a winter of delight, but nevertheless, the day came when, from Major-General to drummer-boy there was not a dry eye in the Sixth Corps of the Army of the Potomac.

On our line of battle at Spottsylvania, where, on the day previous, we had made an unsuccessful attack and suffered heavily, near a section of artillery at a fatal angle in our works, General Sedgwick stood with General Whittier, General Tompkins, and myself, directing the movement of our men then occupying the rifle-pits. It was in the early morning, and a certain feeling of gloom pervaded the army. Sedgwick had slept the previous night unsheltered by tent or blanket. He seemed in excellent spirits although a little discouraged by the slow progress of the campaign which seemed to be desperate fighting day after day with indecisive results. A few minutes before he had spoken of some of the young officers of his staff in tender and kindly terms of affection. He mentioned General Hyde and Colonel Kent and was about to speak of others, when he observed

that the men moving into the rifle-pits overlapped a section of artillery at the angle in his front. He stood up and directed me to move the men further to the right, and as I walked out to do so he accompanied me. He said a few jesting words to some of the men who passed before him as they moved into the rifle-pits. His manner, attitude, and gesture, as he stood, indicated to the enemy that he was an officer of rank and authority. He wore no uniform, not even a sword. From across the little valley which separated us from the enemy's line, from one of their sharpshooters concealed in the woods in front of us, came the swift messenger of death. Slowly, without a word, with a sad smile upon his lips, John Sedgwick fell, and his great heart ceased to beat.

It seemed to us who bent over him that if we could but make him hear, and call his attention to the terrible effect his fall was having on our men, he would by force of his great will rise up in spite of death. We called vainly in his ear—he made no answer.

His favorite aid, Gen. Charles A. Whittier, bent over him with streaming eyes. Gen. Tompkins, the chief of the artillery, and his surgeon, Dr. Ohlenschlager, raised him partly from the ground, and the pale and anxious faces of the men in the long line of rifle-pits were bent eagerly toward the group.

It was my duty to report at general headquarters that the Sixth Corps was without a commander, for Gen. Ricketts, who was next in rank, understanding that it had been the desire of Gen. Sedgwick that his old associate, Gen. Horatio G. Wright of the first division, should succeed him, had informed me that he declined to assume the command. When I reached general headquarters, in the tent of the Adjutant-General of the army, the gentle and much-loved Seth Williams, I found Gen. Williams and Gen. Hunt, the chief of artillery, and Col. Platt, the Judge Advocate-General of the army, and other veteran officers who had served through many years of warfare.

As they saw me marked with blood, Gen. Williams started forward, and said but one word, "Sedgwick?" I could not answer.

Each one in that tent, old gray-bearded warriors, burst into tears, and for some minutes sobbed like children mourning a father.

They built a bower of evergreens among the pine woods, and laid him out upon a rough bier made for him by soldier hands ; and all day long there were strong men weeping by this funeral couch. They came from all parts of the army—the old and the young, the well and the wounded, officers and men—to take a last look at the beloved chieftain. Many thousands of brave men who composed that army were familiar with death in all its forms. Not once or twice only had they beheld men of high rank, in high command, fall amid contending hosts. They had, perhaps, grown hardened and indifferent to what was necessarily of frequent occurrence and the common expectation of all. But when the news went that day, like an electric shock, along the lines of the Army of the Potomac, that John Sedgwick was dead, a great loneliness fell upon the hearts of all, and men who had scarcely heard his voice, men who scarcely knew him by sight, wept bitter tears as if they had lost an only friend ; and all recalled how on many occasions, hearing on right or left or rear the thunder of hostile guns, all anxiety passed away from the minds of men at the simple remark : “ It must be all right, Uncle John is there.”

The Sixth Corps went on and served through the war. It stood all day long at the bloody angle under a fire that cut down the great trees in our front. It stood up in the withering slaughter of Cold Harbor. It crossed the great river to the dismal contest before Petersburg. It swept the valley under Sheridan as with a broom, and, massed in a mighty column of brigades, it broke through the stubborn lines of Petersburg and snapped this rebellion in twain. But not all the glories that succeeded the 9th of May, not all the triumphs achieved by their valor in the later fields of the war, not all the tame years that have followed since, have effaced the memories of that one day in Spottsylvania, when we all realized the fact that all our marches yet to be made, all our battles yet to be fought, all our deeds, whether good or ill, would never again win word of

praise or censure from the silent lips of the great man, whom we loved and honored as only soldiers know how to love and honor leaders like Sedgwick.

Back to this quiet churchyard near the village of Cornwall Hollow, which the boy had left so many years ago, came, accompanied by all the evidences of the nation's sorrow, the lifeless body of that great and simple-minded hero.

He sleeps beneath this simple monument erected by a sister's love, but his memory will never die among men who love their kind, and who believe that "A country's a thing men must die for at need."

ADDRESS OF GEN. CHAS. A. WHITTIER, SENIOR AID TO GEN. SEDGWICK.

In the first of the bloody days of the Wilderness campaign a division had been detached from Gen. Sedgwick's command, the Sixth Corps, to reinforce the troops on another part of the line. The losses of this division were very great, and with no result of victory to cheer or compensate the survivors. Upon their return to the corps the General rode before them at their evening parade. Such demonstrations of cheers and enthusiasm, as they saw his beloved figure, rarely occurred in the army. One might have thought it the expression of joy over a great victory.

What was the cause of this? Simply the character of the man. The soldiers, officers, and enlisted men had seen him in many hard fought battles, on the march, and in the camp. He had never failed them. Everything to conduce to their comfort, well-being, and efficiency was his first thought. Day after day of hard marches, battles, and skirmishes he would sit by the roadside waiting to see the last regiment settled in camp or bivouac; judging of their condition, anxious to give comfort and help where needed.

Was there ever such a march as that made to Gettysburg? An army corps starting in the evening, and on the move until noon the next day, over thirty-two miles, without a straggler; all this was due to the personal influence of the man. His own comfort and rest were always secondary considerations.

Every soldier knew that he was to them a loving father, and that right and duty were his guiding stars.

Probably few of you here to-day ever saw the man whose memory you are honoring. Even with Gen. McMahon's beautiful tribute, I doubt if you can understand the qualities which made up his character—the best sense of justice, loyalty, right, bravery, affection, modesty, truth. Even if history does not give him the highest place among our commanders, he must stand in the temple of fame as the great corps commander, who gave all and did all for the triumph of our arms. There was no better soldier; self-interest had no place in his heart. When, just before the battle of Antietam, he was offered by Gen. McClellan the command of a corps, a high promotion, he declined it on the ground that in the impending battle his services were better with the division which he had formed and knew and trusted. And when, after the battle of Chancellorsville, he was offered command of the Army of the Potomac, the high prize—so attractive and so sought by many—had no allurements for him. He loved his corps; his corps loved him. And his good sword with such a command was a power for which there was no substitute. That affectionate, generous nature was attached particularly to the young.

Can you to-day imagine men (or rather boys) of 21, 22, 23 years, commanding companies, regiments, exercising high functions in a struggle involving the existence of our country? For all such General Sedgwick had always a deep sympathy, a kind word. I recall one especially touching incident. A short time before the movement of the army on his last campaign he had entertained at supper in our tent Major Henry L. Abbott of my old regiment, the Twentieth Massachusetts, then but 23 years old, but with every best quality of a veteran, an officer of positive genius. A delightful evening was enjoyed, and the qualities of both those splendid soldiers shone to the best advantage. As I went with the younger to his horse he said: "What a dear old trump the General is!" Returning to the tent, the General said: "He is a fine young gentleman, Major Abbott." Within two weeks, as I was carrying the

dead body of my chief to his last resting-place here, we met at the station in New York the friends of Abbott exercising the same sad office; the two bodies were carried side by side into the station.

I am aware that I have inadequately stated to you the pre-eminent qualities which made up the personality of General Sedgwick. Committed to no sect or creed, his life was of absolute purity. Everything he did he knew was right. Respect, confidence, admiration, love — all came to him from his soldiers.

A great heart, a white soul,
 "He was a very perfect, gentle Knight:
 The noblest Roman of them all."

It does seem that this monument which we consecrate to his memory should leave upon all of you the impress of his character. It is more than the memorial of a hero who died for his country; it is not to perpetuate any record of war. Let it rather be a daily reminder of a life of honor and truth. Remember that life which he led — not the earthly life taken away — and let his spirit, his soul, be your monitors and examples.

"Were a star quenched on high,
 For ages would its light,
 Still traveling downward from the sky,
 Shine on our mortal sight.
 "So when a great man dies,
 For years beyond our ken
 The light he leaves behind lies
 Upon the path of men."

These were followed by extempore addresses by Lieut. Kilbourn of Litchfield, to whom was entrusted for the occasion the guidon of the Sixth Corps. Standing in front of the platform, holding this in his hand, he called attention to it as the old headquarters ensign of the Sixth Corps, which was borne triumphantly from Petersburg up through the Valley until the surrender of Lee. This ensign was a few feet behind Gen. Sedgwick when he was killed. Another souvenir may be mentioned here. It is a cane which was carried by Harry Sedgwick during the day. It was made from a tree that grew above the spot where Gen. Sedgwick fell.

Gen. Merwin of New Haven spoke briefly but eloquently. He urged the people to bring their children to such shrines as that of Gen. Sedgwick and there educate them in patriotism. If this be done, and another crisis demands patriots, they will be as readily found among these hills as in 1861.

Good speeches were also made by Capt. G. B. Fielder and by the Rev. Samuel Scoville. Mr. Scoville spoke of the commendable pride felt by the people of Cornwall in the fact that Sedgwick had been born in that town, and he congratulated the people on the possession of so noble a hero.

Chairman Gold called attention to the fact that in other cemeteries in Cornwall were graves of other heroic sons of the region who had fallen in the war, whose names, embalmed in our memories, should be transmitted as a holy trust to our posterity.

Mr. Gold then read a poem written for the occasion by the Hon. Miles T. Granger of Canaan:—

IN MEMORIAM.

GEN. JOHN SEDGWICK.

May 30, 1892.

"On Fame's eternal camping-ground"
The patriot hero sleeps,
And Honor o'er him, glory-crowned,
A ceaseless vigil keeps.

His name, enshrined in hearts of all,
Shall live while time remains,
Till shade and sunlight cease to fall
On Cornwall's hills and plains.

Unlike the fading flowers we place
Above his tomb to-day,
Affection's roses, flowers of grace,
For *him* shall bloom for aye.

The top and crown of gems that span
His diadem of fame
Is this: he lived an *honest* man;
And honored be his name.

The bugle call, the rattling drum
Disturb his sleep no more;
But peaceful near his boyhood's home
He'll rest till time is o'er.

The Chairman then exhibited and read the original copy of letter from his father, Dr. Samuel W. Gold, to Hon. Lewis Cass, Secretary of War, recommending young Sedgwick for a cadetship at West Point: —

HON. LEWIS CASS, Secretary of War.

Sir: Mr. John Sedgwick, a resident of Litchfield County, Conn., is desirous of becoming a member of West Point Academy. From an intimate acquaintance with Mr. Sedgwick I am happy in being afforded an opportunity of recommending him to your favor as a candidate for that institution. The family of Mr. Sedgwick have long been distinguished in this part of the country for talents, character, and loyalty, and the young gentleman who now desires the benefit of our national academy, possessing health and a good degree of physical and mental endowment, if permitted to enjoy that privilege, would, I believe, be an honor to the institution, and prove of great service to his country.

Your obedient servant, SAMUEL W. GOLD.

GOSHEN, Jan. 23, 1832.

At this time the Chairman presented letters of regret at their inability to be present from Governor Bulkeley and other distinguished citizens, especially from officers of the Grand Army Posts, whose home duties commanded their time.

Many were read, and extracts of personal reminiscences are here given:

GOVERNOR MORGAN G. BULKELEY.

HARTFORD, May 21, '92.

I should be well pleased were it possible for me to accept your invitation to spend the Sabbath with you, and join on Monday, the 30th, with the citizens of your town in the memorial services at the grave of one of Connecticut's most distinguished sons and soldiers, but I find it will be impossible for me to arrange other engagements to suit, and am obliged to decline.

Yours truly, M. G. BULKELEY.

REV. HIRAM EDDY.

CANAAN, May 13, 1892.

Letter opens with reference to previous engagements for the day, and concludes: "I much regret this, as my heart on that day will be at Gen. Sedgwick's grave, where with the multitude I dropped my tear when that noble form was laid to rest. The burial was in true republican simplicity. We buried our hero in silence; there was neither minute gun nor drum beat, nor soldiers with reversed arms — none of the ceremonies of a military funeral. Yet, if ever soldier deserved such a funeral Gen. John Sedgwick was that soldier. But as he was known as 'Uncle John' among his men, and was a veritable Uncle John to them all, it was befitting that he should have a funeral of such sublime simplicity.

May the Heavens smile on you that day as it did on that bright Sabbath day when all that was mortal of the hero was buried.

Yours truly, HIRAM EDDY."

REV. S. J. ANDREWS.

HARTFORD, CONN., May 21, 1892.

I am one now of the comparatively few who knew General Sedgwick in his youth. He was for a time an inmate of my father's family, and at school in South Cornwall.

I remember dining with him when stationed at Governors Island, in New York Harbor, about 1841, and I am not sure that I saw him at all after that.

He was of good New England stock, sturdy, firm, and not impulsive, not brilliant, needing purpose to bring out his powers, a man who could stand as a pillar in time of trouble, stout of heart and of limb. The citizens of his native town may well honor his memory, and be proud that he was one of their sons. If I could I would gladly lay my little flower upon his grave.

Yours truly,

S. J. ANDREWS.

From. GEN. ABNER DOUBLEDAY, who trained the first gun in defense of Fort Sumter.

MENDHAM, N. J., May 18, 1892.

Dear Sir : I have been an invalid for some months, and am still unable to leave my house ; so I must decline your pleasant invitation to do honor to the memory of Gen. Sedgwick on Memorial Day. I was associated with him for several years at the same post, and learned to admire his character as a man, and his sterling qualities as a soldier and a leader.

Yours very truly,

ABNER DOUBLEDAY.

ROBERT O. TYLER POST, No. 50.

HARTFORD, May 18, 1892.

. . . We cannot do too much in honoring the memory and perpetuating the fame of that brave, skillful, and patriotic soldier, General John Sedgwick, who reflected credit and honor upon his profession and native State by his brilliant achievements in the field.

Very respectfully yours,

JOHN G. ROOT, *Commander*.

A. G. WARNER POST, No. 54.

PUTNAM, CONN., May 21, 1892.

. . . I congratulate your town in being honored as she is with the illustrious name and record of our General John Sedgwick.

I knew him well, always at his post when duty called. I was within a few feet of him when he fell at Spottsylvania in 1864.

May all the observances of this day be to your liking, and may the young men of your vicinity learn devotion to our *country with all its*

free institutions. May they learn that to the hero dead they owe much ; reverence for their memories, kindness to their representatives, thoughtful provision for their surviving comrades. If they learn but this, then the day will truly be a *memorial to the future.*

I am truly yours,

G. D. BATES, *Commander.*

ELIAS HOWE, JR., POST, No. 3.

BRIDGEPORT, CONN., May 19, 1892.

. . . I had the honor to serve as an officer in that grand old Sixth Corps, so ably commanded by General Sedgwick. He was beloved by every comrade, and the boys always felt safe when " Uncle John " (as the boys called him) was in command.

I well remember the last time I saw him. It was about 8 A.M., May 6, 1864, in the Wilderness. I was going to the rear *wounded* in my left leg. I was hobbling along the best I could by the aid of my sword and a stick that I had picked up and used as a cane. The General was standing alone in an old road, probably about one-third of a mile from the line of battle, where his headquarters were established at that time. The shells were bursting around him. His horse was tied to a tree in charge of a colored man. Two orderlies mounted were near by. I saw no staff officers at that time, as they were probably busy along the line, for the battle was *raging hot*. The General was looking towards the front although he could not see one hundred feet from him, owing to the dense forest, but he could hear the musketry very plainly. I can recall just how earnest and anxious he looked. As I arrived near him I stopped and saluted. He returned the salute, and said : " Lieutenant, are you badly wounded ? " I replied, " Not very bad, sir, I hope. " He said, " I am pleased to know that (I give his exact language); how is it in the front ? " I said, " There is very hard fighting, sir ; but we will whip them, sure. " He said, " I should think by the sound that there was some fighting ; of course we will whip them, " and then he smiled and looked pleased. " Follow this road and you will find a field hospital about a mile back. "

Very respectfully,

JAMES H. SMITH, *Commander.*

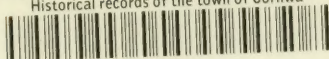
P. S. — I served as a First Lieutenant, 43d N. Y. Vols., 3d Brig., 2d Div., 6th Corps.

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